

**SAPARMYRAT
TURKMENBASHY**

**Ruhnama
SECOND BOOK**

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Special Notice About This Edition of Ruhnama II

This PDF version differs from the hardcover English translation as follows:

- (1) The Table of Contents has been placed at the front.
- (2) Graphics and footnotes have been omitted.
- (3) Spelling errors in the original English translation have been corrected.
- (4) Some grammatical changes have been made, when necessary, so that the text flows smoothly for native English speakers.

The English translation published by the STATE PUBLISHING SERVICE of TURKMENISTAN is the official version of Ruhnama and takes precedence over this edition. Persons using this free PDF publication are encouraged to obtain a copy of the Ruhnama book.

* THIS DOCUMENT IS INTENDED FOR FREE DISTRIBUTION. *

OATH

TURKMENISTAN, MY BELOVED MOTHERLAND,
MY BELOVED HOMELAND!
YOU ARE ALWAYS WITH ME
IN MY THOUGHTS AND IN MY HEART!

FOR THE SLIGHTEST EVIL AGAINST YOU
LET MY HAND BE LOST!

FOR THE SLIGHTEST SLANDER ABOUT YOU
LET MY TONGUE BE LOST!

AT THE MOMENT OF MY BETRAYAL
TO MY MOTHERLAND,
TO HER SACRED BANNER,
TO GREAT SAPARMYRAT TURKMENBASHY
LET MY BREATH STOP!

THE NATIONAL ANTHEM OF THE INDEPENDENT NEUTRAL TURKMENISTAN

The great creation of Turkmenbashy,
Native land, sovereign state,
Turkmenistan, light and song of soul,
Long live and prosper for ever and ever!

I am ready to give life for native hearth,
The spirit of ancestors descendants are famous for,
My land is sacred. My flag flies in the world
A symbol of the great neutral country flies.

The great creation of Turkmenbashy,
Native land, sovereign state,
Turkmenistan, light and song of soul,
Long live and prosper for ever and ever!

My nation is united and is veins of tribes
Ancestors' blood, undying flows,
Storms and misfortunes of times are not dreadful for us,
Let us increase fame and honour!

The great creation of Turkmenbashy,
Native land, sovereign state,
Turkmenistan, light and song of soul,
Long live and prosper for ever and ever!

Mountains, rivers and beauty of steppes,
Love and destiny, revelation of mine,
Let my eyes go blind for any cruel look at you,
Motherland of ancestors and heirs of mine!

THE CULTURAL LIFE OF TURKMEN

My Beloved Citizens!

We declared the twenty-first century to be the golden century of the Turkmen.

We established a peaceful, neutral and stable state.

Following Ruhnama, I have read the letters that reached me everyday, reflected on them and finally decided to write a second volume of Ruhnama, entitled "Spiritual Wealth of the Turkmen," which is in your hands now.

Our discussion this time shall basically cover our spiritual wealth which makes a Turkmen a real Turkmen and values which constitute our manners. If these manners and rules are duly implemented, abundance and affluence will be ours.

Our ancestors have produced invaluable spiritual wealth. When you read this book, you will treasure the unprecedented Turkmen manners and clearly see what a great resource they are as well as the importance they carry.

Humanity and science are moving along incredibly fast; day by day, conditions in the world and survival are becoming increasingly complicated. If you do not benefit from science in the twenty-first century, you shall find yourself in a difficult situation. Experts in this field state that within the next twenty or thirty years computers created by mankind will become more intelligent than the human himself. Understanding the level science has reached requires more and more serious preparation and education.

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A man who learned how to swim in his childhood will directly jump into the river and swim across. Yet, a man who has not learned how to swim, has to stand up and wait like a rooted tree on the river bank wondering whether there is a boat around. Analogies are driven not only between life, the sea or the river; but life is also compared to the metaphors of a woman, a snake or a liar. It is compared to many things. Life is more complex than what it is compared to. For this reason, adults should make it their duty to raise exemplary generations to take their place. The duty of educators is to ensure that the youth graduating from schools comes out ahead of their peers from other countries of the world in terms of science.

The value of each and every generation is commensurate with its efforts to raise new generations to replace them. For the progress of the State, homeland and people, it is absolutely necessary to have well-educated generations who have good knowledge of science.

* * * * *

The bliss of the world lies in knowing, learning, thinking and understanding.

The richness of the world cannot be measured; it cannot be depreciated nor can anybody plunder it. This richness transforms into wings in the sky if you fly; it turns into ships, if you go out to sea and it becomes a light illuminating the darkness. This is the richness of knowing and learning.

We are a happy and fortunate people. After eight centuries, we established the Independent and Permanent Neutral Turkmenistan State on a sound basis and helped our

country become one of the most developed states of the world.

We left the group of developing countries and became a developed state at the twelfth year of our independence.

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The United Nations Committee of Development Policy declared this reality to the entire world.

We were able to achieve this thanks to the Major Development breakthrough. Not only in the field of economy but also within three fundamental domains of the State such as politics, economy and morality, have we totally transformed our homeland during thirteen years. Consequently, Turkmenistan took a step onto a fresh, sound and strong path. In thirteen years, great changes have taken place in our country. Moreover, these changes occurred without sacrificing anybody or without any bloodshed.

New opportunities, abundance and affluence are lying ahead. These unprecedented and unique achievements do not allow us to be prejudiced, arrogant or too relaxed. We know our duty very well.

Atabegs were tutoring Sultan Alp Arslan's son, Prince Melik, in various sciences for ten hours every day. Melik Shah, the prospective Sultan, was spending a couple of hours a day with physical education and war tactics. All in all he would have only five or six hours rest. His mother, who deplored his situation, used to say:

- My prince, why don't you take a rest? You are a prince.

Melik Shah would respond:

- If I were not to be the leader of this nation the education I have received and the sciences I have studied would suffice; yet, I have to lead this nation, in any case.

Although the bright eyes of mankind see the outer world, his eyes are actually the doors to his inner world and his heart.

The spiritual wealth of a man can be obtained solely through his bright eyes. It is not possible to satisfy those eyes by reading a thousand or a hundred thousand books, seeing a

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hundred countries or traveling a thousand deeper parts of the world!

Let our eyes be the means of spiritual wealth!

Eyes see today, but a wise man's eyes also see the future.

It suits a human-being to know many things. The more he knows, the sharper his looks shall be and the larger his horizon will be. Literacy has its own niceties.

A human-being is endowed with two ears to listen to the world. The spiritual wealth goes through both of his ears. Meaningless, awkward and bad words tire people; yet, a human-being cannot be content with meaningful and nice words.

Man is endowed with the ability of expression. No power as sweet, wise and precious like the ability of expression has been endowed to mankind.

Wise words used by a human-being give him wings. Nice words expressed by mankind protect us against thousands of troubles just as prayers and ointments do.

Man can reach the level of wisdom by learning through seeing, reading and studying. The wiser he becomes, the closer he is to God.

* * * * *

In the Holy Turkmen Sahara lives a bird who shares the same destiny and color. This bird welcomes its guests like the host of a hospitable house where the city ends and the dry roads to the Sahara starts. It flutters fast and rises to the sky. The movement of the invisible wings and the chirping sounds from this tiny body seem like a sign which indicates that it joins nature. While you listen to the interesting songs of this tiny bird, its cries, which rise from the heart of the Turkmen Sahara, come to your mind. This effect revives childhood

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memories. A little tale you heard while you were a child welcomes you by coming out of the heart of the Sahara.

This tale must be about that little bird. The name of this bird, which has the marks of our past, is torgay (turgay, toygar, skylark, lark), to be more exact, it is mollatorgay. Therefore, do not mind that it is so little. Mollatorgay, while it was collecting soil from the Turkmen Sahara upon the order of God for the flesh of Adam, our Father, it saw the shadowless stature of Azrael (Peace be upon him).

Mollatorgay was the creature which was the confidant and company of Adam the Father when he was expelled from heaven and sent to this Sahara. Since it earned the love of our ancestor Adam, he, one by one, taught him the thousand and one names for God. Thus, Torgay Molla became a wise bird. The cries it made flying into the sky must be the beautiful names of God. If it can count the thousand and one names of God, it will fly to heaven. However, mollatorgay always comes back. What could be the reason?

It can be explained like this: when the turn comes to the one thousand first name, it understands that there remains only one word to go to heaven and before that mollatorgay wants to see the Sahara one last time and looks down. Then, the eyes of this little angel, which must not see the shady sides of life, sees its own shadow. Later, mollatorgay which cannot remember God's last name because of this, has to go back down. Maybe, when mollatorgay reaches the limits of realms, it sees that Earth and Sky are a projection of each other and returns for this reason.

The reality of the World is the shadow of the tales of the Other World. The steppe is the projection of the sky.

If you want to reach the reality of the Sky, it is necessary to put adulthood aside. If you could not do this once, managing

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to get out of the shell of adulthood and returning to the heavenly air of childhood will become necessary. The reality of childhood is both richer and more real than the reality of adulthood. While man is growing up, he is forgetting the language of the Sahara and the

sky and getting used to the language of banality and the struggle to make a living. Nonetheless, those are the great people who have managed to protect the splendid world of childhood in the greater part of their hearts, all along in their lives. In my childhood, mollatorgay taught me many beautiful names of God as well as hundreds of words. Later, I forgot many of them. Forgetting does not mean purging or putting something out of your mind, but instead, it means pushing things into the subconscious. Now, I am trying to reach the fresh reality of the subconscious Sahara of my childhood.

When I first started to write poems onto white paper at the age of seven or eight, which I had read only to torgay until that time, mollatorgay gave me a secret. With its angel-like cry he spoke into the ear of my human heart that: "One of the names that God likes is Inspiration." This cry thrilled my heart like a revelation sent from the deepness of the sky to the immensity of the Sahara. One of the ways of inspiration's revelation is the spring season. When winter is over and the earth starts to warm up, nature begins to resurrect. Nature regains strength and power to maintain its everlasting survival. While creating new works like that, God is descending into our heart with His inspiration. Inspiration is calling to us to rediscover life. What was the perpetual meaning of the hearty discovery which this inspiration endowed me with?

Ever since the years of my youth have passed, my major field of interest and personal intellectual development contributed most to my reflections on the nation. The fundamental meaning of the term and phenomenon called nation, has been exhilarating for me. In every book I wrote, I

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elaborated this issue as being the core, essential and basic one. According to the philosophical, emotional, political and historical realities, in short, from all aspects, I tried to explain what the Turkmen nation is.

Everybody says that big things consist of small things, but, in fact, this is not the case: small things are born from big things. I wrote this idea into my notebook which has been haunting my mind for a while.

In fact, was it not the end of the bundle I have been looking for, for who knows how long? Is not every nation an establishment of unity constituted by togetherness, ethno-historical, political, intellectual and moral entities?

Holy and grand moral-cultural unification, which serves as the basis of a nation's growth, becomes a common ingredient of a historic development; by this means the phenomena with unusual features, become a clear-cut banality of people. For this reason, a nation's extraordinary features, its peculiarity and differences should be sought in its daily life. Spiritual approaches of a nation should be searched for in life habits, which are the natural survival circle of philosophy, everyday culture and relationships between human-beings, rather than looking for them in complex sentences written by intellectuals of that nation.

Does not a nation's philosophy actually live within the system of habits carried out from morning until evening? Maturity of a nation or whatever it has should not be proportionate to the philosophy or thoughts produced by intellectual workers but instead

it should be proportionate to the knowledge of every day manners of persona, family, relatives and so on.

To this end, the most important duty should be the clarification of this manner, determination of their measures of

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ethics-reason, systemization of those measures and giving them back to the people in a more perfect form.

* * * * *

In every nation, two types of philosophy and mentality are dominant: 'nature of thought and spirit' and 'philosophy of life'. National character and level of development of a nation can be determined according to what kind of relationship there is between these two philosophies. If the nature of thought and the spirit of the nation created by intellectual workers has not improved, likewise, that nation's philosophy of life will be narrow-framed. Such cases pave the way to underdeveloped nations. If the primary component is a high and developed one and the second component is narrow and undeveloped, and if the governors of the nation are lacking reason and are nepotic, and if they like bragging and care about themselves only, not about the sufferance of their people, it will not be possible to talk about the flourishing of a national thought and development. Hence, the mentality of intellectual workers is a temporary commodity which is a product emerging as a result of imitation of another developed nation. If the level of a nation's life philosophy, the existing reflections, and the social principles implemented into life within the national structure have improved significantly, then you can believe that this is a great and deep-rooted nation. This is because life philosophy can have wisdom within a nation only when its spiritual and philosophical structure is rich. Nonetheless, small things emerge from large ones and banality is born out of miracles. In terms of evaluating a nation's worth, instead of wise words belonging to any one of its representatives specifically, the level of cultural life of that nation's majority may be more important.

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In the former, individualism matters in terms of a difference in the way of life, while in the latter, the majority is in question. Getting results from your life is like picking up fruits from a bountiful tree. I am musing over the course of my fruitful life. I am putting all my life, which I have told my people, on a balance. Like a tree having to live on soil for three seasons and generously bearing fruits in the fourth, I read, learnt and thought all through my life and in my sixties, I decided to write "Ruhnama" and also the books "May Turkmen Land Be Happy" and "Spirit of Turkmen's Five Eras". I hope the reason why I have written my books is clear to people. Yet, when a person opens his inner world through words, he realizes that more and more feelings and thoughts are not still spilling out and even remaining the same in the depth of his soul. Like the way spring

waters, as lucid as the eyes of a crane, pouring through the rugged mountains and hard rocks, are pushing the inner walls of rocks, feelings and thoughts piling up in your heart all your life, are more than ever becoming enthusiastic to get out. Later, you want to write a new book from the melted pearls, which have come to the tip of a tap in order to overcome the thirstiness of the readers' heart. In the near future and now, I feel that it is absolutely necessary to talk about the life values of Turkmen. For a brief moment, to look back on our national past, history of wisdom and thoughts, we can see that our knowledge is based on writing about spiritual wealth and customs. Great Turkmen geniuses kept reading and learning and reached a level at which they could give classes about the science of good manners. By respecting the wonderful traditions of my people and especially wisdom and custom of thought, I regarded it appropriate to follow the path of these geniuses.

In the first volume of Ruhnama, I wrote down some of my reflections concerning our people. However, the matters regarding a people cannot be written down, elaborated on or

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sealed in a single book. I have concluded the following about our nation: a nation is a unity which has two essences. The former is the material essence and the latter is the spiritual essence. A nation's material essence primarily consists of that nation's national and spiritual values. The words I used in Ruhnama to seek out good manners are only about one dimension or side of the spiritual values which forge a nation.

On the one hand, we should follow the path of our ancestors. On the other hand, we should systematize new thoughts, observations and new values, according to the necessities which our era is highlighting. Concerning this, we shall make further explanations later on; for now, I would like to share my reflections about progress. Progress in the field of reason and thought becomes more apparent when (practical) reason obtained from real life weighs over a (theoretical) one which is gathered from books. The impetus of progress is the freshness of emotions and newness of thoughts; freshness and newness are more dominant in life than when compared to the ones in books. Wisdom weighs in books, rather than newness. For this reason, a sagacious person should nurture himself directly from life, and the mind should directly nurture from life. A mind which sufficiently nurtures from this type of food, leads to abundant deepness of reflections and reality, like a tree planted into fertile soil and bearing fruits. Later, enlightenment of the nation can be achieved by the things obtained from life, new horizons are opened in the intellectual life of the nations, and the intellectual and spiritual world of the nation broadens. This means that a word broadens in real sense. According to this reality, I thought it necessary to broaden former limits of our adventure of good manners in the first volume of Ruhnama; to turn its direction to life; to accelerate the movement thanks to new ideas, definitions, situations and opinions. It is necessary to elevate absolute and correct thoughts way above the level of simple mentality, to

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broaden them, to make them more definite and to turn them into broader philosophical thoughts. Based on this thought, I want not only to re-determine the rooted reflections and values of Turkmen but also to broaden the domain of thought of the nation, specifically. It is mandatory to water the mature tree of wisdom and science with the water of newness and freshness of life. Then, human-beings who are customers of mind fruits can enjoy the abundance of wisdom and the science tree.

* * * * *

Our era is a transitional one. During a transition period, many hearts do not know what to do and suffer from not knowing the proper paths or from multiplicity of necessary or unnecessary ways. At that time, they need values, reason and means of life, which are heavy, well-founded and the limits of which are well drawn. Multiplicity and the flood of recommendations and thoughts asserted are making peoples' heads ache. Transition periods, especially the early years, constitute an ambiguous era because old things are becoming exhausted and new things are ripening or just finding their form but cannot reach stability. During such periods, it is compulsory to give people's hands and minds a torch, which will make them gain wisdom and knowledge, determine fundamentals and show them the way. Imagine how many millions of books, how many thousands of geniuses and wise people and how many minds exist in the world? It is mandatory to take care of this situation lest the mind and heart of man get lost in the sea of books, reflections, principles and unscrupulousness.

It is necessary to steer them to a stable and sound path. Knowing the truth is not the same as knowing everything or the ability to tell the truth is not the same as managing to say everything or many things. Telling the truth means managing

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to say the most fundamental things which will elevate you higher tomorrow than you were today. The ability to tell the truth is the ability to speak in a clear, understandable and simplistic way. With this end, it is necessary to succeed to speak with clear expressions, with essence. The value of thoughts should bear features such as clarity, meaningfulness and appropriateness. When ambiguity peculiar to transition periods, dual meanings, hesitation and concerns leave their place to clarity and stability, then, it means that the nation's values are being restructured. It is vital for us to restructure the values we have. With this restructuring, our values shall be defined in a clear and definite way, again. Thanks to this, people will feed their hearts and minds, secure their lives, refresh their beliefs and earn new principles of wisdom and science. Like the pleasure of the flesh while eating, drinking and wearing, the soul will earn values which seem real to itself; will feel secure with them, and find strength to accelerate meaning and movement. Spiritual values of good manners are intellectual values which bring rationale to an individual's life, make life meaningful, give width to hearts and feed minds. Our nation managed to put forth such values in every historic era. Especially for this reason, Turkmen did not get lost but survived for 5000 years. By asserting new spiritual values,

the Turkmen nation preserves its survival henceforth.

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SPIRIT OF PATRIOTISM

My dear Turkmen nation!

The best of good manners is to love your fatherland.

The value of fatherland can be measured with its holiness because it is one of the limited holy values endowed to mankind. Holy means the superior, unique and single one. Among the solely holy ones, other than the fatherland, we can remember the uniqueness of God and sacredness of human life. When it is questioned that which one is superior or more sacred among these three types of holiness, say this: whichever of these holy ones is sacrificing itself for the other, the other is the superior. Life is sacrificed to the fatherland and the fatherland is sacrificed to God. Then, it is only the fatherland which is more sacred than life and God is superior to the fatherland because, God is needed after the fatherland, fatherland is necessary after life. Understand, on judgment day, the fatherland will be lost and life will be lost after death. Until that time, and only God knows when doomsday will come, you will sleep within the arms of the fatherland. O Son of Turkmen, you remain grateful for a long time to a person who has invited you to an enjoyable conversation of one night, in which you have interest, or maybe you are grateful for months to someone who puts you up for a couple of nights while you are far away from your home; you wish good things on the city where you are to do your business, get your education, go to in order to survive or travel for a few years. Imagine, while this is the case, how you would say your prayers of love for the territory of your

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fatherland, which shall keep you in its arms till the day of judgment?!

Is not it the fatherland which makes its territory a soft mattress for you after you leave your body or your soul leaves you? Both the surface and underneath the fatherland's soil are sacred because there is life above and faith under it. Both life and faith can exist thanks to the fatherland. While you are spending five days in the fatherland, why would you not want to have your eternal rest in peace in the arms of your fatherland?! May it be a thousand greetings to a life for five days in the fatherland, and may there be constant gratitude for eternal rest there! You are not under the will of life; life is under your will. God is not under your will, you are the one whose will is up to God.

However, imagine, the fatherland belongs to you and you to the fatherland. Both your life and death shall take place in the fatherland. Both your time and life pass in your fatherland. You can get out of time, but cannot leave your fatherland. There are two types of maturity of man: maturity of reason and maturity of emotions. Maturity of reason is wisdom; maturity of emotions is spirituality. Wisdom can be reached via science and intuition while spirituality can be reached by good manners and morale.

Wisdom is a gift, everybody cannot obtain it, spirituality is compulsory, if you do

not have reason, consult the reasoning of wise people and find your own good manners. Maturity of emotions is to love your fatherland while maturity of reason is to understand what your fatherland is. The most tasteful and mature feeling is to walk around feeling that you are a part of your fatherland because such a feeling saves you from loneliness.

You are a part of the fatherland's soul while you are alive, and after death you are part of the flesh of the fatherland. You cannot do without a fatherland since the fatherland surrounds

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you not only from the outside but from the inside, too. For this reason, you cannot leave your country and cannot go anywhere else. If your fate is an unfortunate one, after death, you can rest in a foreign territory, away from your fatherland. Yet, this is the biggest of all misfortunes, which is hard to erase or get rid of. Your poor grave shall remain a knot, which cannot be assimilated by the nature of a foreign land. Without losing yourself, you cannot lose your fatherland. You cannot do without your fatherland and it is the real wisdom: reach such a level of wisdom that your fatherland cannot do without you!

If you feel like belonging to the holy and immense fatherland, you can see imminence of your fate. Understand the tenderness of the fatherland, feel the clemency of the fatherland, take refuge in the love of the fatherland! If you take refuge in the fatherland, she shall cover all of your heart: all these high mountains, wild rivers, immense deserts, these villages and cities full of love, all shall cover your breast. Then, your heart shall be as grand as the size of the fatherland.

Then, you shall not be shallow, you will be a great man; you shall not be a piece but a whole; not a missing man but uniform. May all good wishes live; may all of them be upon the fatherland which raises us while we are little, completes us when we are missing, and unites us when we are divided!

Grandeur is equal to the fatherland. The fatherland is your border of grandeur. Never can you be greater than your fatherland. The fatherland is your measure. You get your grandeur from your fatherland, you get your gentleness from your fatherland, and you also get your color from your fatherland. If the sky is your fatherland, what you can do is fly; if the steppe is your fatherland, what you can do is walk; if your fatherland is the mountain, what you can do is climb; if your fatherland is the sea, what you can do is swim. God is the one who creates you; the fatherland is the one which constructs

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you. If you honor your fatherland, you shall be honored, too. If you disdain your fatherland, you shall be disdained, too.

Warm your heart and body while alive with love for the fatherland; after death, this love will spread into the cold soil and allow you to sleep in a warm bed.

The place where your belly blood drops is the center of the earth for you.

The places where your childhood has passed seem lovely to you because there lies your care-freeness, purity and simplicity.

The places where your adolescence has passed seem lovely to you because there

lies your joy, heydays and happiness.

The places where your youth has passed seem lovely to you because there lies your hope which surrounds your love and life.

The places where your mid-ages have passed seem lovely to you because there lies your maturity.

The places where your old ages have passed seem lovely to you because your regrets lie there.

The fatherland is your life.

The fatherland remains in your eyes, you remain in the arms of the fatherland.

On your death bed, the reason why the light of your eyes go out is the lessening of the light of the fatherland's love and the sparkling of your ember in your heart.

The fatherland is your root and veins.

The bones of your ancestors are beneath the territory of this fatherland.

You are a tree which grew from the same root.

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Your veins spread through this earth which holds your ancestors' bones and blood and which gained sanctity due to this. Those roots are deep. If your tree of life is not leaning or shaken because of the harsh winds of life and fate, you should be grateful to these deep roots.

Is it possible to see your fatherland which has the angel-looks of your ancestors and motherly affection, the same as a foreign territory?! Thanks to your own root, you carry humidity of life to your tree of life. Your fate, life, morale, mind, spiritual existence are of the color of this fatherland and bear the color of this fatherland.

Whatever the color of your fatherland is, it is your color. Your morale, status and existence are thanks to your fatherland.

The time emotions are revealed is like the time when poppies in the steppes and mountains of the fatherland bloom. The density and taste of thoughts when they are released are like the scent of poppies in the steppes and mountains of the fatherland.

O Turkmen, is there any door you can knock on if you leave your fatherland?! You can be a guest in foreign lands, but you cannot own a house; because foreign lands are already owned.

You can find a corner to survive in foreign lands, yet, you cannot embrace it as your fatherland because a fatherland cannot be purchased, it can only be given. The fatherland cannot be determined; it is the fatherland which determines.

The fatherland cannot be created; it is the one which creates.

You are the one that the fatherland has created!

You can live abroad, but you can be a Turkmen only in this fatherland.

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The fate of a tree abandoning its territory is either to dry out or to change.

Changing means modification of type.

After your Turkmen feature has changed, how can you remain a Turkmen?!

Falling apart from your fatherland means exhaustion of life or living like a stuffed scare-crow.

Falling apart from life means losing yourself. After you lose yourself, who or what will you be?!

The fatherland is your past, the fatherland is your today. If you want to have a future, do not abandon your fatherland!

Never abandon white days of the fatherland, which illuminates your eyes with its sun at every breath you take!

Never abandon blue nights of the fatherland, which grants your heart and mind the bliss of today and confidence of tomorrow with its stars like pearls, at every breath you take!

If you wish your fate to be nice, do not abandon the fate of the fatherland!

If you do not want to be stateless, do not hold your subsistence away from the fatherland!

If you want to be beautiful, keep your hope for the beauty of the fatherland!

If you want to be wise, plead with the fatherland!

If you want to be sublime, try to reason highness of the fatherland!

Someone quitting his place cries for seven years, someone abandoning his fatherland cries until death! What should a tree, leaving its roots behind do but to cry?!

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What shall happen to a tree which releases and exhausts its fresh humidity like tears, except to become dried out?!

Losing tomorrow, losing your "dear"; losing your fatherland!

Losing whatever you have.

Never get distanced to what you have (your existence)! Never abandon your property (all of it)!

Do not abandon the days of the fatherland, as white as the hair of the fatherland's mothers, Turkmen!

Do not abandon the precious nights opening the doors of realms like the maturity of fathers of the fatherland, Turkmen!

Do not abandon the cities as white as the future of sisters of the fatherland, Turkmen!

Do not abandon the dawns of the fatherland, as immaculate as chastity of beauties of the fatherland, Turkmen!

Do not abandon the fatherland's villages, cities, roads, paths, sweethearts, steppes, islands, mountains, seas and white complexion, Turkmen!

Do not abandon your fatherland; do not keep your heart away from it, Turkmen!

Do not abandon your village; it shall dry if you leave!

Do not cut off your ties, you shall lose your way and get lost!

Do not abandon yourself, you shall be hurt, you shall be turned into bones and

crushed if you abandon your sweet soul.

Do not abandon your life, your life is the same as your nation, you are a human-being with your nation, you are a whole with your nation.

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Thoughts of the fatherland are broad. Emotions for the fatherland are profound. The ethics of love for your country begins with understanding what the fatherland is and keeping tabs on it.

The sense of patriotism in every Turkmen's heart should be solidified with reasoning with the thought of the fatherland. In fact, in our traditional rhetoric, principles such as "good manners are based upon science", "its basis is science; its fruits are good manners" are still valid. This means our thoughts and attitudes have more consistency.

Good science leads to good manners, good manners lead to concrete behavior.

Acts are determined according to science and training.

It is appropriate to call it a value as far as harmony of action and science, thoughts and behavior, words and acts, and thoughts and good manners are concerned.

It will be correct and lawful to put science in the first place and ethics in the last place because Good manners, contrary to judicial laws, are up to the discretion of human-beings rather than coercion.

Good manners, as a sort of science, help to open man's eyes to see moral and ethical values, to live according to them and to have auto-control. Opening eyes to the values, for sure, means to educate the individual's emotions and thoughts.

The goal of good manners is to make every individual a man of reality in the fullest sense and make them wise.

Personality cannot be wise without learning thoughts, rationale and science.

While a judicial system is meant to force citizens, from outside, to obey the laws of the society, good manners mean to influence them from the inside in terms of logic and emotions. The strength of good manners aims to

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raise beneficial individuals for society, with the evidences of logic and emotions, without resorting to coercion.

To illustrate, the evidence of law is punishment; the evidence of good manners is the value of thoughts and emotions.

The term 'good manners' is one of archaic Turkmen words. Even in old times, this term had various meanings. From these, we can conclude the following basic meanings:

- Good manners,
- Neatness,
- Shame-bashfulness,
- Courtesy,
- Customs and traditions.

For centuries, these meanings have gained various contexts and matured a constant set of moral values. In this book, good manners describe the system of moral principles of national Turkmen. The objective of these is to build the personality of Turkmen in the 21st century, which is the Golden Age.

The value of the fatherland as a thought covers at least three values:

Fatherland requires paying attention first to the State, second to the Country, and third to the Nation as a unity.

The State is the first aspect of the fatherland.

Reasoning five values within the confines of the State sanctity complements the logical side of the ethics of patriotism. First of these values is Ruhnama.

Ruhnama is the major book of the Turkmen nation.

Ruhnama is the veil of the Turkmen face.

Ruhnama is the Turkmen world, aggregated in a single book.

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This major book is the one embodying or rectifying a great nation of millions of individuals.

Bodies cannot get united by leaving their persona aside because the body is a substance. Nonetheless, hearts and minds can get united and become a whole because they are the forms of power, strength and existence superior to substance.

Hearts and minds live in the form of spiritual powers according to the rules of soul.

Whenever you take Ruhnama in your hand, remember you are turning it into a drop pouring into the Ocean of the Turkmen Soul! Then, the comfort, pleasure and bliss of a drop reaching the Ocean shall fill your heart. If you remember the meaning of Ruhnama as a gateway to the Ocean of the Turkmen Soul, the circumstances of trying to understand this book shall emerge in your heart.

The fundamental meaning of this circumstance is to learn the meaning of words used in Ruhnama. Read Ruhnama by understanding its message!

Reading a book without understanding its message is like keeping an ointment that a doctor prescribed but not using it. Reading a book without understanding its message is like soaking your hands in the elixir of life but not drinking it.

Try to identify yourself with Ruhnama's message, use its message, and digest its message!

The word "Veil" means purification, justification, occurrence and acceptance of existence.

When you read Ruhnama, you shall be purified, justified; your life and existence shall have a justification; your objectives and intentions shall be fulfilled.

Your existence among the Turkmen shall be accepted!

Do not read Ruhnama hastily; let every bit of thought penetrate your heart!

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When your heart is satisfied with the thoughts you are reading at that time, move

on to the next one! Like the excitement of a man who finds a treasure and does not know what to do with it, do not be perplexed without finding a specific pearl of knowledge!

Collect thoughts like pieces of gold and throw them into the cinder of knowledge!

Have you ever seen a person performing prayers without a prayer rug?!

The prayer rug is the infinity where a person and God meet.

Have you ever seen food in an empty place or not put on a table?!

The table is the sanctity which holds sustenance on its shoulders.

Read Ruhnama on a table or on something like a prayer rug!

Take Ruhnama into your hand after you purify your heart and body!

Read Ruhnama as if you are saying your prayers; saying prayers means speaking of God and listening to His creatures rather than speaking of His creatures.

Read Ruhnama by excluding your "ego"; read it by dedicating yourself to it!

Give your heart and love to it while reading!

Ruhnama is the voice of the Turkmen, listen to that voice while reading it!

Reading a book means to chat. To make this chat sincere, read it after you reach spiritual solitude!

Attach great importance to Ruhnama! Do not ever let it lay in an improper place.

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Do not let it lay under other things. Keep Ruhnama in a special case or cover it not to let it get ripped off, dirty or wrinkled!

Read Ruhnama all your life! Read it again and again in childhood, adolescence, boyhood, youth, adulthood and old ages since Ruhnama's pearls of meaning spill out new aspects at every phase of life.

In every season of life, new sides and hardships of the world open.

Our Patriotic Oath is the second component of patriotic ethics.

As far as two sanctities of the State, which is the occurrence of the Holy Fatherland, are concerned, three forms of good manners, indicated in the Oath and the National Anthem, should be implemented. These are: manners of words, manners of heart and manners of behavior. Words constitute language. Everything begins with words and everything is ended with words. Word is the beginning; word is the end. All roads reach word and word reaches everything.

Read the Oath and the National Anthem like confessing the faith and bear in mind that they are the symbols of the sanctity of the State! Do not change the words or lyrics or confuse the harmony because words are the honor of the speaker. Practice manners of words with those of the heart. Manners of the heart mean from the heart, with sincerity and with your all presence. Let your words come out of your inside like the way spring water flows! Say it not only with your tongue but especially and specifically, with your heart! While speaking, do not let your tongue lose its allegiance to your heart, a word said unwillingly is dead like a leaf drifted away. If your tongue is not in harmony with your heart, then words and meaning lose their way.

The difference of a word said willingly and unwillingly is parallel to the difference between a copper and golden coin

minted in a similar way. The copper coin is doomed to get rusty while the golden coin is destined to always be precious. If a word comes from the heart, the eyes shall always be precious. If a word comes out of emptiness, there will be rusty shadows in the eyes and ambiguity in language.

Word is skin, heart is life.

When the conditions of the manners of word and heart are fulfilled, the Oath and the Anthem should be said in a humble, serious and willing way. If emptiness replaces the heart, sound shall be strong but meaningless since this is the sound that emptiness creates.

Implement manners of behavior, words and heart duly! The difference between human-beings becomes more clear thanks to their behavior rather than their speeches! Approve your words and faith with your behavior! Behavior brings benefits; what is what becomes clear in the end, so do the benefits. The winner shall be determined at the final line, not in the lane. Your behavior is your final line. Behavior is gratitude. Do not talk about your love, show your gratitude!

Our Patriotic Oath has emerged on its own in accordance with old customs and traditions of believing and making people believe. Our fathers generally gave oath on four things: Milk of the mother, bread, graves of ancestors and the Qur'an. The essence of these is reiteration of gratitude to union. Breaking an oath has been regarded as betrayal to union.

In terms of oaths between siblings, milk of the mother is the criterion because siblings suck milk of one mother. The warriors going to war have given oath on bread since bread is the mark of their union and unity. The ones convening around one cause or belief have given oath on graves and tombs since the cemetery signifies unity of creeds. The oath of gratitude to the unity of the Islam community (ummah) has been carried out through swearing an oath on the Qur'an.

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The Patriotic Oath is the dedication to Turkmen and Turkmenistan. It is the reiteration of preparedness to sacrifice oneself for the honor and integrity of the fatherland.

The Flag of our State, the Emblem of the State and the Flag of the Turkmen State symbolically unify our nation. In Ruhnama, I divided the five thousand year journey of the Turkmen into five major eras and depicted every era with different signs because signs, symbols or marks are very appropriate to generalizing a meaning. An emblem of the State is also a sign that allows for expressing the grandeur of the Turkmen and Turkmenistan with tiny symbols. It has the ability to express the perfection of the Turkmen soul and existence. Five carpet patterns in our Emblem and Flag represents the entrenchment of five provinces. The nomadic horse in our Emblem (race horse, Turkmen breed horse) signifies how old the history of our fatherland is, as well as the difficulties experienced in its development, purification and honesty. The nomadic horse is neither an animal nor a means of transportation for the Turkmen. The nomadic horse is a symbol

that is very much alive in the Turkmen heart and his existence. The nomadic horse is a means of survival in the mortal world. It is the measure of freedom and independence since no power can hold back or dominate a Turkmen riding it.

The Crescent, five stars, the green color and all other signs in our Emblem and the Flag represent the acknowledgement and eternity of the existence of the Turkmen. Our complexion features are different but our hearts are united in various shapes; those shapes are our Emblem as well as the Flag. Did you pay attention to one thing? Whenever our National Anthem echoes and whenever we stand before our Emblem or the Flag miraculous feelings, which are hard to describe, cover our hearts because the power and strength of a nation have been vested in them. Due to this affect, your heart beats with

excitement. You feel such an excitement when you stand before the limitless immensity of the Turkmen Desert, when you confront the Turkmen mountains, and understand how small you are or when you watch the stars of the Universe at night time.

While standing before the Emblem and the Flag, fulfill your manners of eyes and thoughts! Manners of eyes mean to look carefully. The exact meaning of this is to take a reality into consideration. To clarify this reality, I will give you a comparative example. The scientists estimate that the distance of the universe from one end to the other is, in other words the width of the universe, 13 billion light years. It is not possible for us to perceive it as any distance because it is too big for our imagination. We can approach this reality only through arithmetic calculations. Likewise, it is not possible to stand in front of six million and five hundred thousand Turkmen, in the physical sense of the word. However, it is possible in the spiritual sense that the Emblem and the Flag symbolize this for six and a half million people. For this specific reason, the existence of six and half million is present in our Emblem and Flag and for this reason, when this existence begins to flow into your heart, your heart beats with excitement!

Carefully protect these holy signs of the State! Satisfy your eyes and heart with these unprecedented beauties! Then, your heart shall be increasingly purified; your ideas shall become much clearer and you shall realize that you feel more and more like a Turkmen.

While the Oath and National Anthem are read, keep your head up and proud!
Open your palm, straighten your fingers and put your hand on your heart and say them!
Let the beat of your heart resonate in your hand and be transmitted to your entire being!
Then, the beat of your heart shall join the heart

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beats of all the Turkmen and the unified voices of the Turkmen presence shall rise into the air.

Walk by holding the Seal and the Flag above your head! Make sure they are hung somewhere above the height of a man! While looking at them, keep your head honorable and make it your habit! The Emblem and the Flag are our crown. May the Flag rise in the sky and convey the highness of the Turkmen! May the Flag of our State be as high as the

Turkmen soul! Having an Emblem and Flag and bowing your head before the sanctities of the State is great happiness to the one who can appreciate. Our ancestors passed away without tasting this happiness. Being grateful to the sanctities means honoring the soul of our ancestors, who did not find comfort in life.

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The second component of the idea of the fatherland is the country. We possess a huge country named Turkmenistan. The meaning of patriotism and having a country developed in me when I was little. Because of dreadful natural disasters, I was torn away not only from my beloved mother but also from my dear siblings and my father's home. However, this is human nature. Human-beings cannot survive without a sense of house or residence in the deepness of their soul. When I was a little child, in my heart the sense of a lost home was replaced by the sense of belonging to a country. Particularly, when I was at university, I started to deeply feel the sense of home while I was far away from my country. Then, all my dreams centered on the fatherland. When I came upon a word rarely used like Turkmenistan in the national newspapers, a strange and sweet sense of longing flowed into me. Sometimes when I had a summer break, I would take the train only because it was possible to travel to many places in Turkmenistan.

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Nonetheless, these travels would not end; in my imagination, I would travel to the places where that train did not pass by. My aim was to travel and see every corner of my country, all its villages and cities.

The sense of country is a sweet, warm and interesting one, coming from the profound parts of heart. The ones who do not love their country are called unfortunate. Right. However, the ones who cannot love their country are really unfortunate in terms of spirit. This sense, this love cannot be bought with any amount of wealth; this feeling cannot be replaced by anything or any richness, at all. The sweetness and taste of this feeling cannot be compared to anything in the world. If you want to be fortunate, try to raise love to the land of your forefathers!

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We live in a huge country called Turkmenistan. Every Turkmen child should know the manners of love, science and work and should know how to implement them.

The rule of manners of love is to love your country. My advice: be sincere in your love! May the love you foster for your fatherland be as elegant as the love for a girl! A Turkmen girl loves with grace and with serious affection but does not love by losing her mind. My advice: have manners in your love! Do not demonstrate your love for your country improperly; be quiet and humble with your love for your country. The life of a slow flowing river is long - that does not pass away like a spring flood; the quiet flowing river of love is the ruling one - no obstacle can stand before it. May your veins be filled

with love at every moment!

The great artery of every Turkmen child should be to love the fatherland. Love your country's green rainy springs, hot yellow summers, falls like a mother giving birth to a child and snowy winters as white as a Turkmen's heart! Do not get tired

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of loving because there will be many people telling you to take it easy! Love for your country has nothing to do with seasons or phases of life; it is endless because it is the only entity which has its own source.

The condition to the manners of science is to know and learn your fatherland. Turkmenistan is the most beautiful and richest country in the world. We inherited such a huge country as a result of heroism and courage of our ancestors and we need no further results or signs or evidences. In this immense place, the large Karakum Desert and gorgeous mountains such as Kopetdag, Koyten and Balkan exist. A Turkmen citizen and children should know these as well as the immense waters of the Caspian Sea and the rivers of Amuderya, Murgap, Tejen and Sumbar. Knowledge is possible through the mind. The basis of sound love for your country is to know something. All creatures, plants, flowers, the trees of dense forests are all holy for you. Brother should know brother, brother should love brother, and brother should respect brother.

If love for your country settles in your heart and body during your childhood, you shall grow up to be a real and courageous Turkmen in every sense of the word. The thorn of this country is more lovely and sweet than a flower of foreign lands because it has the love of our ancestors. They survive not only thanks to the heat of sunlight but also thanks to the love of our ancestors.

Read, learn and know! Knowledge of something increases love.

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Independent and Permanent Neutral Turkmenistan lies in the western part of Middle Asia, between the 42°48' -35°08' northern latitudes and the 52°27' - 66 ° 41' eastern longitudes. The length of its border from the west to east is

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1100 km and 650 km from the south to north. Turkmenistan lies in the Northern hemisphere, in the desert area of the warm zone.

The surface of Turkmenistan measures 488,100 km². The Karakum Desert, the largest desert of Asia, covers approximately 80% of its surface and the rest includes mountains, rivers, lakes, hills, water reservoirs, arable lands and settlement areas enabling agriculture through irrigation. In terms of surface, Turkmenistan is the fourth largest country within the CIS after Russia, Kazakhstan and Ukraine. Turkmenistan's territory is 244,000 km² larger than that of Britain, 187,000 km² larger than that of Italy and 166 000 km² larger than that of Japan.

Turkmenistan's neighbors are Kazakhstan in the North, Uzbekistan in the North-

East, Afghanistan and Iran in the South, Azarbeijan and Russia all along the Caspian Sea in the West.

The upper North point of Turkmenistan is the high hill of Ustyurt near Yengkala artifacts, where the "Parahat" union of farmers exists in the sub-province of Saparmurat Turkmenbashi, in the Dagoguz Province. The far east point of our country is Hazretaksar Hill, which is at the eastern side of Koytendag while the western point is Cape Suve on the shore of the Caspian Sea. The southern point of the country is Childuhtar village in Serhetabat sub-province. The total length of the borders of the independent and permanently neutral Turkmenistan is nearly 4600 km.

Neutral Turkmenistan is very rich in terms of underground mines and natural sources. The country has abundant oil, natural gas, iodine, bromine, cement, table salt, nitrate, sulphate, chips, various construction materials and many other rich resources.

The basic underground wealth of Turkmenistan is oil and natural gas.

The future of three quarters of the country's borders is significant in terms of oil and natural gas.

Currently, oil in Turkmenistan is produced in the western Turkmen plain. Here, besides oil, natural gas is also extracted.

Turkmenistan's border can be divided into seven major natural gas regions: Western Turkmenistan, Central Karakum, Bowrideshik-Hiva, Turkmenabat, Karakum beyond Unguz, Murgap, Garabil-Bathiz.

In the Western Turkmenistan region, along with oil, natural gas is extracted from the layers of neogen subsidence in the Western Turkmen Plain. Within the borders of Turkmenistan, in Tuvergyr, Uly Balkan, Koytendag, coal is also extracted. The Tuvergyr coal mine is situated in the West of Turkmenistan, 60 kilometers east of Garabogazgol. Here there are tens of coal mines such as Gapakly, Chayirli, Amanbulak, Salakbent, Uchtagan and Chagil. Tuvergyr coal mine is brown and can be found among the debris of the Jurassic age. Reserve thickness consists of various layers oscillating between 0,3 meters to two meters. According to the research and inspections carried out so far, between Gyzylgaya and Chagil villages, coal layers reaching down ten meters have been found. In general, around Tuvergyr, it is estimated that there are approximately two billion tons of coal.

Manganese is found among paleogenic debris in Tuvergyr, Koytendag and in some other locations. In Koytendag, among the limestone fields from the Jurassic period, lead and zinc resources are found in adhered and fluid form. In Koytendag, a copper mine has been found among the Mesozoic debris. It is known that in West Koytendag, there are many places which

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have barite mines. In some of these resources, lead and zinc can be found along with barite. According to the latest research reports, kinovar, the raw material necessary to extract mercury, can be found in nearly two hundred areas. Minerals with mercury can be

found in Koytendag and Uly Balkan Mountains. In Koytendag viteridine and fliuoridine are also extracted.

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One of the most common chemical elements in the earth is aluminum which is essentially removed from boxide mines. Bauxite was first discovered in Tubergir in Turkmenistan. It can be found in sand and clay sediments of its period. Turkmenistan is rich in sulfur, table and potassium salts, nitro-sulfur, magnesium salt, iodine and brome. Within the borders of Turkmenistan, nearly all types of salts exist. In Garabogazgol, there is plenty of nitro-sulfur, biocide and essonite. In addition, magnesium, stronsy, rubidium, borax, brome and rare elements can also be found here. At the moment, the "Garabogassulfure" state enterprise is processing nearly one million tons of nitro-sulfur a year.

Turkmenistan is rich in table salt. The largest salt mines are at Guvlugol, on the shore of the Caspian Sea, Bal Hodja near the Gebel station, Sultan Sanjar and Magdanli Mines in Southeastern Turkmenistan. Furthermore, Yeroylanduz in Bathiz, Zengibaba in North-West Turkmenistan, Duzgyr Heights and some other places, there is plenty of table salt. Currently, at the industrial level, the salt sources in BabaHodja and Guvlugol are used.

In Turkmenistan, gemstones such as yasma, halsedon, onyx etc can be found. Yasma can be found in Tuvergyr. It comes in various colors and is used for in-door decoration. In

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Tuvergyr, various types of halsedon exist. This gemstone can be found in the Uly Balkan Mountains.

The most beautiful gemstone in Turkmenistan is the onyx which is similar to marble. It is used in jewelry. The majority of the onyx similar to marble has been collected from the carsite caves in Koytendag.

Turkmen people have been cultivating cotton for two thousand and five hundred years. We should make it our primary goal to cultivate plenty of cotton and wheat in the field of agriculture.

In terms of natural resources, we have inherited the richest country in world. Though our ancestors engaged in campaigns to conquer far-away lands, they came back to their homeland again. It is our sacred duty to protect our homeland, which is the heritage of our ancestors. This land has a power to enslave you. If you leave your land for a trip to another country, your heart shall sizzle; your land shall call you back and want you to return to your homeland. This is the fatherland which contains our umbilical blood after our birth, takes care of us with love when we are a little child, raises and matures us, feeds us with its sweet blessings, consoles us in our bad times and caresses us with its breeze to disseminate our happiness. During our happy days, although we reach seventh heaven, we do not live there; we all come back down to earth. When we stumble, there is

nothing to lean on but our fatherland!

Even when our time is up and death knocks at our door, we are destined for this land and nowhere else. Both our laughter and tears pass into the heart of this land.

Nonetheless, the love for this fatherland and this homeland is the holiest one because only this love has an infinity and eternity equal to all the life of man.

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The largest part of our fatherland consists of the Karakum Desert. The Karakum means large sandbanks and a vast desert. Both Oguz Khan and Kara Khan, which are the names of the fathers of Turkmen, mean great Khan. We inherited this great desert from our forefathers. This heritage is really a great property and enormous treasure. Yet, for us, it is not only a treasure but also a fatherland. The most meaningful and the greatest pleasure in the world is the love of your fatherland. Patriotic love is the biggest art since solely this love and feeling endow in us the happiness to feel like a human-being. The homeland does not only mean wealth or treasure but also something in our hand while our wealth is something of secondary importance other than ourselves. We are the homeland; we are at the heart of the homeland. We are just branches; and our parents are a tree. We all are the branches of a tree called homeland. For that reason, we would not be able to survive without a fatherland.

A nation is a people who adopt a specific place as their homeland and grow roots into this precise land. There would be no family without home like there would be no nation without a homeland. The Great Turkmenistan is our property and beloved home which we inherited from our ancestors. Though none of us would survive, the homeland shall remain, but there would not be anyone like "we", were it not for the fatherland.

Taking into consideration both the present and future situation of the country and even the means of subsistence of this country, I am having a Turkmen lake constructed in the middle of the Karakum Desert. The water accumulating in the middle of the Karakum Desert shall be purified and shall become soft potable water within the coming decades. This land is real, Mother! That confines the grief of its offspring

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into her chest and in return, she gives back sweet things to her offspring!

I have traveled the Karakum Desert and the banks of Uzboy, many times. Deserted homes, failed water dreams, unclaimed graveyards... always, tears came to my eyes. Then I saw that the voice complaining the loudest came from the wind blowing over the deserted home. I made it my major goal and attribute to my life to make it a homeland, to survive as long as the world turns around.

Cities, villages, kiosks, palaces, buildings, streets, boulevards, courtyards, markets, stores, mosques; Here it is! This fatherland releases a different cry and taste into the heart. I love to travel our holy land. Arriving in cities, villages and wheat fields makes me happy like a child who sees a relative he has never met before for the first time. The

sincere excitement of the child who wants to see his relatives that he has never met before, seduces me to the corners of our homeland.

O my dear Turkmen!

The place you are born to and die in is this land. This is because we are born out of this earth and buried under this earth!

Both your essence and generation lie in this nation!

It is the reality which has an air like this sky but which is as simple as this earth. It is a reality which is as poetic as this heart and as realistic as this mind. Look at your passed away ancestors, how many of the names of your grandfathers can you count?! Seven, eight, ten, fifteen? Beyond?! The beyond is the Turkmen nation! Alright, to what extent can you imagine your future generations?! Son, grandchild, Chovluk (child of your grandchild), yuvluk (grandchildren of your grandchildren), govluk (child of your grandchildren's grandchildren), atlik (grandchildren of your grandchildren's

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grandchildren)... Beyond that? The beyond is solely the Turkmen nation!

Ask for refuge from the Mighty Lord; fulfill the requirements of manners of love, speech and behavior suiting the reputation of your Country that is your State, Homeland and Nation! Then your spirit shall have peace, your mind shall have precision and your life shall have blessing.

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The doors of our ancestors have always been open. They never knew what locks were meant to be. There were no cases of theft or no hand reaching other people's belongings, among our nation. If there was a thief in a village, everybody would turn his back to that person. Nobody would greet him. Nobody would invite him anywhere. There has been no punishment for a Turkmen more severe than this: thatat gatherings, people would shame him. They also used the method of amputating the hand of thieves. The entire village would curse and dismiss him from their community. Later, no village would admit him. When a human-being feels lonesome, he begins to correct himself. He tries to change the ideas people have about himself. This is the gift of our nation; this is our effective way of promoting spiritual manners. This is our history and a Turkmen tradition.

In Turkmen tradition, becoming a sibling forever and hereafter is not regarded any differently than being real siblings. Gorogly and Agayunus adopted Ovez, a sibling forever.

Turkmens show great respect to guests. Even when an enemy comes to the home of a Turkmen as a guest, he would save his life; or, when a guilty person would come to his home, as the host, he would not turn in his guest to the ones chasing him for revenge. Our ancestors made the practice of hosting guests a part of their character. Every day, they would

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prepare meals taking into consideration the "additional share of the guests".

Since ancient times, our people have been conforming to the wise expression of "Guests deserve more respect than your father." Our ancestors have deployed great efforts for the cohabitation of people within a union. If relations get bitter by mistake, respectful elderly people are asked to mediate. According to Turkmen tradition, if the request of a mediator is not accepted, the case is regarded as an improper one. Before someone wants to leave for somewhere or to start a job or when a craft is learned, it shall be necessary to get permission and prayers of a master or a wise man. When Gorogly wanted to go to see Harmandeli, Agayunus said:

"There is Ashik Aydyn Pir in Shehribossan! If you find his house, serve him for one month and forty days, get his prayers and permission, then, you will earn more respect."

Our ancestors engaged in many works through councils. At those councils, decisions about the fate of a man or the whole nation were made. In general, the leading figures of people such as the elderly, or Khans, presided over them. They discussed the issues and asked for public opinion. In case of bifurcation, the opinion of the qualified majority was accepted.

Councils and assemblies have great significance in self-governance of our people. It is a tradition of recent centuries. Convening a council or an assembly and negotiating over issues with public opinion has been a long-lasting tradition since the time of Oguz Khan.

According to the Turkmen traditions of the time, before the Russian invasion of Turkmenistan, the tribes convened very often due to political chaos in the region. Then, important issues which interested every individual, such as declaring war, making peace, signing treaties, migrating into a new land, digging irrigation channels, their cleaning,

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constructing reservoirs and their control, protecting people, crops and animals against enemies, constructing castles, distributing water and land between the tribes were put under discussion and decisions were taken. In the nineteenth century, settlement of Turkmen tribes become more systematic, to a certain extent. Disputes among tribes decreased and tendencies to establish a central government emerged. Particularly, the supremacy and the strengthening of the union of the Teke Turkmens in the sub-provinces such as Baherden, Bamy, Göktepe and Serahs worried the padishahs of the neighboring countries. In the mid-nineteenth century, the rivalry between Iran and the Khanate of Hiva become more violent. In 1855, during the Serahs Wars and Garrygala War between 1857 and 1858, Merv War in 1861, the enemies were defeated thanks to the unification and cooperation of the Turkmen tribes and clans. During these wars, the clans such as Teke, Yomut, Gokleng Salur, Ersary as well as the others united to repel the enemy.

All right, how did the Turkmen establish more than seventy states in the course of their five thousand years of history? How did they hold people together? How did they protect their home while they had no state for eight centuries?

For sure, the reason here lies behind the features of the Turkmen such as a brave

soul, honesty and bravery. The Turkmen are a nation which has been credited in history for its outstanding warrior qualities and examples. The Turkmen tradition adopted the tradition of state and people governed themselves within a unity.

Our ancestors have always wished that the Turkmen people may lead a free, independent and peaceful life. Until their wishes came true, our people had to suffer many bloody wars in long periods. Hundreds of thousands of people sacrificed their lives for the fatherland and its independence. None of the evil enemies could bow the heads of the Turkmen

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because the Turkmen managed to give their lives for their fatherland in a heroic way. The expressions that can still set an example to our young generation are the following: fidelity to the wise words of an elderly person, being proud of his fatherland and fostering love without boundaries. No power can deter the great pride and love for the fatherland.

We learn from history that our nation in the past used swords, arrows and fought the enemies courageously. Along with those warriors, there were also notable and reputable commanders in Turkmen history such as Oguz Khan, Frat, Suren Serdar, Arsak Shah, Bumyn Khan, Attylla, Mahmud of Gaznaly, Chagry Beg, Tugrul Beg, Alp Arslan, Jeleddin, Artogrul Gazy, Aba Serdar, Govshut Khan and Sultannyaz Beg and we can be proud of them.

We have many national heroes to be proud of because the art of war is not unfamiliar to our nation. A nation which regarded every adolescent boy as a soldier and whose horses were always saddled and readied with guns passed its art of war over from generation to generation.

Our art of war of thousands of years started in the era of Oguz Khan, who was the ancestor of the Turkmen people. Oguz Khan, our ancestor whose name became legendary, expressed that the power of the State and welfare of people were above all related with the execution of laws in the State and that everybody, a prince or a layman, should exercise their rights and duties. Oguz Khan also bequeathed that protecting and holding the homeland together was commensurate with the power of the army and exercise of military discipline for the art of war. He personally proved this.

The army of Oguz Khan had seven divisions. Each one of those had its own duties during every campaign or war and all were working together to establish military strength. In the Turkmen states established after Oguz Khan and during the era

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of eight centuries in which the Turkmen were stateless and survived alone, the war tactics of the Turkmen were based on maintaining the unity of the nation.

Turkmen have never campaigned against or dispatched troops to other people without a reason or had intentions about somebody else's homeland, at all. They have never provoked other people to fight a war. On the contrary, they tried to sustain peace among the warriors and mediate between them. However, they were never scared of going to war against the ones attacking them. Adolescent braves sacrificed their heads for

their fatherland and the honor of their people.

"They never disguised themselves while riding a camel." Every one of them fought the enemies like wild wolves. As Makhtumkuli said:

"They engaged in battles like pigs, and would hang in there like bears."

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Now listen to the will of Oguz Khan:

- If someone is sinful, even if he is close or far to the place where the padishah is residing, or even if he is from another clan, and if one of the officers of the Khan punishes him, tell the siblings and sons of the Khan or Begs not to raise a hand to the culprit. Whoever backs up the culprit or the guilty, needs to be forced to appear before the padishah and to be hit with the sword from behind and have his body cut into half until the ones who can see and the ones who can hear draw a lesson from it. May one of the members with Oguz ancestry and Bozok sons become a padishah. They should not recognize two people as padishah at the same time because if there is one Khan then the country shall be governed well, but if there are two hands then things shall deteriorate. In old times, wise men used to say this: "Two swords cannot be kept in a single

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case"; "Two men cannot take one woman as wife." They also said: "One country cannot accommodate two wise men with white beards."

This is the will that Turkmen people have been implementing. Its realization made Turkmen a long-lived nation. As Oguz Khan stated five thousand years ago, this will has never lost its importance. Gokturkmen Tablets say that the emperor was sent by God and bestowed on him fine habits and the emperor was fair, pitiful, tender and generous. The Karahanly State was the first largest Muslim Turkmen state established in Central Asia. They also respected the will of Oguz. The respect of today's generation for Oguz Khan shall ensure the integrity, prosperity and indivisibility of the homeland.

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When dark clouds hang over the people, the Turkmen women fought bravely beside the men in the same line of duty. For instance, Burla Hanym (Lady Burla) is mentioned in the book of "Gorkut ata". She is crowned by many Oguz girls, fights bravely and kills one of the enemy Khans. When an enemy asks "Who is Burla Hanym?", all servants reply in unison: "It is me, Burla Hanym!" and step forward. Putting a step forward to claim to be Burla Hanym means death. However, the servants of Burla Hanym regard it as an honor to die for their lady. We see a similar event in Bayram Khan's life. Bayram Khan falls captive. Later, the enemy poses this question to the captives: "Which one of you is Bayram Khan?" All captives respond: "It is me, Bayram Khan!" These examples clearly indicate the bravery of the Turkmen. In case of the protection of Göktepe Castle, the courage that Turkmen women and girls demonstrated is beyond

words!

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The Turkmen did not name wars as war but named it "toy". Victorious Heroes regarded the battlefields as "toy" (wedding, festivity, feast). Bearing the idea in mind that you feel relaxed, secure and fearless at weddings, it is necessary to behave like that, to be alien to fear, and not to get excited at the time of war.

War, battle; field of life and death.

Wedding, festivities; place of enthusiasm and cheer.

If you defeat the enemy in war, this shall be the wedding and festivity day for you. Gorogly Beg also called war a piece of "toy".

While I was in India I was shown a figurine of a man, a member of a nation in the East, who was standing tall and smiling behind his hand. When you turned the figurine around, you could see a sword held behind his back. Just like that, he was smiling while carrying a sword in his hand. Of course, this reflects the philosophy of a certain era. Looked at from another perspective this figurine reminded me of the fact that our ancestors were a people standing tall.

The Turkmen have never been a nation whose heart was full of hatred while its eyes remained smiling. This type of dignity is called cowardice. Cowardice is the thing that our people hate most. Particularly, as far as war is concerned, there is no room for cowardice. Put being a coward aside, the Turkmen people did not regard it as manly to deal with cowards.

Advice of our forefathers like: "Do not chase the one running-away!" is a reflection of the Turkmen peoples' bravery and description of their source of pride for the art of war. Neither did brave Turkmen chase the ones running away nor did they start a war before reporting on it in advance.

On the night of December 11, 1880, two thousand people came from Merv to back up those defending Göktepe Castle. That

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night, solely relying on the back-up forces, the defenders of Göktepe did not start a single raid without informing others in advance. The next day, they appeared before the army of Skobelev to inform them: "Support came from Merv, we are ready, come join us at war!"

We frequently come across similar cases in the legend of "Gorogly." For example: when Gorogly decides to take revenge on Reyhan the Arab, he sees that Reyhan is asleep. Then, Gorogly says: "I shall not kill a man asleep and commit cowardice." Later, to let Reyhan know that he has been there, he rides his horse around Reyhan three times and leaves an arrow in a tall tree.

In the field of the art of war, the sons of Turkmen have drawn lessons from the teachings of people. One of the teachings says that: "Even a snake would not disturb anyone asleep." While Turkmen were electing a khan, commander or leader in accordance with the rules of war democracy, they did not abide by the rule of passage from generation to generation.

The Turkmen, when electing their commanders, evaluated their skills, power, mind and reasoning, followed by a discussion of these aspects from every perspective and serious consultations. They took into consideration not only all moral titles of the person to be elected but also those of his family. In the middle of the nineteenth century, the Serahs Turkmen wanted to elect a Khan; the elder brother of Govshut said that his wife was not very good at putting people up.

"When you are elected, you will sometimes be home and sometimes not, there will always be guests coming and going. It is necessary to host guests. My wife is not that good at hosting guests. Yet, Govshut can be a Khan, the Commander. Govshut possesses the seven conditions emphasized by our ancestors." By doing so, he abstained from being a Khan. It never crossed his mind to send troops to promote himself to

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commander by force. However, whenever the people trusted him and had expectations of him and he himself was self-confident, sure of his mastery of war, only then would he consent to be the commander.

If a Khan, commander or leader is a master of war tactics, he can achieve his goal anyway. The chief chamberlain of the Karakhanly Turkmen, the famous Turkmen wiseman, Yousuf of Balasagun, in his prominent work "Book of Science" (Sacred Knowledge) (Kutadgu Bilig) written a thousand years ago, describes the achievements of the commander of armies as a great art. In the "Book of Science", he depicts the qualities that a commander of an army should bear to defeat the enemy:

*First: truth opens up your path,
If his words are inconsistent, there will be no trust in him.*

*Second: a commander should be generous,
If he is stingy, how can he hold an army.*

*Third: he should be courageous enough,
A coward dies soon, this life is mortal.*

*Fourth: a commander should know tricks,
Tricks leash even a lion...*

Even Makhtumkuli said that:

*When used at the right place, a trick is a sort of bravery, too,
It is necessary to have someone who can achieve this.*

Nonetheless, using tricks is not cowardice. Tricks of war are a way of cunning. A trick is a type of art of war used by our warrior ancestors. Since the Turkmen people did not have a separate state for the last eight centuries, it did not have a regular army. Yet, this situation does not necessarily mean that there were no brave Turkmen warriors.

people kept migrating from here to there, they have managed to keep their own turf and to keep away from danger.

The fame of Turkmen heroes went beyond the mountains and became well-known everywhere since they were known for their bravery, fearlessness, fidelity to their oath, generosity and good manners.

In the Medieval Ages, many states recruited Turkmen warriors to serve as soldiers and they were granted with military ranks.

The kings giving the office of commander-in-chief to men with Turkmen origin, were comfortable on their thrones. The great sagacious statesman and warrior Bayram Khan became a landmark in the history of India. In every part of India he stationed the military troops trained in Afghanistan as the commander-in-chief of the Empire of Moguls. He took all measures to ensure war skills of the army and determined the ranks of the commanders, as well as the level of each soldier's knowledge and what languages they should speak.

Abdyrahym Khan, son of Bayram Khan, continued the characteristics of his father later on. Since he had hold of superior levels of bravery and commandership, he was given the rank of "Khan of the Khans". In the history of India, their war art has a different place. In that era, in Persia, Turkey, the Caucasus, Russia and in many other countries, the palaces were guarded by Turkmen. The Turkmen soldiers were known as dependable, loyal and decent men.

The fame of our nation such as bravery, courage and dignity became common knowledge among the neighboring countries as well as the peoples of the world.

In Afghanistan, when I met with the former head of state, Burhaniiddin Rabbany in Ashkhabad, he praised our nation with all his heart and said: "In the history of your people so far there has been no Turkmen defeated while protecting
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his fatherland or fighting wars. They either won the wars or sacrificed their heads..."

The skills of war become very clear in famous war tactics such as the "game of wolf" and "dog hit." "Dog hit" is a tactic peculiar to the army of Oguz Khan, which envisages running away as a trick and tearing the enemy apart in a narrow place, which has been secretly determined beforehand.

Gorogly Beg said once: "I learned this type of fight from the dogs; sometimes you have to run away and sometimes you have to chase" and his statement describes the "dog hit" which emerged during the reign of Oguz Khan.

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In the life of the Turkmen the Turkmen dog has a special place and significance. Our people domesticated the dog; trained it to guard its surroundings and be a loyal

companion. It has been discovered that the Turkmen dog prototype, found in Yenikent, was thousands of years old. In other words, the Turkmen survived through the chaotic ages of history with this brave, skillful and smart dog.

The Turkmen dog with its chubby body, huge head, bearlike paws, small mouth and flat eyes, ears, between which is a broad, wide breast, legs not that tall but strong, ears and tail cut-off has been known for its high alertness and strong senses. The Turkmen have used its fighting techniques and made them part of their own only to name them "dog hit". The "Book of Oguz" states that the army of Oguz Khan was exposed to strong resistance in Isfahan and could not conquer the castle in seven days. In this case, the army of Oguz Khan was discussing how to conquer the castle. Finally, thanks to the "dog hit" tactic, Oguz Khan's armies took over Isfahan.

The Turkmen have defined their warrior character as courageous, brave, and able to carry out tricks and identified it

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with the wilderness of animals. The "game of wolf" war tactic is one of those. Here, like the way a pack of wolves attack a flock of sheep after midnight, near dawn, the army presents itself wild, pulls back and later, after midnight, it attacks the enemy. In history, it is known that the Seljuk armies used the "game of wolf" tactic and became triumphant.

During the last ten days of the month of June, in 1039, in the war between Seljuk and Gazna in Desi-Bezirgenan, the cavalries of Togrul Beg, Chagri Beg and Moses (Musa) set up the "game of wolf" after midnight to tear apart the stronger enemy army. It is not a coincidence to see a relationship between the war games and various games to cheer people up at festivities and weddings. Besides, there have been times that the enemy attacked during wedding ceremonies. Even at weddings, enemies seeing the Turkmen heroes with their swords, arrows and bows ready, hesitated to attack. When people sat around the table to have a meal, they were given one spoon less. The reason for this was not a lack of spoons but the cautiousness of the Turkmen even while having a meal. The next person who would not be given a spoon would wait for his turn so he could be alert and cautious and be able to sense any enemy approaching them. The enjoyment of weddings was commensurate with the art of war. According to our saga with the themes of bravery, throwing golden plates, wrestling, horse races were common amusements at weddings and these practices illustrate that people put the art of war into the center of their daily life.

It is not surprising that the themes of early public literary works are wars and bravery because the Turkmen Fatherland made it a priority to protect it. The people of Turkmenistan made the survival of their fatherland their goal.

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There is no poet who has not written an epic poem on war and bravery. They have been inspired by the heroism and patriotism of their courageous braves.

Turkmen have attached importance to the quality of their weapons at war. While getting a weapon, he always chooses the one best suited to him and he does not regard

anything he finds as a weapon.

Gorogly Beg also travels through countries; he leaves Isfahan while searching for bow and arrows that would suit him best. Bows and arrows have been the first national weapon of the Turkmens. Bows and arrows were part of them and settled deeply in the beliefs, traditions and customs.

To express how important unity in life is, the symbols of bow and arrow have been used.

Oguz Khan calls upon his sons, gives one of them an arrow and says:

- Take it and break it!

His son easily breaks it in half and throws it away. Oguz Khan gathers all his arrows and gives them all to his son:

- Take and break them all at the same time!

No matter how hard his son tries, he fails to break them all.

Oguz Khan explains the situation like this:

- If enmity grows among you, among your sons I mean, if every one of you separately attempts to govern the country, then, you shall be as brittle as in the case of a single arrow and be doomed to be defeated. If you remain united and stay together, nobody can dismantle you as in the case of a bunch of arrows.

Turkmen people have ascribed symbolic meanings to bows and arrows. To wish a son to be born to a family, bow and arrow would be mounted on the wall of the house.

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Even in ancient times, when a man passed away, it was a tradition to carve bow and arrow symbols into his grave stone. These kind of pictures can be found on the grave stones dating back to the middle ages, on the North-Eastern shores of the Caspian Sea.

The sword is also an ancient weapon of the Turkmens. Bow and arrow were used for long distance war purposes while the sword was used in face to face combat. There were various types of swords: bowed swords, durme sword, uz sword and others...

The bowed swords had a special meaning for the Turkmens. Bowed swords could be used only for offensive purposes and were not the type of sword used when someone was running away from battles. It is the type of sword which can be used to stab your enemy while fighting on horseback. It cannot be used while retreating or running away because it is difficult to perform a stabbing motion with a bowed sword.

This means that the Turkmens made their swords in order to attack their enemies, not for retreating or running away. This also illustrates that there is no notion of escaping or running away as far as the persona of Turkmen is in question. The following story used to be told:

A young man asks a smith to forge a sword for himself. The master forges whatever he has at hand. The youngster takes the sword into his hand, looks around and says:

- If it were one span longer, it would be like the one I would wish to have.

Master:

- When you need to use it, you can get one span closer to the enemy; in that case,

your sword shall be one span longer.

Other than these, in ancient times, the Turkmen also used daggers, slings, moon axes (battle axes), spears

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(strip), cleats, white holders (a type of knife), cudgel, mace and hatchets. Furthermore, the Turkmen used "gyrkylyk".

In "Gorogly," all war weapons and tools used during the war as well as duties carried out in its course and horses are elaborate. It is strongly underlined that war weapons would be as strong and effective as the ability and mastery of a warrior. When I met the former President of Iran, Mr. Hashemi Rafsanjani, he showed me a sword. The following was inscribed on its surface: "A Turkmen never sways a sword on his neighbor." That was the sword of a Turkmen hero which is still on exposition at the Tehran Museum. Turkmen people in fact have never fostered animosity towards any nation.

Our people struggled only for their own freedom and independence. Of course, this sort of struggle does not take place without bloodshed. However, a nation cannot be an enemy to another nation. In those times, the policies of occupation pursued by the leaders of the neighboring countries, forced nations to fight against one another. When we write the history of our country, which has received its independence recently, we have to put these matters on the table to discuss them thoroughly. It would be better if no nation, state or human-being is hostile to each other. The science of history should illustrate history as it was, based on this idea.

With all my heart, I do believe in the sanctity of the fatherland because our ancestors, filled with this love for the fatherland have served our country for thousands of years. At the times in which the skies were peaceful and the country wealthy, they lived in this country freely and during difficult times they sacrificed their lives to protect the fatherland. This way they became a part of the country. Our dedication to the sanctity of our fatherland should be indivisible!

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Whatever historical sources you read in the world, you shall see that there was a Turkmen nation on the back of their horses, with flags in their hands! Turkmen people, with the permission of God, were able to establish great states and survived; however, even in the case of a twist of fate, when the states were dismantled and hardships emerged, they managed to live in an honorable way. I am strongly convinced that God blessed the Turkmen people! Dear Turkmen, trust in your fatherland and ancestors and be proud of them! You have a sacred and great fatherland and brave forefathers.

I believe that the Independent and Permanent Neutral Turkmenistan is indivisible and long-lasting because our nation, that has five thousand years of written history, managed to establish states and protect them. I full-heartedly believe that Turkmenistan, the pride of Turkmen people shall someday be a great state of the world and be as steady as the world!

Where does the greatness of Turkmen people come from? It comes from the conviction of seeing their ancestors as strong as mountain ranges and trust in the fact that their ancestors were blessed by God.

Belief is the miracle which leads a man to fortune. Belief is the door of fortune. Our forefathers regarded their territory as the source of abundance, affluence and livelihood and cherished it above all. They always believed that if Turkmen people had always lived in this territory, they would always have lived in wealth and abundance because according to them there would be no other wealth than that of leading a life on this land. This belief is the one which led our ancestors to reach the goal and highness they wanted.

Our Turkmen nation has a golden history of five thousand years. Over the course of its five thousand years, the contribution that it made to the world civilizations has been 60

splendid, as one of the leading nations in the world. Today Turkmenistan enjoys worldwide attention! The world is amazed by the leaps and level of development that the Turkmen people have reached. In other words, it is obvious that the future of people with a golden history and an invaluable present shall be great.

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The fatherland is the place where souls can reach peace and continuity. For this reason, our value of the fatherland is the direct outcome of our independence. The salt and bread of the fatherland is like breast milk. For that reason, loving your fatherland and making it your crown means loving your mother; your crown shall mean loving your mother and fatherland.

There are sacred feelings which unite every nation. The most important of those is the feeling for the fatherland. To this end, the value of the fatherland is the major one on my path.

We, the Turkmen, must believe in our fatherland as we do in God. The same way creatures of the Creator cannot offend Him, we cannot offend our fatherland!

We should prostrate our fatherland the same way we do God!

Like other values which constitute my spiritual path, the value of the fatherland has a historical meaning, too: like others, it is one of the pillars which ensure union in the new era of Turkmen. But these values are different in one way: The fatherland is a value, which is elegant, sweet, close to the heart, easy to understand and a sacred one for many people. In the statements of statesmen such as Oguz Khan, Gorkut ata, Gorogly Beg and Makhtumkuli, the fatherland represents a value which encompasses the state and political, spiritual,

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philosophical and ethical aspects. In addition, the fatherland is the thought of emotional elegance and beauty of real emotions on our path because the fatherland is the union,

uniqueness and steadiness!

We have one world, one life and one God.

The fatherland is unique, too.

We should crown our fatherland!

The fatherland is the crown that God put on our head.

Yet, since the value of something is better understood when we lose it, you can also feel the importance of that crown when you fall apart from your fatherland. When I address my people about the fatherland, I feel my heart pounding with enthusiasm and I continue to be amazed by that.

The words told about the fatherland keep our heart as innocent and immaculate as that of a child. The feeling for the fatherland is the one which purges the heart. I do not talk about my fatherland along the same lines as I do about God without a reason because God is the source and essence of good ethics; love for the fatherland, on the other hand, is the symbol of good ethics. Our Independent Fatherland should be in everybody's heart. For the sake of the fatherland we should bear hunger and disdain if necessary; if necessary, we should sacrifice ourselves because even after death, we do not quit our country and our grave remains in the fatherland. The reflection and wills regarding where Turkmen shall lie after death are sacred. Nobody says bury the deceased wherever you want. Everybody wants to rest in peace close to their relatives and beloved ones. Everybody wants to stay in his fatherland. Thus, the sense of the fatherland ornaments even death with its spiritual blessings and beauty. Feelings for the fatherland are the last ones a Turkmen feels for the following reason: our fatherland watered with our ancestors' blood is the most sacred value and the biggest source of pride! Whatever we do in our

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country our founding fathers edified, our sacred fatherland is our support. This sacredness is the biggest source of determination, morale and strength. The magnificence of the fatherland is always in our heart! Being a Turkmen of the new era is possible through implementation of this inner magnificence since the interest of the homeland is also yours and that of your children.

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If we all work hard and honestly and prioritize its interests, we can get wealthy. Without making the country rich first, we cannot get rich. Otherwise, this richness would be meaningless. Without honoring the fatherland, it is hard to be honorable. Honor only belongs to the fatherland and honor is attainable only through the fatherland. The sense of patriotism is the most humanist sense of the Turkmen. From this perspective, it is the same as the love for our mothers. Not only our hearts but also all of our existence is binding him to his mother. For this reason, no matter how hard conditions become for the Turkmen or how much they suffer, words of mothers are always respected. We should love the fatherland as the way we do our mothers! Every human-being should love his fatherland as much as he loves his mother! Then, it will be honest to do so. When

someone poses this question: "Is there anything as soft and warm as a mother's lullaby or her arms?" my answer would be only: "The fatherland!"

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HAPPINESS AT HOME

The place where richness of Turkmen spirituality reveals itself, with various aspects and a system of complex relations, is at home. This is not a coincidence. A house is a place where a family lives. The majority of our life passes at home with our family. For this reason, the conditions to lead a life full of hope and trust can be ensured by a family environment and good manners.

Home is like a saint! In other words, visiting the tombs and instances of people with a powerful sainthood is virtuous and holy! This description which became an absolute code in Turkmen tradition means that the home is holy. A nation consists of a society and a fundamental unit of society and its major ground is the family; ethical, spiritual and the behavioral maturity of society is related with that of family. Society begins with family. If you want your society to be decent and neat, you should assure that the family is decent and neat. If you do not want your society to be spoilt, work to ensure opportunities which shall enable you to protect your family. If you want to maintain stability, peace and confidence, ensure that your family lives in stability, peace and confidence.

A healthy and unified way of life in society can be possible through families. As there can be no stateless nation, there can be no family without home. Home in the Turkmen language, which is rich in content and connotations, in fact has two meanings. The first one means house of nation while the

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second means house of a generation. For Turkmen, the most sacred place is the home of its forefathers. Feeling full of love towards the homeland of our ancestors requires respecting the national values of Turkmen and protecting the holy goods belonging to the ancestors and past values. Manners of home go into effect just at this point with this feeling. The primary condition of this manner is not to quit the homeland of fathers and not to close down your father's home. Unless there is a national interest or an extraordinary situation at hand, never leave the homeland of your fathers or your father's home to settle in another country!

Turkmen families have lots of children. No matter how large the family is, it is an ancient tradition to gather around the same table and go through the same door. I have personally witnessed many times that strangers were awed by seeing a grandfather who had six married sons and was now living with his ten or twenty grandchildren together under the same roof. Yet, in recent years, this is not a common way of life. The father opens a new house for his newly married son and enables him to survive alone with his father's blessings and prayers. According to the Turkmen traditions, the house of the father is left to the youngest son. Have you ever thought about this? It is because youth

symbolizes the future and continuation of the generation. First of all, the youngest son has to carry the teachings of his father to the future. The main purpose of this union is to maintain infinite continuity of life. There can be no dishonesty or cursing like deserting the father's home or forgetting your ancestors' graves.

Turkmen regard this as great misery. Archeological excavations in Turkmenistan reveal interesting traditions: four or five thousand years ago the way of burying little children was slightly different from today. Our ancestors believed that existence of small children would protect them against all sorts of trouble. They believed that the soul of an innocent little

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child would not leave his fatherland. For that reason, the primary ethical and humanist condition to open a house was to live in his fathers' house; if the house is really old, the requirement would encompass constructing another again, in the same place. In either his father's land or in another land, the foundation of a house is laid after prayers from the Qur'an are said and the house is dedicated to his ancestors. This tradition should be maintained the same hereafter. Acting like this, means to get the permission and blessings of our ancestors. In fact, even new lands or places in which nobody has lived yet are the ones where our fathers built houses maybe hundreds of times over the course of five thousand years.

In the majority of cities in our country, town houses are built in villages, with spacious courtyards. The town houses should also be built in accordance with our ancestors' traditions for constructing a house. The foundation should be laid on one of the holy days, like they have done. If a respectable elderly person says the prayers during this ceremony, it is regarded as the revelation of good ethics. After the house has been completely constructed, it should not be kept empty; the family must move in as soon as possible. If a little more time is needed to move in, salt and some bread should be kept at the home.

A Turkmen house consists of these parts: a salon, a living room, a guest room, a kitchen and a study room. Do not neglect guest rooms since our ancestors regard guest rooms as the jewel of a house. Let your salon be spacious, well-lit with wide windows. According to Turkmen tradition, there are differences between parent's room, son's and daughter's room. They are not intertwined but instead, they all are built separately and their doors open directly to the salon. Like the partition of rooms at home, the authority of each individual should be determined. Another meaning of good manners is neatness and tidiness. The family represents a system of union

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in which a certain order is restored, the confines of relations among each member are clearly determined, and duties are carried out and shared in harmony. Grandfather, grandmother, daughter and son should have their own roles respectively. This way, everybody's place, rights and duties can be defined and a family that respects these is deemed to be one with good manners. If such a blessing is missing in a house, then

happiness, livelihood and esteem shall distance themselves from this place. Disorder in society primarily results from that in the family. Deterioration in society results from that in the family and deterioration in the country results from homes. If we shall bear the problems in the country, we cannot disregard our homes.

This is not the duty of the State; to the contrary, it is the duty to be fulfilled by every one of us.

O Turkmen, understand this simple and unique truth! Try to sustain mutual understanding, order and respect! If the house is meant to be a house and the family is meant to be a family, it is in the interest of the State.

However, this blessing can come true if each and every one of us deploys effort in this regard. This is to the interest of the State and in the meantime, to the individual's benefit.

If there is no order at home, then do not expect order in your country!

If someone is a hypocrite to his household, he cannot be loyal to his country!

An indecent man carries the property of the State and people to his house. A bad man embezzles the property of people and the State in order to alienate himself to his State and people. If you want to reach happiness, ornament your house with divinely permissible (halal) things!

Halal walls cannot be constructed upon a divinely wrong (haram) foundation. If fortune becomes fortune, if it is

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permanent, and if happiness is steady, then it is real happiness. If wealth is divinely permissible then there will be abundance. If you do not want what you have to be wasted and fall apart like a building of mud bricks or if you do not want your son and daughter to pursue the wrong path, then build your house on a divinely permissible foundation!

Manage to distinguish the joy of the impermissible from the taste of the permissible!

Joy is temporary and leaves back regrets, fright and disgrace. The taste of permissible things remains all your life, and stays with you until you are buried and softens where you shall rest under the earth and enlightens the darkness for you.

After you leave this world, the taste of permissible things secures your home since it shall bring bliss, honor and livelihood and your children shall keep their heads up with honor!

When you want to bring something to your house or take something out of your house, think twice!

Divinely impermissible things shall disdain you while permissible ones make you the one!

Do not build a castle, but a house! Castles are for protection; houses are for your household. If someone is protected from his people, then, he must have committed a crime or a fault while someone going into public has a decent heart and is honorable. The people are not in need of your property and would not be greedy for your help; if you are honest, love your people and share their honor.

Bringing something to your house tastes like sugar; if you eat much, you can become a diabetic. Giving something from your house may taste as bitter as a drug but, protects you against diseases. The path to your house is to return and leave home. This path functions both ways. Home is home when you bring something in or take something out of it. If you think that

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home is home after you purchase it, you are mistaken. The road of life has two lanes: it has to be traveled to arrive somewhere, and traveled to go somewhere. When there is only one lane, life shall be tumbling down; if life has tumbled down, your life will be shortened and your house shall be devastated. If you do not want the wind of people's wrath born out of hatred to demolish your home, open the doors of your house and heart to let the wind of people's love blow in!

Thinking that religiously impermissible things committed by others are not less than your own, illustrates that the impermissible deeds that you are bogged down with are already at least twice the ones others committed. Home is saintly; the doors of the tomb of a saint should be open to the needy and poor people to ask for help. Home is sacred. Do not devastate this sacred place that God bestowed upon you with your own hands!

The windows of your house are the bright eyes of your heart; the doors of your house are the hands of your heart full of love, open your eyes to meet people with good intentions and open your arms to hug them!

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The house of a Turkmen, residing in a town house, starts at its garden gate while that of a Turkmen, residing in an apartment, begins at his apartment door. Garden gate and apartment door is the path leading to the heart of the home. For this reason, our ancestors ascribed great significance to their decoration and metaphorical meanings. The fact that wooden and metal doors are embedded nicely is not to show-off wealth, but instead, it expresses the heart of Turkmen. Maybe, many of you did not pay attention, but, I have read the embroideries carved into metal doors many times. On those doors, thoughts of Turkmen about state, family, abundance and wealth were expressed. They were not simple ornamentations

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but beauties. Here, beauty means richness in meaning and thought. Of course, our nation has been forgetting these lately. I hope that our people shall revive the meaningful beauties of life. Above the garden gates opening to courtyards or doors, various talismans are changed. Historical sources illustrate that this tradition dates back to ancient times. If you remember, in the tale of "Akpamyk", seven siblings tell their parents before going hunting: "Put a stone doll above the door if a girl is born or hang a bow and arrow if it is a boy." All these tales express the spirit of houses and characteristics of families all our provinces, horns of chamois or wild goats or in some cases, a horse shoe is changed

above the garden gate. Horns can be hand-made, too. These are the symbols of Turkmen from various eras. The head of the ram is our spiritual symbol of the fourth era, that of Makhtumkuli, before our liberation. It represents on the one hand the mood of the house and on the other hand, peace and abundance.

In some places, I came across a talisman in the shape of a heart, in which a horse pattern was pictured, instead of a horn or horse shoe.

Rare dog patterns are a slightly modified type of wolf in the era of Gorkut ata. These patterns reflect the Turkmen's national cultural heritage.

Rules of good manners reflect national ethics and culture based on philosophical roots. Manners relating to domestic life, are based upon Turkmen national culture and begin with philosophical signs on doors of apartments and houses. Signs can be seen in the courtyards and various parts of a house. Though their volume and shape are different in different places, it is traditional to draw signs of a ram horn on the clay underground ovens (tandir) because tandir is sacred. Turkmen expressed sacred things in a certain way. This is a feature of our spiritual world. I have previously emphasized in Ruhnama Volume I that the alphabet Oguz Khan developed was

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reflected in our carpets and reached our present day lives. At present, I say again that the signs on tandirs are the ones which exist in the alphabet of Oguz Khan. Unfortunately, we cannot clearly read that alphabet today. We are making our values sacred through various signs and symbols. Something can be made sacred by words, signs, movements and teachings, even through silence. Ethics are based on sacredness. It is not possible to talk about ethics where there is no sacredness. For this reason, claiming that ethics consists of dry recommendations such as "do this" or "do not do that" means lack of awareness out of the depth of the Turkmen soul. I am saying this as an advice to the ones who will teach these ethics and especially to teachers.

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Within the last seventy years, since our souls have become shallow and the meaning of sacred things has begun to fade away, the importance of ethics has faded away! Simple and dry suggestions cannot find refuge in the hearts of children who need spiritual food. Forgetting sacred things was one of the invisible troubles we were cursed with during the Soviet era. For this reason, there is no strength of good manners and ethics. If there is nothing sacred, good manners shall not exist anymore and shall be dry suggestions and recommendations. Teacher! You teach the meaning of words and their sacredness! Sacredness is the sweet essence of the spiritual nucleus and the rose of the advice vineyard. When you learn sacred good manners with its essence and meaning, only then will children, young people and even adults listen to your words like honey-bees gathering around sherbet and nightingales proceeding to roses.

It is necessary to open up sacred things the same way you open a treasure. To do that, it is necessary to know the

centuries long past of the Turkmen. Sacred things are not like coins out of circulation and to render them effective and necessary, they should be incorporated into life. To this end, we should revive the manners or ethical values of our ancestors that accumulated in our blood and sub-conscience. That means inner rules are the inner impetus and outer rules are implemented by me as the head of the state, through attaching more and more importance to the values.

I would like to further elaborate on the inner rule. I will give you an example so you can imagine it. Imagine that we are walking on a sandy road. You have many things on your mind; just at that moment, you see your dusty shoe and a piece of coin embedded in the sand draws your attention.

How would this situation affect you?! You would pick up the golden coin with surprise. Now, if there were somebody else in your place, what would he do? He would look at that bright thing and would walk away. So, to understand the value of a coin, an inner condition is necessary and an inner feeling. Try to arouse your national feelings which will make you feel that Turkmen's sacred values are as precious as gold! Then, your heart shall gain a permanent glow and possess values like gold!

The same way a Turkmen's door and gate is always open, so as to display the beauty of your courtyard, do not surround it with a wall but with nice fences and grids! There is no need to be ashamed of religiously permissible things (halal); an honest Turkmen would have no haram things to be scared to display! You are not covering your face while you are getting out, right?

What is the purpose of showing off with your haram wealth?!

What is the meaning of hiding your religiously permissible (halal) wealth?! A guest room in your courtyard

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and sharing with your guest at the dining table guarantees your honesty.

Fulfill the necessities of being a host. These necessities begin at the gate and continue till you go inside!

Paint your gate and grids in soft tones and hues which raise nice feelings rather than flamboyant and irritating colors. Let those colors be the first ones welcoming your guest! May the green flag, symbol of sacredness in our era, stand at the roof of your house! Do not forget to replace it with a new one and do not let it get old much!

Then you will feel as though your heart was renewed and your belief in tomorrow was refreshed. Have a tandir in the shape of a ram in your courtyard! Even though you generally buy your bread from stores, bake it sometimes in your own tandir! A tandir increases the belief in the fact that if your income is less, it will increase and if it is already high, finally, it will be abundant!

While building a house, arbor, barn, hammam and so on, use the land according to a plan in an orderly fashion. Use it economically because thrift, plan and order are needs of the heart, mind and will, respectively. In a world which God created in a nice orderly

way, living without order and haphazardly means that you humiliate yourself. Keep your courtyard and house clean and neat! Cleanliness and neatness is the desire of heart because the name of God is written in the heart. Have your children take up the habit of cleaning and sweeping the house and being clean and neat! If necessary, you can help them and do not think that this is something to be ashamed of! Keep your house and courtyard clean as you do when your guests come! Before guests come, you clean and sweep a couple of days before, and make an effort to be more clean and neat compared to other times. Why would you not treat yourself the way you do your guests, or do not you see

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yourself as valuable as your guests? Befriend your house and courtyard! Make it a habit to talk to them quietly. Their past is your past, your youth and childhood; their life is the life of your grandfather, grandmother and your beloved ones. While their corpses were buried in the earth, their emotions and memories stay in your house. Do not forget your grandpa's name and do not lose grandma's house!

This courtyard and this house depicts the world of days that you cried or laughed. Should there be a world peculiar to you in this bright world it would be your house. Remember your cheerful days and the days you cried, they passed in this house; then you will gain a sense of humbleness and get rid of arrogance!

Remember the days you were sad and happy in this house, then, your heart will broaden and your hope for the future shall increase. Assure the orderly harmony of your house with that of your family. Unnecessary noise and upheavals, dissidences and distance between people break the heart of the house. For the maintenance of order and neatness, the father should be the head and the mother should be the one in charge of maintaining order.

Fulfill the requirements for living in a house!

Fulfill the manners for eating and drinking at home!

Fulfill the manners for putting on clothes at home!

Fulfill the manners for resting at home!

Fulfill the manners for working at home!

Only when you fulfill these good manners that are required, will you find your true self because when people get out of their house, they switch from their natural form into an artificial one for specific purposes. The attires of a young man or girl walking on the street are different than their attires at home. Of course, it is necessary to respect people and pay

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attention while going into public areas. However, what are you missing?!

What is missing in your house compared to somebody else's house?!

They grade your mind through your words, your emotions through your outfit; your performance through your work; your life through your house. Grow plenty of trees, roses and flowers in your courtyard! Furthermore, their pleasure would be a different

experience in the heat of the Turkmen Desert. If you imprison yourself in your house with an air conditioner, while it is hot outside and your courtyard is dusty, it is a shame for you. Water shortage would not be the reason but instead laziness and rudeness would be. Laziness is an ill-manner of body; laziness shames your life.

Your home indicates the success of the host!

The home is the mirror of the host's soul!

I do not believe that someone who cannot keep his house or courtyard tidy and neat can be a good manager. While evaluating someone, first of all, his attire, speech, peace at home, unity and union, respect at his home should be taken into consideration. I am definitely sure that a person whose house is disorganized and whose courtyard is full of tools spread all over cannot make a good manager. The quickest way to get to know someone is to be his guest. When you are a guest, you can learn a lot from your host or it is also possible to simply eat and drink. If your guests admire your tidiness and neatness, then, you get a good grade.

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I respect people who think out every matter in detail and elaborate on work meticulously. I recommend that the

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governors leading people should look at the future and assess it according to the criteria of the future and I want to especially underline this matter. During the early days of our independence, when I decided to distribute gas and electricity as free of charge to all Turkmenistan, Sapar Atayevich said "We do not have cold winters, find wood to have tea." And there were many people who wanted me to make works of secondary importance a priority.

There were people saying that "Nothing like this can be seen in the rest of the world?! If you distribute gas and electricity free of charge, our state shall go bankrupt." Those were the thoughts of people living into the day and who could not think in detail about fundamental issues. It was mandatory and vital to provide free gas and electricity in Turkmenistan. Moreover, we are the witnesses of this policy becoming a reality. If you remember, in the Soviet era, Russia and Europe enjoyed Turkmen gas. On the other hand, Turkmen people were burning yilgin (desert trees) and animal manure, even finding coal was a serious problem...

Transportation of gas to everywhere in Turkmenistan is a means to save nature! It is meant to prevent deforestation of the mountains of Turkmenistan and depletion of its pine trees, ocar and reeds of the Karakum Desert, yilgins and torans along the river banks. Right, pine trees in the mountains, ocars in the Desert and forests along the rivers were under protection and furthermore, many people stealing wood were arrested. They were devastating forests and yilgins of ten truck loads, in order to steal a truck of wood quickly. Thus, the forests, mountains and green desert areas were deserted or deforested and lost their livelihood. We prevented Turkmenistan's immense nature from desertion by

distributing gas to every corner of the country.

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Now, oaks and reeds which do not hear the sound of axe, toran and yilgin, pine and juniper forests are flourishing and spreading.

By protecting the nature from being devastated, we allowed it to heal in the meantime and treat itself. Nature is the enemy of emptiness. Nature can rapidly fill emptiness with various plants and heals itself. However, this was not enough. With this end, I signed an Edict to turn Turkmenistan into a vast garden. So, we started to help Turkmen nature to flourish and grow plants everywhere.

Mobilization for forestation of Turkmen territory emerged. The trees planted in Turkmen earth in the fall and spring are innumerable. By 2020, if we can implement the State plan thoroughly, Turkmenistan shall turn into a forested and beautiful country. At the moment, millions of fruit trees and millions of trees providing shade are being planted. The abundance of fruits growing in Turkmen territory is the key for strengthening and solidifying people's health.

I regard planting fruit trees and trees providing shade as the most important state policy because when a tree is planted, Turkmen soil and the heart of Turkmen people will become more beautiful. Turkmenistan shall turn into an evergreen land! There is no doubt about it. In the near future, Turkmenistan will become known in the world as one of the countries with a beautiful nature. The Desert in Turkmenistan, one of the largest in existence, shall turn into an evergreen land before the eyes of the world!

When gas became available in every corner of Turkmenistan, every family built a bath (hammam) in their courtyard. Bath furthers health. When gas was distributed everywhere in Turkmenistan, families began to build lemon greenhouses and greenhouses to grow various vegetables, tomatoes and cucumbers in the winter.

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These have already begun to render positive results. Currently, a knowledgeable farmer is growing vegetables such as tomato, cucumber and eggplant and various green leaves ornamenting our tables, in the winter. Here you can see that the food we need in winter is ready! All right, is it a difficult thing to realize? No. The most important thing is that gas is available and if you deploy a little effort and spend some money, you can grow fresh vegetables in winter. Then does this not mean health?! We have a hardworking nation. Our nation is working hard to make the soil abundant and fertile. Every Turkmen regards planting a tree as a requirement. So, every tree planted also represents the spiritual beauty, health and beauty of heart of our people. Making it a tradition to plant and grow trees is another nice way of good manners.

Building a golden society with a golden soul is one of the major goals of our Independent State.

To live with high morale and hope is also one of the major goals of our Independent State.

Thus, how can we attain this level? To have a high morale, everything should be

in its place, your work and life should be the way you want them to be. At first I was very meticulous about the amelioration of survival conditions of the people so that they can have a high morale, a golden soul and a golden life. I provided electricity, gas, water and salt for free, which were essential to lead a life without anxiety and to help families work.

So, the fundamental needs provided for free helped to raise people's morale and made them more optimistic. People were working freely without any preoccupation. Abolishing taxes in the field of animal husbandry and agriculture opened a broad way to increase prosperity of Turkmen families.

Thus, these measures enabled our country's economic development and ranked it first in the world. Turkmen people,

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without any taxation, are constructing nice buildings for themselves. Their courtyard gardens are an example of heaven.

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The garden is the blanket of your courtyard!

Taking care of your attire but not caring about the bareness of your courtyard is disrespectful to your own house. Turkmen soil is fertile, if one type of tree does not grow, another can be grown. Even in the deeper areas of the Karakum Desert, we can see elderly people who have created gardens. There are so many plants on Turkmen soil that they need no more water than a human-being may need.

Together with your family in unity, eat and drink without wasting anything!

Wear simple, clean and matching clothes!

Economize with your wealth, property and spend your money carefully! Saving and abstaining from wasting is indicative of honesty.

Manage to protect your wealth. I am not speaking in vain. Holding money in your hand is harder than earning it. When you have a lot of money, ideas such as "I will do this, I will do that" increase as well. Take a rest at home while still working, deal with something while resting. House chores are endless because chores mean continuation of a house's life. Continuation brings along order. The house is like a body, if your body is done, it means that it is dead. The house should work day and night like your body. Saying everything is fine or I do not need anything for my house is a sign of laziness. Ornament your house first and yourself later!

Be the man of your house at home, be the man of your work at work, and be a man of people among people! Fulfill the requirements of being the host of your home!

The host is

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the person receiving guests to his house. A person who does not live in a house is his guest. Invited or uninvited, acquaintance or stranger, it does not matter; receive your guests. Serve them until they say enough. If they enter your house, have them seated. As

soon as they sit, set the table. This is an ancient tradition of Turkmen. Here is the meaning of tradition: the heart of a guest coming with good intentions will feel better, his good faith becomes solidified and more serious unlike the past. Whoever comes in bad faith and tastes your bread and salt, this shall be the biggest obstacle of his evil side because salt and bread mean might; this shall fail him.

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Our ancestors would serve their guests for three days and nights and would ask them the purpose of their visit only then. Do not rush to find out a guest's purpose for the visit! After you have a meal, listen to the problems of your guest while drinking tea! If he or she has time, do not rush him or her; do not sulk your face since he or she has come to your house and do not get bored. That person is not a guest for a cup of tea but a guest in need for your conversation. According to the mood, morale and age of the guest start light conversations. Do not say "Feel yourself at home!" To make that person feel at home, chat with modesty, in a nice mood and with honesty! Intuitions of guests are very strong, a false atmosphere breaks their heart. As one of our proverbs underlines, though a guest keeps his stay short, he examines a lot. Our ancestors respected their guests more than they do their fathers and grandfathers. They treated guests like a gift sent by God and a symbol of abundance. When a guest comes to your home, sitting without talking, acting cold, talking about your own problems without listening to them first, leaving her or him alone in a room, neglecting their request though you see that they are in

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need of something, whispering or talking in a rude way to the people next to you will not be appreciated.

Preparing the meal; before the meal, have your guests wash their hands. If they make a mistake while talking or in their appearance or attire, ignore them. Let them sit in the best part of the house (tor). Tor, is the instance of things respected and deemed sacred, tore. "Tor", "tore" (tradition) have the same linguistic root. In old times, our forefathers kept their sacred belongings and statues in "tor". Before monotheism, they worshipped them. Later on, "tor" became a place for "tore" (traditions), Sultans and leading figures. Tor means turk, that is, the real one. Give a mattress to your guest. Eat with him; do not brag about your house, income or food.

Let the guest be proud of your good manners, let them wish to have sons and daughters like yours, then let your guest say his prayers aloud for your service, company and hospitality. He will take you as an example. When you go to someone's house, fulfill the manners that a guest should carry out! Do not walk in without knocking on the door or coughing to let them know you have come. Our ancestors have a special custom regarding this issue. They would stand outside the house and shout "Communicate!" Greet people everywhere while entering - a house or a working place. A greeting is the first respect to be shown to a house or a place. While entering a house, put your right step first. Shake hands with men, but if a woman is not your close relative, do not hold out

your hand.

According to the Turkmen traditions, rule of greetings with men, elderly and young people and women and with a foreigner are different from each other. These differences illustrate ancient Turkmen's greeting traditions and how refined they are classified and carried out. When your guest

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leaves, eat home bread! In our country, a table-cloth is woven from camel wool because the camel's fur is regarded as clean and it represents the symbol of neatness and immaculateness. It is necessary to have a prayer rug, a table-cloth with camel fur, an ewer and so on at home.

The Turkmen are a people who are always ready to accommodate guests at any time. Guests are believed to bring blessings and subsistence. Behave while you are a guest! The identity and education your parents gave you and your emotions teach you the rules of good manners and of being a good guest. If you are not invited in advance or it is a last minute visit, do not stay long. Generally, people see each other for a short period of time to talk about business, themselves and to greet each other. If you are invited for a meal, take something with you! Bring a gift in accordance with your purpose of visit and importance!

Do not ask for more than what a host serves you. It is improper to borrow from your neighbor or to get indebted in order to keep your guests happy. Receiving guests and being a guest of someone are nice parts of life. Since this issue occupies a large area in Turkmen ethics, our nation has clearly identified the rules of this ethic. Manners at home determine the high level that our nation has reached in its spiritual and moral life. Act properly and help to enrich and mature good manners at home!

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PARENTAL AFFECTION

Praise be to God who does not have any missing beautiful titles ordained thus: "It is a reality that we created man out of mud". Later, we put him in a sound place in the form of sperm. Later, the sperm attaches to an egg, the inseminated cell turns into bones, flesh and a creature. Look at this and understand how perfect the Creator is!" (Al Mu'minun, Surah 23:12-14). Mohammed the Prophet said once: "Creation of you takes place in forty days in the mother's womb. Later, in this period, egg and sperm become inseminated. At a certain time, it turns into bones. Afterwards, God sent an angel with four words: (This angel) wrote down his or her death, acts, subsistence and whether he or she will be happy or sad and later, the angel gives breath to the baby's soul."

Doctors also admit that a baby in a mother's womb changes shape every forty days. Since it is very hot in our era, it takes a longer time for sons to grow when compared to girls. In the phrase "You turn into 'alaka'", here alaka means a piece of frozen meat. "Later into mudga" meaning a small piece of meat. That is the third forty days of a baby. The Mighty Lord "blows soul into it", and later the baby begins to move.

Scientists also agree that after four months, a "soul is given." First of all, the seed of men is to be known like apple froth. Later, it forms into blood and flesh and takes on a shape. Afterwards, it begins to move. The minimum period in which a baby can live is a hundred eighty two days. The maximum period is two hundred eighty days.

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Hippocrates said: "Human liquid passes through all his organs. For this reason, if a man is healthy, his child will be healthy, too. If he is sick, his children will be ill, too." Parental affection should be thoroughly instilled before a baby is born, after it is born, when he walks, is breast fed or while it is sitting, running and eating.

There are lots of spiritual titles regarding parental affection which comprise a Turkmen. Those titles illustrate our national character. I can tell you the truth by explaining one of these titles:

The Turkmen nation is not a racist nation but a secular (mundane state) one! The description of "mundane state" can be approached from two perspectives. On the one hand being mundane implies that mundane values outnumber religious values of a nation. This is really wonderful since in the twenty-first century, while humanity is turning into a single body, it is a must to keep pace with it. Being mundane means to accept the contemporariness of humanity in one body. The second perspective demonstrates that being mundane is beneficial in terms of the Turkmen's world wide achievements and national spiritual differences in international relations.

All humanitarian values and approaches are naturally close to the Turkmen soul. The Turkmen like to prioritize not only their distinctive values but also the measure or values making them closer to other nations, maybe more than they do in the former. For this reason, the values we abide by are very profound and humanitarian. The concepts such as class, nation and religion which distance people or groups have always come in the last place; only one value, the value attached to Man and Humanity has been ascribed importance. Furthermore, when you look from the outside, thoughts expressing differences within a group actually state their sense of unity.

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Let's elaborate simple words such as "nobility", "aristocracy", "unfortunate" or "ill-manners"! If you look at the roots of these words in the Turkmen language, all come from "noble" and put emphasis on the roots of a human-being. Nonetheless, in practice, within the context of national values, words are used as the measures of people's spiritual and ethical values. For this reason, we measure people in accordance with their personal ethical values rather than their genealogy, nationality or religion. Particularly with this end, our national poet, our father Makhtumkuli says: "If you are a wise man, do not ask about the roots of a brave man; they shall be obvious in his behavior and service!" or: "If you want to understand the roots of a brave man, look at his behavior!"

Nobility does not illustrate roots or wealth but the ethical position of a man.

Furthermore, to know the background of a person, do not pay attention to his genealogical line but his manners and compliance with ethical rules of the society. Then, you can understand his roots.

Roots define personality; personality is the assurance of the roots. A person's root is his family; family means generation. If a family means generation, it is an institution where national values are being implemented directly. The essence is the system of ethical and spiritual values. The edifice of human personality, his spiritual essence, is ethics.

The edifice and the essence of children are their parents. A plant shall be tall and have flowers, fruits and branches as much as its seed allows. A human-being has character, mood and habits in accordance with his parents and their other characteristics mature similar to their seeds.

O mother and father!

Start teaching good manners to your children by first educating yourself!

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If you want your children to be knowledgeable, correct your own deficiencies!

If you want your children to have good manners, get rid of your own ill-manners!

Keep in mind that it would be meaningless, improper and funny to expect graceful and humanitarian behavior if you do not have them first!

First you have to become mature, later work so that your children can become mature!

Do not educate them through advice but by setting an example for them!

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If you advise your son to be hospitable before you set a table for your guests, then you will be a man talking in vain! If you yourself are not ashamed and teach your daughter to behave and be ashamed, you will be like a person trying to sew a dress with an invisible thread. Immature parents trying to educate their children are like people trying to row a boat without oars or write without ink or harvest without reaping, fly without wings and creatures trying to walk without feet.

If spring water is contaminated, it will be because of the spring itself. If a brook gets contaminated, the source will be the reason behind that!

Excellent education and good manners, nice behavior and mood, beautiful ethics are blessings; if these are to pass over to children, this shall be possible through parents.

If you have your kids eat a stolen thing, and later say: "Do not steal!" What would be the outcome of it?! Have you ever seen a wolf hunting a rabbit and teaching its puppies to eat herbs?!

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The source of honesty in a child is the honesty of his or her parents. Misbehavior can occur to children from somewhere else, too, but the parents' honesty shall be a solid

barrier in front of haram (prohibitions of religion).

Example: Once a woman visited Mahatma Gandhi and complained about his son eating too much candy and asked for his advice.

Mahatma Gandhi ponders over it and after a while says:

- Sister, come again three weeks later.

The woman was surprised at what Mahatma Gandhi said. Three weeks later, she visited him with her son.

Gandhi looked at the boy and said:

- Quit eating candy!

Later the child's mother thanked Gandhi and headed back home; however, after a while, she came back and posed a question to Gandhi:

- Sir, I could not get the point: you could have said whatever you said three weeks ago, but why did you keep us waiting for three weeks?

- Sister, there is no different reason to that. Three weeks ago, I liked to have candy very much like your son did. If a word is sincere and coming from the heart, only then, can it be influential to reach somebody else's heart. If I had told your son not to eat candy, it would not have been influential.

Children can learn honesty from another source but in such cases, the dishonesty of parents would seem like a big burden and shame to the honest children. Knowing your manners is essential in human life. The development of animals at the zoo is not because of themselves but because of nature's rules of millions of years. Liberty endowed to people in the form of logic to get out of the vicious circle has entirely changed the manners of human-beings. In nature, everything is

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clear and all duties and behaviors are shared, all relations and works are obvious. In society, everything is calling for a man's will-power and it exists in the form of problems to be resolved. We should solve them according to what we think is right, clarify them and do our best. This demonstrates that nature and society function in different times. Time in nature, which is another domain of life, has quit its functioning in terms of excellence for now. The past in nature has taken place without fragmentation of the present and future time. For that reason, habits are enough for an offspring to grow up in nature.

Mind given to human-beings has been changing over the course of time and taking new forms. Clarity, explanation, definitions and forms are replaced by ambiguity, chaos, non-defined things and infinity.

The meaning of human liberty consists of converting non-defined things into defined ones, and ambiguity to clarity through mind. For this reason, established manners would be necessary. Manners mean to systematize the will of mind. A man cannot be a man without knowing his manners. This is not a simple reiteration of philosophy; it is the reality of life. There are various examples illustrating that a human offspring surviving among animals did not live like a human-being anymore. However, the offspring of mankind should know their manners and be knowledgeable. This does not happen all by

itself. A society can instill habits in a child. Yet, maturity cannot be attained only through habits. For maturity, you should have senses and education proper for your purposes in life along with ethics.

The function of the will-power is to regulate instincts, tendencies and desires of human nature, which exist freely and they are reconstructed in accordance with the mind. Knowing ones manners is a requirement to obtain beauty in life. Anarchy, disorder, impropriety, immoderate beauty cannot be deemed as beauty. Beauty is the outcome of obedience to

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laws. The beauty of nature is the result of obedience to its eternal rules, which are silent and quiet and it is always in movement. Beauty of ethics is the result of obedience to ethical rules. Beauty of a forest and a garden are different from each other. Human life is not a forest but a garden. Its essence is similar to that of nature but its landscaping is up to mankind.

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The holy child; as sweet and beautiful as the heavens!

A child has the innocence, sweetness and cuteness of creation. Man or animal, offspring of all sorts of beings are sweet and beautiful. People call children, sweet little thing, little boy, little girl; maybe to express their love or maybe since they are little... People make children more childish by adjudicating adjectives next to their names. All right, does a child see himself as a little one? No. They do not like "little" post-fixes or pre-fixes. Little children like their grandparents more. I wonder why? First of all, grandparents are old people. They are not as busy as their parents day and night. Grandparents reach self-achievement and have plenty of free time. Most importantly, they do not make children childish. While talking to them, they talk as if children were grown-ups; and they do ask their opinion and do not ignore them since they are children. However, parents of children do not have time. Although they look at their school report card, they do that out of obligation. If they get spoiled, cold parents scorn them. Sometimes, when they hit their children's neck, their heart does not sizzle. They no longer give advice to their children. Instead, they try to explain what happened to them.

Let's say a child is attending first grade. He regards himself like a big man when he compares himself to his siblings and children below school age. His parents at home

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advise that: "Son, you are a big man, you should read and write well and behave!"

When you tell an old man: "Mashallah, you look young!", he cheers up. Likewise, tell a child: "Mashallah, you are a grown up man!" You will see how happy he will be!

Either old or young, it does not matter, everybody has a heart.

Every child has his own world, wishes and dreams. A child regards himself as a grown-up according to himself. Keep them happy and both a child's heart and himself

should be optimistic!

Our people once said "The one who treats his son like a grown-up grows up." I began to get used to village life while living in Kıpçak. Elderly people used to get together at an old man's house two or three houses next to my grandfather's and to talk about this and that. I would quietly sit behind and listen to them. Once an old man with a sparse beard said:

- What the hell are you, little boy, doing among elderly men?

I resented it; when I filled up with resentment, an old man called Ishan Aga told me:

- Sit down, son, sit! It is a good deed to listen to a white bearded man's speech... and he told the old man with the sparse beard:

- Meret, you are a heartless man! Tell me, do your grandchildren listen to you or not?! Look, this little child came here to listen to us, with his own will...

The old man with the sparse beard tried to defend himself:

- Right, Ishan Aga, all types of conversations take place here... He could play with his peers...

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- But you are a man with a white beard, Meret, you should not talk about improper things as an old man who people listen to in the neighborhood...

If Annaniyaz Aga were alive now, this son would not come to listen to elderly people like you and me...

The old man with the sparse white beard laughed:

- If Annaniyaz Aga were here, who else would be able to talk... He would really make sense when he talked...

Since Ishan Aga supported me and praised my grandfather, I felt like I was in seventh heaven. The last words of the old man with the sparse beard erased the effect of his heartbreaking words...

What has a man got? He has got a tiny heart.

Do not call children as children, whoever he is or whatever type of a person he is you must be tolerant and sincere! Sincerity is due to God's content!

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A child has a pure word and a beautiful heart!

To educate a child, to enter the world of a child, you should be as pure, clean and enthusiastic as he or she or regard them as adults and elevate them to your level.

A child is not a soldier; you cannot train him by giving orders.

Since I grew up in a village, I personally witnessed the child being educated by old people, and listen to the elderly people and read it in history. After a Turkmen has his son circumcised, they eat from the same dish. Until that time, he eats with his mother and siblings. Starting with the day a child eats from the same dish as his father's, he begins to look like his father. While saying his prayers, he opens his hands the

way his father does and he imitates his father while washing his hands.

You see how Turkmen managed to educate their children with their traditions...

It is necessary to love children, to see them sacred and keep them happy but it is not appropriate to spoil them with your love! This love should be a demanding one!

It is important to teach chores to children in their childhood.

The same way wolves and tigers teach hunting to their puppies, children should also learn to get by through work! A child learning how to work will never suffer from hunger!

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I got used to working when I was little. A person used to working gets a different kind of pleasure from his work. A work giving pleasure will not tire a man.

While my grandpa was reaping in the farmland, I was helping him to reap by starting from one side of the land. Clovers are reaped with its root and when you look at the soil, there should remain only dark soil. If clovers are reaped like this, they can be reaped at least six or seven times. A clover, once planted, grows from the same root for six or seven years. Peasants are an old group of people. Whatever job they work at, there are lots of rumors about that job. I want to tell you a rumor about clover.

Story: Once upon a time, a nomad, dealing with animal husbandry, falls captive. Plunderers sell him to a rich man. This rich man is a smart guy:

- Son, reap these clovers, when finished, you can go home.

This nomad uproots clovers so strongly that what was left behind was dark soil. Uprooted clover grows sprouts so rapidly that it amazes people.

Thanks to technological advances, clover reaper machines have been invented and clover problems have been totally solved; if you do not plant clover every year or every other year, clovers, which are reaped from the middle, begin to dry and lose their roots and start to fly away. Half cut clovers can be reaped at least four times a year. In villages, work does not end. A year, revolving with seasons requires peculiar works, in accordance with every season. For this reason, it is said that: "A shepherd can get take a break from work when it snows while the farmer takes his break in his grave."

Farmers know the value of soil. My grandpa was an experienced farmer. After harvest, he used to water our farmland and when appropriate, he would plough once from one end to another. If he ploughs land from the west, next year, he would plough from the east.

Sand in ploughed land slides through south and north. Weather is cold and you are sweating while working. When you sweat, you will be engrossed with your work and get stronger. If you are not accustomed to working, your palms shall blister. Its ointment is your bitter sweat...

There are many people ploughing with plows pulled by donkeys or horses but a man who has self confidence can also plough with his hands. Furthermore, there is an appropriate proverb depicting this case: "Plough in fall, if you cannot, plough the surface." Ploughing once in fall would be equal to ploughing a hundred times in other times because soil aired and ploughed in fall froze in winter, and is washed with rain. On frosty days, soil is watered to condition it. A man who can freeze water would be happy. When spring breezes arise, it is

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watered again and aired when ready. The beloved soil begins to tremble.

In winter, trees and vines are also pruned in the farm lands, yet around the end of winter when spring makes itself felt.

Story: In the old days, a farmer is ploughing his land with oxen. His land lies away from his village.

A beggar approaches this farmer who was ploughing his soil. The beggar says:

- I am hungry, I am a beggar, give me money!

- If you need money, come home with me in the evening. I am working now; I do not have money with me. Do you not see, I am throwing wheat seeds?

This time the beggar says:

- Then, give me some wheat seeds!

- Are you out of your mind? Have you ever seen anyone eating wheat seeds? A nation eating wheat seeds may suffer from hunger... You look strong, why do you not work like other people and eat what you earn?

- God created me as a beggar, if I work and eat what I earn, who will be the beggar? says the beggar and he keeps insisting.

Finally:

- I am exhausted and will take a rest, I will come home with you to get money there, says the beggar.

He curls around the land. The farmer terribly exhausted while ploughing with oxen, releases them to graze and after ritual ablution, he decides to practice prayers. One of the oxen approaches the beggar while it is grazing and smells bread in his bag and eats his bread. The farmer sees what is going on during prayers and he does not interrupt his prayers!

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After he greets angels at the end of prayers, he runs after the oxen. He begins to shout at the beggar who wakes up because of the noise. The beggar gets mad:

- Your oxen ate all my bread! You did not even pay for it and why do you yell at me?

- You separated me from my oxen, so why would I not yell at you?

- How did I separate you from your oxen?

Farmer:

- Since it was a calf, I have taught him to eat after he works. It ate your bread, so

from now on, he will always look at somebody else's bag. If I sell this ox and cannot get another one, I will not be able to benefit from any oxen...

If you eat the bread you earn, that will be halal (religiously permissible) bread. The significance of a loaf of halal bread is different, so is its taste!

If you wear the clothes you buy with the money you earn, those clothes will suit you and not get old easily. However, I do not know when the Turkmen learned to eat haram (religiously impermissible or improper) things?! Maybe, they learned over the course of years. Maybe, they learnt during the years of captivity...

Man is created from water, fire and air. Soil, bitter, sour or salty is necessary.

If you sweat your black sweat and get rid of salt in your body, soon will your forehead be bright. Bitterness and sourness can be eliminated by sweat.

Lots of wild grasses grow on soil. If you identify yourself with soil and learn to provide your subsistence from soil, you will be as tender, dignified and fertile as soil. Look, what type of food grows on the property of a farmer?! The Sons of Adam

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learned how to get food from the soil and sweetened his life, survival and future...

Esteemed mother and father! Sweat of your forehead, labor and noble behavior are a school for your children. Let your school grow your children as a happy person who can earn the love of people!

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A wise itinerant who knows Turkmen very well said: "Turkmen were born to wage wars and die at wars..."

Another sagacious person said: "Turkmen were meant to organize festivities, weddings and entertainments and to waste what he earns..."

A Turkmen organizes ceremonies on special occasions: He celebrates "I had a son", "I had a daughter" or they are forty days old or celebrates their smiling, and has uncles to cut their hair, organizes ceremonies, gives a goat as a gift, organizes ceremonies again to honor his baby's first steps or they distribute candy to people once his baby grows teeth; organizes ceremonies when his boy has been circumcized or he rides a horse; in short, a Turkmen has very many celebrations, ceremonies, festivities and entertainment.

The most famous prayer of Turkmen: "May your earnings bring you blessings" meaning "May you use them on good days".

The words such as treasure (hazine) and chamber (hazne) have derived from 'to earn' (Kazanmak).

Look at the mountains, look at the white snowy mountains, their tips, surrounded with white clouds, are up like the soul of our old world. Look at the trees swinging in the valley! Those trees rooted in the center of the world are waving like a green flag of nature! Look at flowers, grass and

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straw, they all are bent by a breeze and they all are waving like a flag of ground.

On this ground, if you do not show pure effort though you are born in this pure and beautiful territory, you cannot put yourself in line with the harmony in the world!

This world is a world of movements. To survive, it needs to develop, fire has to burn to survive, and water has to pour and to move so as not to stink.

No one who rests all the time can become a man. People who eat, drink and rest lazily, are not one of us! May God allow us to be born in this pure territory and to be buried into that with the same purity!

If you do not eat pure food from this pure soil, and do not remain pure, this is not a shame on the world but on you, O Turkmen! If you do not become a sweet man who eats and drinks food served from this soil, it will be a shame on you, O Turkmen!

The fate of the fatherland is in our hands. We have one liability ahead but it is a major one: to offer a happy, cheerful and a dream-like childhood to children.

Children; cute, sweet, with soft hair needing caress and cheeks to be squeezed and waddling around!

You work all day long and get exhausted; but when you come home and your child smiling becomes your source of joy and runs to you with all his or her strength: you see, he or she is coming into your world like an arrow of joy and happiness.

Though you may not be in the mood or exhausted, give a hug to your child running to your arms, at that moment, you will feel that the burdens of life and the world on your shoulder are relieved!

You are a mother, while you were a girl as beautiful as a fairy yesterday; you are a mother with a child, today. Do not

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let go of your daughter like the moon, and your son, like a day, away from your arms. Until a short time ago, you were giving birth to a child and there will be nothing as comfortable, warm, worthy and sacred as your arms!

When your little child is in your arms, it will feel like fortune and the biggest fortune of the world covering your arms while the child's world is filled with affection and joy!

You feel affection and love for your child in your arms, safe from all troubles and evil things!

Even Azrael, with an edict in his hand, cannot take away the life of the child swaddled with your affection, love and joy in your arms!

You are a grandfather; you get to hold your grandchild in your arms and caress his silk-like hair with your rigid but tender hands! Let your hands, which got rough and rigid due to work to arouse the mind and comprehension which passed to your grandchild's brain from his ancestors!

You turn your past full of hardships into a nice tale for your grandchild; then, your grandchild will be an educated man and gives you your future back in the form of a splendid

tale.

You take your grandchild into your arms to love, then, the strength of a thousand cells from your body shall flow into his or her world and the grandchild fills your heart with love, strength and power of your future generation.

You are a grandmother; a child getting out of swaddle, is cuddled with motherly affection and gets to taste of the world. Your grandchild drinks up your affection and drinks water through your eyes. You caress him or her with your tender hands, then, you will realize that you are caressing your aging heart rather than your grandchild.

There is no holy beauty more important than a chubby mother with a child in her arms and a white haired

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grandmother bearing her grandchild on her back and an old man walking with his grandchild hand in hand!

It is possible to arouse love with love and wing love with love. Wherever love and affection exist, there shall be no trouble or sorrow there!

O brave man, O sister, O tender grandma and wise grandma, the children you give wings to are your grandchildren; they are the future of Independent Turkmenistan!

When you see "miraculous" men diagnosing and healing their patients by hand on television or stages, do not admire them. Do not forget that you have a thousand times more miraculous powers in your own hands!

Love and get loved; build the future of Turkmenistan with love, science, blessings and miracles!

Here, I would like to tell the "Mulberry Story" from my book entitled "Lessons from Life".

Life is like a higher education institution. Life teaches continuously and always provides lessons. Life does not know what tolerance or forgiving means. Some of its lessons are so hard and cruel that you can never forget them. Life, with its hard lessons, totally changes a person's vision of the world, sometimes his habits and mood. Hard lessons of life create or renovate nobility, attention and caution, consideration and a new perspective.

Holy God showed His love to mankind by giving him the kingdom of this world; furthermore, He put the angels at their disposal. Not only angels but also the nature and the realm of animals are also at their disposal.

The Almighty Lord ascribed significance to everything He created and bestowed. Man should manage to read such significances. Now, I would like to talk about the significance

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of the mulberry story. Since the era of Oguz Khan, mulberries came in sixty kinds such as: peyvendi, Shadut, belhy, gaychy, nar guyzeki, gyzylyak, bagabat mulberries...

There is a distinction between mulberry trees and others: it blooms later than all trees and gives fruit before other trees. Bearing fruit early and growing in a short period

of time; this is the significance of the mulberry tree. I like this significance. However, what I will talk about is not the significance of the mulberry tree but rather the lesson it teaches me. In front of our door, there was a huge mulberry tree (shadut). Every one of its berries, as big as thumb, was sweeter than honey. When mulberries are ripe, they bring joy to your heart. The pleasure of tasting mulberries as sweet as honey cannot be compared to anything in the world. Especially, when you climb up a mulberry tree and eat there, the taste you get is great. Only the ones who have had mulberries on its tree can figure out their taste.

Last year, our mulberry tree bore so many berries that it was incredible. We, three siblings, would not come down from the mulberry tree after school. We would let the berries dry that fell on the ground. Its sweetness is stronger than sugar. Bearing in mind the sweet-ness last year, I am looking at mulberries this year, after school. They seem unripe for now because when they get ripe, the tree looks like having worn a dress of white coral, getting brighter to shed light.

On Sunday, though they were not ripe, I wanted to eat mulberries.

I climbed up the mulberry tree.

I caught a branch of mulberries.

But, they are still not ripe.

When they get ripe, they can easily be picked but if they are not ripe, then it is a little hard to pick them.

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Climbing up mulberry trees and looking around from the top was a special experience. I climbed up the tree and tasted a mulberry. A little sour!

But it still is edible.

Sourness comes in different varieties.

I had one, later another mulberry and one more...

I was stepping on a huge branch.

Mulberry trees are so wide that you can easily walk on its branches.

I first I checked whether a branch could hold me. If I believed that it could, then I jumped on it. Most of the time, I tried not to keep both my feet on the same branch. Even if a branch gets broken, I would be able jump on another.

However, it happened just like that.

I wanted to proceed on to another branch since there were no mulberries left on the branch I was standing on.

I stepped on to the branch in front of me without checking it. Oops, sure I was supposed to check branches before stepping on them, but there were so many mulberries that nothing can describe this abundance. All my attention was focused on those mulberries. For that reason, I did not check whether the branch I was stepping on would carry me or not. Generally, I stood on two separate branches; yet, there was no second branch close to the one I was on. There was only one branch. I stepped on to that one and tried to reach the mulberries.

But I could not because it cracked and broke. I held on to a small branch

haphazardly.

Everything occurred within a blink of an eye: I fell off while spinning in the air.
I was lying on the ground.

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My mother and siblings ran to help me.

My left ankle was broken.

It was put in a cast for a month.

However, falling off the mulberry tree has been a great lesson for me:

Whatever I want to do first, I will check its ground and engage in it later. I am assessing the "branch" to check whether the "branch" will carry me.

I am doing the works in which the "branch" can hold me.

This event in my childhood has been a great lesson in making me mature and helped me become more cautious while dealing with work.

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The first teacher of anybody born into this world is his parents.

Mother, father and family constitute the basis for the manners for children. For this reason, while the Turkmen is assessing someone, he looks at where the other person is coming from.

After the school of parents, primary, secondary and higher education institutions provide education and teach them good manners. After graduating from higher education institutions, some people think that they have reached the highest level of science and there is no limit beyond what they have learned. On the other hand, after graduation, some keep learning science till the end of their lives. The more the real scientists delve into science, the more they understand how their knowledge is limited and keep learning day and night.

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Humanity has matured. Thousands of owners of mind and scientists such as Socrates, Aristotle, El-Harezmi, Zemahsheri, Makhtumkuli and Einstein established the civilization, today.

There are hundreds of thousands of scientists, poets and wise men whose every word is as valuable as a gem stone. Which one of them can you read? Nonetheless, they are yesterday's owners of mind. You can get mature if you read their works. Who is the teacher of the ones who reached perfection? Life, world and realm! The major teacher and master of the world is nature: all animals, plants and natural phenomena. Until the sixties of the past century, the most dangerous disease was tuberculosis. However, the tuberculosis trouble was eradicated after its cure was found. Instead, cancer started to haunt people and began to bring up disasters.

Why is it the case?

Man is a product of nature and a child of nature.

Man has to obey the harmony, rules and order of nature and has to be in line with it. Nature is the major teacher of man.

We implemented the project of planting young trees and turning Turkmenistan into a garden. Planting all parts of our country and turning it and the hearts of our citizens into a garden will be very meaningful. We will have a nature in line with our golden soul and life-style.

Our longing for planting trees is actually that of enrichment and adornment of our spiritual world. Planting trees and taking care of them is the golden fruit of our moral and spiritual development.

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O Mother and father!

Life is an art. Do not forget that the level of maturity of this art is directly in your hands, knowledge and will-power!

You should mould and shape your child with your own hands, knowledge and will as if you were creating a work of art. God has created every means so that you can work; nature endowed you with substances which can be modified into material; life has endowed you with all sorts of raw material to be knowledgeable. While the chance for your child to be knowledgeable without your contribution is one per cent, the chance for him not to get mature without you is one hundred per cent.

Like the way an artist gives the beauties he could not achieve in life, to a character emerging from his imagination, as parents, you have to raise children more knowledgeable than you are. Our deficiencies and skills continue with our children. Have mercy to your children, purify yourself!

Being a parent is both great happiness and a big responsibility. This only means to join the continuation of a generation as a new chain. This means to contribute to man's art of becoming mature. The art of making man mature is related with the education of children. The Turkmen start educating and teaching good manners to their children as of the day a woman is pregnant.

Begin fulfilling requirements for manners of being parents!

The Turkmen call a pregnant woman "toylu kadin". In our national perspective, they look at the continuation of humanity with pride and happiness.

The most blissful time a woman has is her pregnancy period.

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The time when a woman is the most beautiful is during her pregnancy period.

A pregnant woman reminds you of a rose bud.

The way a rose blooms is impeccable and it has the divine secrecy.

The birth of man has a beauty which makes your heart pound and a miracle which cannot be described. After a woman gets pregnant, the father has to realize the responsibilities of fatherhood. These responsibilities should be achieved in accordance with good manners. The father should care about the bodily health of his partner and

mental health of his child about to be born. In Turkmen tradition, particularly pregnant women eat special meals and are exempt from heavy and unnecessary tasks. If you want your child to be healthy and nice, serve good fruits that you pick for your pregnant spouse. There is an interesting situation which draws my attention, with regard to the expressions about pregnant women: the same issue is explained both in general terms and in nice manners. I call this politeness of Turkmen heart and revelation of Turkmen heart, which is full of love. Out of courtesy, instead of calling them "pregnant women", the term "toylu kadin" (woman with load) is used. As a tradition, instead of craving for food (ash saylayar), the term which means "she has not got taste" (agzy bimaza). Look, the meaning is the same but courteous, refined and lovely titles are used for pregnant ladies! Only a nation which treasures women can use such expressions. While a woman does not have "taste", go and get the most beneficial food for her!

While a woman is pregnant, and until her baby turns forty days, one of the elderly women takes care of her. She especially has to watch what she is eating or drinking. Likewise, elderly women generally give company to her during this special period. The Turkmen ladies are shy and they have a sense of

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shame; while she is pregnant, she is even ashamed of her husband not to mention her parents or parents-in-law.

For that reason, it will be better for her to have the company of an old lady who has had a great deal of experience in life.

O father!

The concern for a child's manners begins before he or she is born. I will tell you a story about this. In fact, while this story was originally a part of Turkmen life, it later turned out to be talking about the beauty of Turkmen morality.

The great Turkmen, the wise man Dovletmemmed Azadi, was a person who said prayers for children and people in return for asking for his blessing prayers and wishes. Parents, whose kids turn seven, would take them to Azadi:

- Hodja effendi, could you please say your prayers for our child and give him advice. The wise man in question says:

-I will give him or her advice because he or she is at an age to get a piece of advice; however, as for the issue of good manners, this is not the time. Giving good manners should have started in the mother's womb. For this reason, what I should do is to make him or her mature now that you have already given him or her good manners. Man is a tree. It is necessary to take care of it while he is a small tree. It is difficult to bend it after it grows tall; and even sometimes, it is impossible. A man will maintain the character he is given and raised with. Azadi the Great once said "A woman should be bent at the beginning and a child should be bent in the womb." So, Azadi would teach that since the day a woman gets married and becomes your daughter-in-law and a child grows in her womb, special attention should be paid to them both.

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Once, he talked about a story that he heard from his father.

In the village of Makhtumkulu Yonachilar, there was a very honest and decent man, meticulous about haram and halal. This man, who always remembered God, had a very unpleasant experience. He was totally shocked when he saw his son stealing something from the neighbor's garden. When he came home, he discussed the issue with his spouse. They began to find out the reason behind this and to question themselves.

Suddenly, a reason for this came to her mind and she said:

- It is my fault. When I was pregnant with him, one day I was craving an apple and picked it from our neighbor's tree without his permission.

There is a message to be learned from this event. If the body does not develop thanks to halal food, the soul will not be honest at all. If the soul is not honest, the body cannot purify itself. Man is not a simple composition of soul and body; he has an invisible togetherness and harmony. It is difficult to say which one starts or ends where.

The border between body and soul does not belong to the realm of the material world but to the spiritual one.

Raise your children with halal deeds!

Feed them with halal and cloth them halal and put halal thoughts in their minds!

The outcome of haram is immorality; the outcome of halal is morality.

Morality is a child's door to fortune!

Neither fortune nor misfortune occurs haphazardly as if they lost their way.

If you are a man of honesty and morality, fortune shall follow you on its own, because honesty is the door to fortune.

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If you eat haram, commit haram deeds and you are an immoral person, misfortune shall chase you on its own because haram nurtures misfortune. If your child smells of haram, misfortune shall remain to be carved on your forehead!

The first two phases of human life, which are childhood and adolescence, need a sense of good manners. The period till thirteen is the one in which a child is raised more attentively and sensitively. Until they turn seven, instill them with the following:

Celebrate when he or she is born and give him or her, a nice name after you talk to your relatives!

Wrap the child's body with cloth and wrap his or her mind and soul with morality!

O mother!

Your honesty is the biggest thing which will protect your child from evil eyes!

There are lots of things that we can learn from animals as far as child education and morality is concerned. That is to love a child with all your heart. A child grows up with your love. Be serious and smart with your love!

Do not confine your child to your own habits; but, do not leave him alone!

Do not brag about the superiority of your child to the others! Your superiority would be giving him lots of ideas and morality. The Turkmen regard it as being especially improper to brag about a child's beauty or appearance. Nurture your love in your heart but be modest in public. Love your child but love him or her in disguise!

The growth of a tree is up to its seed and later irrigation and likewise to the skills of gardener. Let me tell you this about seed:

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Man inherits temper from his father and the mind from his mother.

Teach your child to greet people! Do not protect him against people but against being unsociable!

Teach science to your child! An illiterate son does not take care of his parents.

First and foremost, the heritage and the best heritage, the heritage, which is always fresh and infinite is: morality! The heritage given to a child before knowledge, occupation and property is: morality! Nonetheless, a child who knows the values of the first heritage can appreciate the others. It is no different than giving a gun to a child, if you give money and property to him before you teach him morality and science. Teach an occupation to your child!

A man without a job is like a fruitless tree. The phase of adolescence is a more difficult period of childhood since at this stage; his or her personality begins to emerge. This is always a problematic matter. You should help him to be a man in this phase. Pretend to leave him alone but hold him tight; pretend for him to be attached to you and do not let him go! As of fourteen, let the father take care of his son, in general! As of twelve, let the mother take care of her daughter!

After your child gains a profession and knowledge, if he or she passes minor age and if they are interested, find them a partner to marry! At that moment, it is important to evaluate posture, mind, temper and habits of the girl who will marry your son or a boy who will marry your daughter.

Give a house to your child!

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Enlightened parents educate their children for a lifetime; however, until children turn twenty-five, parents make their children gain morality and later, children learn morality on their own.

If a child has not learned his lesson early on and deploys effort to learn at a later stage, this demonstrates that he is a man.

Whenever the great Turkmen master, Bayezid Bistami saw a child, with all his seriousness, he would talk to children as if they were grown-ups. His followers surprised by this, would say:

- O master, that is just a child. Why put forth this much effort?

The master said:

- Why should I not put forth the effort? Maybe he will be a great scientist or a khan in the future. For this reason everything should be realized duly within the framework of rules.

O mother and father!

The indispensable condition to be parents is this deed of our master.

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MANNERS FOR CHILDREN

The most perfectly elaborated value among national spiritual values of Turkmen is the moral rules that a child should respect. These rules illustrate how strong and perfect the relations within the Turkmen family structure are. This case also shows that they care about the future and try to construct their future in a comprehensive way because a child is the future of humanity.

For this reason, the Turkmen ensured that their children have had halal and healthy milk of their mothers. One saying goes, "Health is a crown on the heads of healthy people but only the unhealthy ones can see it; one of the blessings that people do not treasure is health." On the other hand, our ancestors prayed like this: "God has bestowed a countless amount of food in every vein. O God, give us health and well-being while practicing our religion, in this and the other world."

Here are the things that influence human health most.

The most important element affecting the human soul is air. If the air is clean and free of pollution and odorous gases, it becomes the most effective way of protecting your health. When air changes, it influences man in positive and negative ways.

It is a well-known truth that some diseases emerge or vanish through changes of weather. Summer heat causes

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plaque and similar diseases break out because plaque grows in a hot and dry climate.

On the other hand, summer weather eliminates infections caused by cold and influenza, which emerge in the winter. Other seasons can be compared like this. Cold weather increases the resistance of the body and makes it strong. It enables the digestive system to work easily but in the opposite of hot weather.

Due to weather and seasonal changes, contagious diseases increase.

Food and drinks consumed influence health. If consumed food is cold or hot, the body will sense cold and hot. These affect the human body. Melik Shah would warn his people about not to eat food in which there were little bugs or not to consume rice from rice fields in which there were mice.

Movement and peace of body. Movement heats up the human body, that is, it leads to emergence of heat. Peace of body is the opposite case. Mood and peace of soul. Spiritual modes that a human-being experiences occur as an outcome of the following; quietness, enthusiasm, anxiety and timidity. These modes take place as a result of introvert and extrovert movements of body. Sleep and insomnia also influence health. Sleep pulls the human soul inward and the body cools down. For this reason, a person asleep usually feels cold because of this and feels an urge to cover himself with a blanket or comforter.

Turkmenistan is a nation which has managed not only to draw lessons from their past and to live in accordance with rationale but also to build their own future according to the measures of mind, soul and morality.

The future is our trust in tomorrow!
A Turkmen's belief is based upon strong and realistic logic.
Logic matures national spiritual wealth.

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The mind is necessary to understand the past and plan for today, but the real value of mind comes out in transforming the future into reality and making it a predictable one.

If there is no mind, there will then be no trust or reliance. If there is no trust or reliance, there is no morality. If there is no morality, there is no future.

Mind and morality, which reach the future, sleeping in the eternal arms of time, can be realized by the founders of a nation's path.

Morality is a debt. Being decent is a debt.

If the debtor does not pay off his debt, the meaning, pleasure and order of life do not exist anymore. A child can be a creditor after he or she pays off his or her debt. Moreover, a person who has paid off his moral debt to his parents can be a creditor, in the eyes of his children. The equivalent of debt of a person to his parents is what he will get from his children.

So, while the Turkmen teach good manners and morality to their children, they also imitate their great family members and establish their mental order and sustain continuity and non-interruption, in this regard. Think not only of the brightness of the past and the peace of today but also of the beauty of the future.

If you want the future to be nice, make your past sacred. If you want the future to be faithful, be loyal to your past!

A Turkmen child calls his mother "kabe" (Kabaa) and father "kible" (direction of Mecca).

Kabe and kible are holy values.

O son! If you want to pay your debt to your father, return a hundred times more than what you have received from your father; if you want to pay your debt to your mother, return one percent of what you have received from your mother. Your debt to your parents is your biggest debt because they cannot

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be compared to anything and they are one of the biggest values which are a means of the life you lead.

Aren't the days, you had among your mother's arms and under your father's protection, the best and sweetest days of your life?!

Those are only the parents who are closer to you than yourself, who know you better than you do, who love you more than you love yourself; who are proud of your positive sides more than you are; who deplore about your mistakes more than you do; who forgive you in situations that you can never forgive yourself and who support you at times in which you cannot support yourself.

Always behave well to your parents and bear in mind that you can never pay them back no matter how good you are to them. The reason why you have come into this world

is your parents. There are lots of factors which might cause your death but the reason why you are born into this world is unique.

Your mother and father are like a bridge which brought you out of nowhere into existence.

Your generation is a bridge which carries you from existence to eternity.

What else would you expect from them though they brought you to this world, life, and help you to lead a good life?

Here, I would like to cite a story from my memoirs entitled "Lessons from Life."

We were three siblings and all for one.

Our soul was sublime because we had our mom, who would challenge difficulties and who loved us.

Our mom stood behind us like a mountain; she was always of help and an endless treasure which talked about her memories about my father.

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Though we had difficulties in getting by, our heads were held high. We were content with our situation.

Our mother, who would caress our heads and was proud of our noise, would go to work early in the morning and would come back after darkness fell. Everybody had to work both for his own account and on behalf of the ones who had gone to war.

This was the main idea. Working for two people would seem easy. Our mother had to work for three of us since she had three kids to take care of... Three kids... Then, taking care of three children was a difficult job even for hard-working parents. People who witnessed the years of war would know it. The number of people coming from villages and pretending to have lost their children and trying to give their children to orphanages was not insignificant at all. Did not they love their children? Sure, they did, and they did so very much. Nonetheless, what would they do if they did not have any food or clothing?! People who lost their children during the years of war were not one, two or three; they were innumerable!

Mother!

Whenever I remember or commemorate my mother; a light covers my heart and my entire body and arrays of love emerge. If there is power in this gorgeous world, that is mother! The Turkmens, as a token of appreciation, call their mothers as "Ana".

I would like to talk about an event which illustrates my mother's power. This mysterious event took place during the years after I lost my father during an earthquake and while I was living together with my grandparents in Kıpçak (my mother's parents). On a winter day, I took five or six sheep to graze. I knew it would snow heavily and a snowstorm would break out. Yet, though I was reluctant, I had to lead them only to get rid of my nagging aunt. As I guessed, all of a sudden, it

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got dark and it started to snow. It snowed so heavily that I could not figure out where I was. Everything was covered in pure white. Thank God, though it was hard at the

beginning, I found the path to the village and brought the sheep back to the pen. My aunt was taking it out on me. After she counted them all, she said: "one of them is missing" and scorned me like: "go find it! Otherwise, don't come back home." In fact, all the sheep were there but since one of them was in the dark corner of the pen, she did not notice it. I was thinking about how to find it and where to look for this sheep. Due to the snowstorm, visibility was low. I was barefoot and had no heavy clothing to protect me from the cold. I went out to look for the sheep in that attire. Yet, I could not find it wherever I looked. I came back home. My aunt was very obstinate about not letting me in unless I found the missing sheep.

I had no other choice but to pass the freezing night outside. I could not understand what happened. When I opened my eyes, I saw Ata Kol sitting next to me and smiling. Ata Kol was the village doctor and since he pronounced the word "ukol" as "kol", the inhabitants gave him the nickname of Kol. Ata Kol asked:

- Brave man, did you come to your senses?

- Selaumaleykum, Ata Aga!

- Aleykimsalam. Mashallah, you don't forget to greet with the name of God though you are seriously ill. You are a son of a beg.

- Ata Aga, where am I?

- You are not in a foreign place. Sleep well, this is your home. Do you feel fine now? You had two shots. Now, drink a cup of tea, later, you will get one more shot and feel better and stronger.

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I really noticed that I was getting better. Yet, I felt like my feet were not mine. Ata Aga was rubbing my feet so fast that my feet were reddish.

- Hang in there; otherwise, you will suffer from your feet all your life. Your feet are cold. While I was staying in a place which was unknown to me, I was looking through the window and it was not even morning. I wondered and asked again:

- Ata Aga, how did you find me?

- I was sleeping. Yet, your mother GurbanSultan knocked at the door and pleaded to me and said "My son is sick, help and save him!"

She did not let me sleep. I asked him what happened and totally surprised:

- How come my mother knocked at your door?

- Why are you awed at that? There is nothing to be surprised about?

GurbanSultan came here at midnight and said "Ata, my son is covered by snow, help him!"

We went together to save you. You were not aware of anything and sleeping under the snow just like that. Your mother, seeing that you were not aware of anything, cried so much that I told her: "Sultan, please don't cry, now, I will give him a shot and he will recover soon" but, it did not sooth her.

What Ata Kol told me about really shocked me. Maybe, Ata Kol was lying; maybe he was trying to console me? No, no, Ata Kol was telling the truth. However, my mother was not alive! She lost her life during the Ashgabat Earthquake. Ata Kol should

have known this. Then, why did he talk that way?

- Where is my mom, then?! I asked with doubt.

Ata Kol replied:

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- Your mother was here a little while ago. Poor woman, she kept saying "save my son." She was relieved at seeing you a little better. She was both crying and pleading with me. Really, where is she by the way? GurbanSultan, hey, GurbanSultan.

His calling out of my mother's name sizzled my heart. I kept gazing at the door and I was wondering whether she would come through the door.

Ata Kol looked around the room and then went outside, but mom was no where to be found.

Ata Kol's face changed all of a sudden. Maybe, he just remembered that my mother died during the earthquake. His face went white. He was trembling. He could not stand where he was. Later, I understood that my mother's soul came to me since she knew that her son was in a difficult situation. My mother's soul woke up Ata Aga, the doctor of our village, before day break and he saved me from dying.

Thus, my mother was lamenting and saying "my son", in the other world, and could not rest in peace and comfort. Years passed, Ata Kol kept telling this event. So, how can we explain this without the might of God?

My mother was a talented person. She cooked very delicious food.

She talked sweet. When she caressed and loved me, I felt like a bird flying into the sky.

I was filled with warm love and affection for my mother.

My mother was a monument of love and affection.

When I looked at her face, I would forget hunger, malaise and days of hardship.

It occurs to me that my mother's love protected me and my siblings from hunger and destitution during the years of war. I

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do not even remember feeling cold when I was little. In fact, the winters during the war years were very cold. Hence, the love, affection and care of my mother sheltered us against cold.

Bad years also have nice times.

Sorrowful years also have pleasant days.

Sad years also have sweet days.

If we had nice days during war, the reason was to remember our father and imagining ourselves welcoming him on the day he would come back home from the war.

There were no days that we did not remember or wait for or see him in our dreams.

So, we always lived happily.

We had a father as huge as a mountain! He was fighting the enemy with his gun and grenades in his hand. He was courageously resisting the enemy. The day our father

would come back would be like the world in spring and then people would reach peace and nice days of life would be lived again. Our father was supposed to come back the day the war was over. War was to be ended. Would it be possible for the enemy to survive before my father, with a brave heart?! No; of course not. The day the enemy was defeated, without doubt, my father came home.

While I was going to school with Niyazmurat, Muhammetmurat was going to pre-school. Niyazmurat and I would pick up Muhammetmurat, after our school.

This was a ritual every day.

Beloved Youth!

Make your mothers the crown of your head. It is your mother and father who surround your life with the light of happiness.

The meaning of life lies in the respect to your parents!

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You are walking around this beautiful world thanks to feet God endowed you with. You love this world with the heart that your parents created. In fact, are not they your parents who brought you to this world and made you a man in life?

However, your parents not only give birth to you but also remain with you after you come into the world. They are all yours. After you are born, they live not only for themselves but also for you. When you are born, they live not for themselves but for you.

Everything you have belongs to your parents but you give what you have to your children. You get a loan from someone and you pay it to someone else other than your creditor. If you give half of your love to your parents, deploy half of your effort to your parents and show half of the interest that is due to your children, to your parents, you would be so blissful, o man!

The first words of a baby are "mother and father." However, in order to get their full sense, the whole life of a person would be necessary. Your mother and father are mortal; so, they travel from this world to the other to continue their trip to eternity. Youth; it is like spring; senior ages are like winter. Parents can turn the winter of their lives into spring by raising generations.

Someone disrespectful to his father cannot respect his fatherland.

Someone who does not love his mother cannot love his territory.

Parental love is the first step of patriotic love. Development of patriotic love is parallel to that of parental love.

The first love felt by human-beings is parental love.

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Parental love is unconditional; moreover, it is not up to the loyalty of children. To talk about love in this world, is parental love. If there were only two types of love in the world, the first one would be parental love.

The biggest and most sorrowful pain a human can suffer is the death of a child.

A person without progeny dies in distress. The ones who have offspring can die peacefully because after death, the eyes of your children will look at this world. Their

eyes closed under the earth will not be filled with soil.

Your friend appreciates your right deeds while your enemy is happy about them; your parents can forgive you your mistakes.

Only your parents can love you as you are. Your friends care about your success while your enemy cares about your evil side.

Your biggest protectors during childhood and your best friends and company after you grow up are your parents again. Though man grows up, he still has a childish side.

A person who can see the other's childish side and have pity for other people are really capable of love. This feeling is given only to two people: mother and father.

The days you share with your mother are the sweetest of all while the days you have with your father are the most meaningful ones.

Your will, your reputation and problems and longing become respectively that of your children, your people and your parents.

Your friends and your wife someday may become strangers to you. Furthermore, your children get distanced from you. However, your parents always remain with you.

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I saw parents holding their children in their arms; yet, I have not seen any son or daughter carrying his or her parents in their arms.

So?! Do you think this is unusual, impossible and funny to even imagine?! Yet, let's remember a truth. Extraordinary events and miraculous events always save us.

In such cases, we do accept the reality of funny things. I would like to tell you a Turkmen legend:

An unfaithful and a little retarded son is cursed by his mother. A mother's curse is really bad.

Terrible scars cover the whole body of this person. The poor son does not know how to tolerate such trouble. No doctors could find a remedy for him. Later, he is referred to a wise tutor by people who have pity to him. The poor man appears before the wise man and kneels down at his feet; and the wise man says:

- Being cursed by your mother is serious trouble. If you want to get rid of your trouble, do this. Let your mother mount on your back and take her out like that for forty days. Serve her all sorts of food. No matter what she says, do not let her get off. Your mother shall have pity on you and milk shall flow out of her breasts. Then, you will mix that milk with the desert to make an ointment and apply it on to your wounds. Then, you will get rid of your problems.

Sure, whatever the wise man says, it comes true.

Carrying your mother on your back is an impossible thing to do. Yet, would you yield to a curse, instead? A story, similar to this legend, is told in Gorkut ata.

Dirse Khan, misled by the words of cowardly people, shoots his son Bogac and he gets a lethal wound. Bogac Khan falls on the ground.

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Crows and ravens surround him since there is blood flowing. Yet, his dog runs after the crows and ravens and does not let them attack him.

Suddenly, Hizir appears on the back of his grey horse. He rubs the wounds of Bogac Khan three times:

- Don't fear you brave man, these wounds will not cause death. Wild flowers and your mother's milk shall be the ointment to your wounds and later, Hizir vanishes.

When his mother arrives, screaming out where Bogac Khan is, he tells his mother what Hizir has told him.

Forty young skinny girls pick flowers in the desert and mountains. "The son's mother squeezes her breast once but there is no milk; she squeezes twice, no milk again; third time she squeezes, blood comes out along with milk. They applied the mixture of wild mountain flowers and milk. The wounds of Son of Khan heal forty days later; and he becomes very healthy."

As you can see, whenever natural realities (material causes) fall short, spiritual realities (spiritual causes) become a great help and save us from our problems.

Natural realities are the causes for which all necessary conditions are clearly provided, while spiritual realities mean natural, inborn and intrinsic causes.

Accept carrying your parents on your back with all your heart and imagination!

Then you will be a good son or daughter; you will always think about how to serve your parents and your hearts become united.

Then, everybody will say: "He is carrying his father on his hand and his mother on his back" and what they say will be the truth.

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According to a Turkmen story, it is said that though at the outset, people perceive a son or daughter carrying his or her parents on her back as strange, in time people will think that they are right. According to the same story, since a man's father commits a big sin against God, his appearance is changed into an evil one.

His son never leaves him alone and takes care of his father. The son grows nails and a beard. However, people stay away from this man. A respectful man seeing his son taking care of the wicked father scorns him. The son responds:

- O master, you are right. However, my father is cursed. But I cannot turn my back on him. For this reason, I grew nails and a beard. Now I understand that if your father is cursed, you have lots of troubles.

Because of these troubles, I have never had time to shave my beard and cut my nails. In order not to touch my cursed father's skin and not to kiss him with my lips, I grew nails and beard.

The master, though he is disgusted with the cursed man, finds this son is right since he was paying off his duty to his father. I wrote a story similar to this one, in the first volume of Ruhnama.

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O, Turkmen Children!

Whether a son or daughter is a good or loyal child can be determined by their respect to their parents and their services.

Everybody is known for the respect they show to their parents. I do not trust someone who does not respect his parents no matter how good he is.

The acceptable morality is to respect parents.

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The biggest morality rule is to respect parents and ascribe importance to them.

Caring about parents means to see them as a mother and father at your own level.

This is a token of big respect because there is no instance higher than being parents.

Treat your parents with the dignity of reason!

Dignity of reason means understanding the uniqueness and value of parents.

The first condition of dignity of reason is to know who your parents are, who they descend from and what their genealogy is. Among Turkmens, it is compulsory to know your seven past generations because to know your past generations means that you are a strong, noble and respectful person. What is meant by seven generations is:

1. Son
2. Agtik (grandchild)
3. Covluk (son's grandchild)
4. Yuvluk (grandchild's grandchild)
5. Govluk (son's great grandchild)
6. Yatlik (son's great grandchild's grandchild)
7. Atlyk (son's great great grandchild's grandchild)

Here are your seven ancestors:

1. Ata (your father)
2. Ezan ata
3. Ilim ata
4. Kayin ata
5. Oguz Khan ata
6. Nuh ata
7. Adam ata

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Here are your seven relatives deemed close to you according to Turkmenism.

1. Dogan (sibling)
2. Doganoglan (uncle's child)

3. Dolanan (children of uncles, whose grandfathers are siblings)
4. Akraba (Relative)
5. Babadas (child of an aunt, in general terms, relative from mother's side)
6. Obadas (fellow countrymen)
7. Sulale (fellow community members)

A condition to the dignity (morality) of mind is not only to learn the names of seven generations but also to learn what they have done all their lives and to keep them alive in your soul.

Keeping them alive in your soul and passing them over to your children is a solution against the death of the nation and generations. Souls of ancestors are always alive and they are in the invisible world. Being invisible does not mean being absent. Their soul is always with you; they are happy with you on the day you are happy and they are of help and support to you on the day you have hardships.

Know, learn and teach your children who your grandparents of seven generations are!

They are the essence of your blood and soul. You should know on what essences you build your life!

We can see the future by looking at the past.

In order to see the future, we look at the past.

I knew many Turkmen who know the names of not only their seventh or ninth generations but also of the previous ones; and they collected information about them and put it in writing.

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This is a noble emotion. Our main duty to our ancestors is not to forget them. Keeping them in mind means to arouse the desire for leading a life like they did.

Always think about your ancestors! Try to understand them!

Do you look like the one they have desired and hoped to be or are you somebody else? If they were to resurrect, would they be proud of you or ashamed of you?

Do you lag behind them with your good deeds, honor and reputation; are you as good as them or are you nothing when compared to them?

So, these questions should always echo in your subconscious! You should measure whether you are knowledgeable or not!

Here is the indicator of your maturity:

Your life consists of two parts; the part till adolescence and mature age. If you are known by your father's name but not by yours, and people call you "son of that person" this is the first part of your life.

A child should fulfill the requirement of reference manners towards his parents. The conditions of reference manners are clear and very refined. These are up to the dignity of a child's mind and illustrate that he or she is civilized, polite and humble.

It is an art to talk by choosing words. Words are the substance used by people during the course of their relations. These relations have an outcome, then it can be said

that these relations are of a high level; or, if the relations do not have an outcome, it can be said that the child could not gain manners of rhetoric.

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O son!

Don't raise your voice to your parents; speak quietly and peacefully!

Speaking aloud is an indication of the desire to dominate but you should not dominate your parents but instead, be subservient to them. Talk not only with smooth, sweet and calm expressions but also with a low voice!

You should not be touchy about what your parents' say! Talking to them is not an ordinary dialogue for you but in fact asking how they are. You should manage to listen to the thoughts in your parents' ear and mind but not to the words they use!

Let me tell you a story about fate and fortune.

In a village there used to live three siblings. These three siblings always wanted to live happily ever after. However, the thoughts and wishes of the three were different. An elderly person took them to the desert since they were acquainted.

While the eldest sibling was talking to himself, walking in the desert, he saw a cave. When he looked carefully, he saw Fortune in it. Fortune asked the eldest sibling;

- What is your wish?

- Will whatever I wish come true? the elder asked.

- How would you deem yourself grateful if I give you whatever you want? asked Fortune of him.

- I want to have a garden like that of a palace!

The eldest sibling seeing a garden as big as a palace garden in the desert, ran to his garden.

Later, the middle brother came. He sees Fortune in a big cave. Fortune asked the middle brother:

- What do you want?

- A garden like a palace garden and a saddlebag of gold.

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The younger brother saw a garden appearing next to his elder brother's and, of course, a saddlebag of gold in it.

He grabbed his saddlebag of gold and ran to his palace.

Later, the youngest sibling reached this cave. What he saw was Fortune sitting in the cave. Fortune said to the youngest sibling:

- Tell me your wish? What do you want?

- What do you want for yourself? asked the youngest brother.

- I want to get out of this cave, said Fortune.

As soon as the youngest one released Fortune from the cave, he set out on his own.

Do you know what Fortune did?
Yes, Fortune ran after the youngest brother.

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The names Oguz Khan gave his sons reflect his perception of the world.

Beauties of the sky: Gun Khan (Day Khan), Ay Khan (Moon Khan), Yildiz Khan (Star Khan). Beauties of the earth: Dag Khan (Mountain Khan), Deniz Khan (Sea Khan), Gok Khan (Sky Khan).

Oguz Khan, who said he had both realms, the sky and the earth, wanted to live in harmony, accord and tune in with these realms. Six sons express the unity of the realms. I wanted to emphasize with this example that human names of every period and era reflect the spiritual world of people.

There is something meaningful with Gorkut ata's way of giving names.

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A name is not given to a man according to his appearance and social environment but to his soul and personality. As for its content, it comes out by means of the titles obtained.

To be worthy of Gorkut ata bestowing a name to somebody, that person had to show his skills.

Showing his skills meant that he was mature and he was a member of the society, who holds equal rights. Showing his skills means making himself accepted by the society.

"Bogac Khan, son of Dirse Khan" was named by Gorkut ata after Bogac killed a bull. A name was given according to a person's skills and character.

If there was no personality, there would not be a name.

No skills no name, either.

Gorkut ata made the society gain an identity.

As a nation, he made them get one step closer to God.

Gorkut ata highlighted personalities. Of course, assessing personalities is another issue, from today's perspective.

The issue is in general terms the integration of personality with the spiritual values of the society.

In the names of every era, the spiritual moods of people can be seen. In the third era, the symbol of which is an eagle, eagle names such as Tugrul, Chagri were used. However, in the names given in the fourth era, the symbol of which is a ram, desperateness of people can be seen clearly. Allahberdi, Evliyakulu, Hocageldi, Yovbasar... In our era of Independence and Permanent Neutrality such names already began to decrease. In the names granted children today, a sense of hope and trust for tomorrow can be felt.

With these names, a rise of people's morale can be seen.

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The reason why Gorkut was called "Dede or Ata" (Grandpa or Father) dates back to some characteristics of old Oguz-Turkmen national ethics.

In history, Gorkut ata was the atabeg (mentor) to the children of many Oguz Sultans.

His personality's place in his own legend illustrates that he was an atabeg. His personal life or family life seems nearly non-existent. He used to live for others.

Gorkut ata was a person who understood all sciences, arts, poems and he performed miracles.

From the content of the sections in the legend and events, the protagonist was the atabeg.

Twelve sections are about him and courageous heroes. The Gorkut ata legend depicts the bravery of heroes?! We understand that especially the issue of morality and bravery mattered a lot in the era of Gorkut ata. Gorkut is both an educator and a respected elderly man. For this reason, he does not elaborate an issue about an ordinary person but elaborated upon a hero: "A son of this man." From the way the educator of soul thought, we conclude that family has an important status in the Turkmen society. In addition, father and son determine the values of a family.

The son is the head of the state.

If there is a son, there is a home.

If there is a son, there is a nation.

Son is an opportunity to obtain infinity and indication of the continuity of progeny.

Rumor: Sultan Mahmut Gaznavi always used to care about the wants and complaints of people; he used to carefully listen to people appearing before him and try to provide for their needs.

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Once, a man trembling with fear appears before the Sultan's door. He throws himself at the Sultan's feet and cries and says that he has a big problem.

The Sultan tells him to stand up and talk about his problem without rush.

The man complains about one of the kapikulus (soldiers). The poor man says that the soldier in question comes to his home every day or every other day to drink and have fun; he dirtied the sanctity of his daughter; on some days, he drinks with his friends till morning and threatens him with words like "if you complain about this to the Sultan, I will kill you", and adds that though he had nothing left to eat and drink, the soldier did not want to understand him and that he is desperate and whatever he had was depleted; he begins to wail loudly.

The Sultan tells the maltreated old man:

- I will help you. Whoever tortured you, even if it should be the son of the Sultan, shall definitely be punished. Now, go home. My men will be in contact with you. Whoever that brainless person is let us know when he comes. My men will tell you how

to communicate. You let us know, I will handle the rest.

The Sultan waits for three days. On the evening of the third day, when he hears that the cruel man is there, he goes to the house where the scene took place.

The Sultan orders his men to besiege the house. The Sultan quickly enters the house and turns off the light. Later, he cuts the head of that dishonorable traitor off his body.

A huge silence spreads through the home and nobody makes a noise.

Everybody waits for the Sultan to say something.

Afterwards the Sultan orders his men to turn on the light. They turn on the light.

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The Sultan hesitates but looks at the head on the floor. Later, he sighs deeply, looks around and says:

- Take it out, now! Arrange the inside.

The Sultan retreats to a corner and tells the host:

- I am very hungry; bring me a piece of bread!

The host sets the table.

The Sultan dips his bread into broth and begins to eat with appetite.

Without even raising his eye brow, he eats his bread. When he feels full, the Sultan, seeing the host perplexed and looking at him, smiles and speaks:

- I understand why you are looking at me like that. Yet, forgive my fault. Since the day you came to me, I have not even had one piece of food. I did not eat anything for three days. What you told me about would not be the effrontery of my men. A suspicion grew in me that this effrontery could have been committed by my son. The situation craved my mind. I could not sleep at night. Only God and I know what I suffered. However, I was supposed to resolve the issue, fairly. God seated me on the throne of this Sultanate. While this is the case, how would I defy him? The reason why I had you turn off the lights as soon as I went into the house was that I was scared that fatherly affection would weigh and hinder me.

When the lights were lit and I saw that the traitor was not my son, the heavy burden on my back was immediately relieved. When I saw the head of the kapikulu on the floor, I was suddenly relieved. Just at that moment, the hunger of three days made itself felt.

The Sultan has his meal in comfort.

Gorkut ata's father-son relations, morality to be given to a child and his reflections about raising a child were quite solemn and unprecedented.

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Education of sons, daughters and human-beings; these all illustrate that the system of education was very sophisticated at that time. This system shows the existence of an original and developed spiritual culture. What is essential with education must be the moral criteria and values needed and implemented in person, in real life?

Morality is both the means and the purpose of education.

Man tames his ears first and later his eyes.

Oguz Khan is one of the personalities who granted education and science to his generations by creating one of the first alphabets in the world and established the system of atabeg.

In the atabeg system that he established, generally the children of high ranking soldiers and commanders were educated in the domain of war tactics, military mobilization and management and many languages were taught. All sciences of the time were taught.

Oguz Khan said "Someone whose science is strong can beat someone who has a strong wrist. If power of your wrist is amalgamated with your knowledge, then, every one of you shall be worth a thousand people. "There is lots of information about the fact that in history, Turkmen heroes even beat armies of foes a hundred twenty times larger than theirs. The case that a shepherd, Sirak, who lived in the era of Oguz Khan, led ten thousand enemy soldiers into the Karakum Desert, thanks to a trick, and let them die of thirst, has become a legend even today.

Here is one of the Turkmen war tactics! The essential Turkmen war tactics included not only coercion, courage and heroism, but also the use of wit, putting the enemy in difficulty by misleading it with various tricks or by conspiring with them from inside. In history, the mystery behind victories of Turkmen even if they were smaller in number was disguised in war

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tactics and military mobilization and management. Alp Arslan, with his fifteen thousand soldiers, subdued the Byzantine army of fifty thousand.

The Menzikert (Malazgirt) War is known today as an unprecedented one in the history of the world. In 1279, 400-raiders in company with Ertogul Ghazi were not only 400 cavalries but also every one of them, according to the statement of Oguz Khan, was trained in accordance with the atabeg system and worthy of a thousand soldiers. Twenty years later, the establishment of the Ottoman State in Asia Minor and its acquisition of the region under the commandership of Osman Ghazi, third son of Artugroul Ghazi, in 1299 witnessed this. This is not a coincidence.

The ones trained within Atabeg system are the ones definitely tried out.

Let me talk about the first exam that young Sanjar received after training within the atabeg system.

One day, Emperor Kadir Khan of Garahanli, attacks the Seljuks. The army of the enemy was very strong and it is obvious that they will triumph over them. Atabegs make princes practice the tactics of beating a large army with a smaller one. A good idea comes to Sultan Sanjar's mind.

He sends a man to follow the Garahanlis. He captures the emperor at an unexpected time, when he hears that he went hunting. The Garahanlis hearing that their emperor is captured, decide to run away. So the young Sanjar state is protected from a big threats.

We regard the works of "Gorkut ata" and "Gorogly" as our literary legacy and a

reading book; in fact, these were the books of the atabeg era.
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I wanted to underline that our ancestors showed a special interest to entirely resolve the issue of raising generations to serve society.

Today, raising our children in line with the requirements of our time is the primary duty of the State along with that of their parents.

On the one hand, parents and on the other hand, the state should be the wings of children and grant necessary support.

* * * * *

Fortunate child of the Independence era!

You, learn your ancestor's mood well; then, everything will appear on your horizon like a rainbow and you will learn a lot.

In the nature of man, there is a tendency towards goodness, beauty and the ability and consideration to imitate them.

Your mother, father and state are your owner. What a shame for a child who is looked after by parents and the State but who does not deem himself fortunate!

Do not use improper and bad words in the presence of your mother and father!

Speak in a pleasant and sweet way. If you have divergence of thought in any matter and even though you are right, try to say this in a nice way without hurting people!

Do not be hurtful to your parents; do not say dishonoring words! Being rude and heart-breaking is antagonistic to reality.

Speak mildly in the presence of your mother and father! While talking, may your expressions be decent, quiet, elegant and sweet.

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While talking to parents, don't look into their eyes, don't look down on them or don't talk to them by turning your face away! Don't leave their questions unanswered; don't respond reluctantly, or in an angry and selfish manner!

Address your parents with formal "you"!

Don't call out to them using their names or nicknames!

Don't laugh aloud and cynically in the presence of your mother and father!

Learn to keep quiet beside your mother and father! Don't interrupt them!

A child should execute his manners in the presence of his or her parents.

Serve your mother and father, flawlessly! It is great bliss to meet demands of your mother and father. However, no matter how much you serve them, keep in mind that you cannot pay off your debt to them. According to a rumor, a young person served his mother for years. One day, the mother told her son: "Take me to the places where I have been before; I want to see them again before I die." Young man carries his mother on his back and took her to the places she had been when she was a young girl.

That day, he came across a young angel and talked about the favor he did to his

mom.

Later, he asked the angel: "I wonder if I could pay off my debt to my mother, now?" Angel said: "You paid off only your mother's convenience of one night."

It is not possible to pay your debt to homeland and parents; it is compulsory to serve them till death!

Fulfill the orders, wishes and commands of your mother and father! A child who can cherish these is a favorable child.

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Don't make up excuses not to do them. A mother or father does not ask for something which a child cannot do or which will cause him harm!

Avoid cursing and angering your mother and father or bringing discontent on them!

If your mother and father do not consent, don't set out on a trip!

When you come from a long distance, first greet your parents and ask how they are!

If your mother and father come to your house, welcome them, in person.

It is great disrespect to ignore them till they go inside, lying down somewhere, or having an ignoring attitude.

When your mother and father want to leave, accompany them till they say "fine, stay here."! If they are exhausted or sick, don't be lazy and without referring them to someone else, take them yourself to wherever they want to go!

When your mother and father call on you, appear in their presence without waiting!

First see your mother and later your father!

Try to meet the needs of your mother and father on time, by leaving your work aside!

Be their servants! If you are working for your mother and father, then, your life will be fruitful. Be their hands and feet not only during your childhood but also after you grow up! Because you have your hands and feet thanks to them!

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A child should fulfill its manners of heart to his mother and father.

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Love your mother and father, respect them and be polite to them!

Your mother and father are your best friends and your most loyal beloved ones.

When they love you, be cheerful! When they are sad, comfort them!

Be sincere to them! You are a part of their heart!

Do your best for them because they did their best for you!

The child is the tie to his mother's and father's heart and a part of their life.

Don't condemn that "they are talking much, they are talking too much"!

You learn to talk from them.

If they have a problem, share it! They equally shared the burden and pain of your transition from babyhood to childhood, from childhood to adolescence, from adolescence to maturity; and the nuisance of raising you as a human-being.

If they are a pain and torture to you because of their disease, don't commit a sin by being reluctant in heart! While you were a baby, they bore all your problems and nuisances; you should bear their problems and difficulties when they get old!

At every step you make, at your work and in your actions, try not to hurt your mother and father. Stay away from deeds which may hurt them.

Don't do things they won't like; turn your face to the things they will like!

Making your mother and father happy and cheering them up even once is the biggest favor to them.

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When they get older and weak or when they cannot walk, see or talk to them, help them!

Your mother and father will not tell you anything but they know what you think about them by your face, behavior and acts.

A child should fulfill his duty to help his mother and father.

Let their dress be smarter than yours!

Let what they eat be better than your food!

Provide what they wish for!

Meet all their needs!

Whatever you have exists thanks to them!

Don't spare anything for them!

Do good things and give alms on behalf of them!

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SACREDNESS OF FRATERNITY

My Beloved Turkmen!

One of the things which renders people happy in the world, which the Creator created, is the sacredness of siblings. Siblings are like branches stemming from the same trunk.

Now that it is not possible for two branches separately, fraternity is the strongest bond which ties people to each other because this bond has existed since early human-beings and it is inherent. This is reason why fraternity is superior to other bonds.

Like the way other branches get separated from each other on their own when one of them is pulled away, only death can separate brothers from each other.

Since they get separated, we, Turkmens, say "this person separated" when someone dies. Because death separates one branch from another.

On your joyful and happy days, everybody is around you.

On your sad days, the first person next to you is your sibling because when one

part of your body aches, that pain radiates the same in other siblings, too.

It cannot be that when a part of the body is sick, other organs are in comfort.

Coming from the same root and having the same blood makes it an extraordinary situation in terms of life. Generally,

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this interesting case in human relations always caught my attention:

I witnessed that when two people get closer, they want to gain distance from each other and while they are far away, the desire to get closer becomes stronger.

Of course, this is related to the two sides of human nature, "ego."

Individuals sometimes want to stay alone and gain distance from others and sometimes, wants to join others to relax. This reality becomes clearer in fraternity.

Our first and perhaps the happiest phase of our life is childhood and adolescence, which we share with our siblings and family.

As expressed in this proverb: "A person learns by example", unity of kinship and generation as well as habits and moods of siblings look alike. This unilateral similarity can cause monotony in siblings' relations. For this reason, we, the Turkmens, have a phrase, "başdaş dogan" (jealous brother).

Siblings, born consecutively and of the same gender are called like this.

In other words, they grow as "başdaş", that is, besdeş (rivals). In the mood of "Basdaşlik", the desire not to lag behind others is dominant. Siblings with the same kinship, try not to differentiate and gain distance from each other in a spiritual sense.

This is a natural and psychological phenomenon taking course during a certain period.

However, don't become distant to your sibling!

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May your sibling be your friend and may your friend be your sibling!

A sibling is a part of you; a friend is a part of your soul.

Real fraternity is a phenomenon which emerges when these two sides get together.

If your heart beats with your sibling, then, there will be a unity not only in terms of body and blood but also in terms of soul.

The Turkmen regards his sibling as the guardian of sanctity and integrity, strength and supporter like a male camel and an invincible defender against rivals.

Make your brother a friend, your friends a sibling and make the ones distant closer to you!

If you have ten siblings, regard all ten of them like twins, which one of them already died.

It is said that only the one who gives birth and the one who is born (kardaş) knows!

The statement "When you hit the horns of an ox, the horn of the wild ox aches" is

about fraternity because a blood tie binds one sibling to another.

Turkmen did not put the manners of fraternity into writing but they are in force of rules written in hearts.

Here are the rules of manners between an elder brother and a sibling:

In every work, may the elder brother be the head!

A sibling learns from his or her elder brother to show respect to mother and father and to care for them. If the father dies, the elder brother replaces the father. The elder brother becomes the head of the family and the siblings subdue him. This rule of Turkmen is a rule of life, passed on by our father Oguz Khan. Oguz Khan gave bows to his three elder sons and

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three arrows to his three younger sons so that the younger ones subdue to the elder ones.

Wherever a bow targets, an arrow also should go in the same direction.

The duty of the subjected is to live in peace with the elder ones. The subjected one listens to the words of the elderly brothers; carries out whatever the elder ones order and obeys them.

The subdued one abides by the direction of the elder brother and carries out his advice and orders. In family and society, the elder brother sets an example to his sibling.

The elder brother endorses his sibling while siblings accompany the elder brother.

The elder brother is a castle which protects his sibling and the sibling is the aide of the elder brother's charity. In a group, if there is an elder brother, siblings should not speak first and the elder brother should not find the sibling at fault.

A child extends his hand to receive food during a meal and the elder brother does not tell his fault to his face, and covers up his mistake. A child for the first time says the words he learns from his parents and, after he grows up a little, he uses the words he learns from his elder brother.

The sibling imitates the behavior, mood and habits of the elder brother and resembles him.

The sibling grows up by desiring to reach the height of his elder brother.

When he reaches the same height, he leaves childhood behind and feels like he is a grown-up.

The reason why all over the world, children go to school when they turn seven is disguised in endowment of reason to children by the Almighty Lord. If a child is not brainwashed till he or she is seven, he grows up healthily and learns the things

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taught quickly and accepts them easily. Since children's characters to steer their lives develop at the age of seven or eight, it is for this reason I recommend that the father help their children to have good moral values and to adopt good habits and moods; and to be meticulous about education.

I would like to remind you that when children turn fourteen or fifteen, the door of their hearts is opened to love; at this age, their character is in the phase of settling down

and their shortcomings are filled; they should have close confidant friends. Children at this age begin to lay the fundamentals of their lives; generally, children at this age are more fond of all sorts of evil habits and amusements, without thinking about the end-result. Parents should always keep them away from these evil things and they should take necessary measures and guide them to the right path.

During youth, it will not be possible to avoid arguments between siblings.

In such a case, parents should first question the elder son, the elder brother because the elder brother probably knows best and exactly what is going on between the siblings.

Asking for account concerning many issues of children's discipline increases the responsibilities of an elder brother. Thus, he tries to fulfill the duty granted him; he calls his siblings to be more tidy and graceful.

The real purpose of parent's education of children is not to prevent their naughty behavior for a short period of time but to hinder reiteration of such cases. The real purpose of discipline is to make children learn the habit of using their own will. A child should be taught not to be undisciplined and ensuring that the child thinks about it on his own helps to resolve problems. A child who is advised consciously and has gained the habit of admitting his culpability tries not to commit bad deeds in the future.

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Children always expect guidance and fairness from adults in cases of disputes among themselves and want their adults not to find themselves always right. Though adults try to find a solution to fights between children, sometimes, they forget to correct misbehavior of children and demonstrate proper behavior themselves. In the discipline of parents and child, it should be born in mind that an unnecessary thing or things of secondary importance should not exist; the more children are approached with affection, the healthier and the stronger a child's body and memory shall be.

The affection and interest you show a child returns as happiness to you.

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Among Turkmens, siblings wear each other's hand-me-downs.

Not because of poverty, but to make siblings love each other.

Siblings tied with the bond of love really grow up as good siblings.

Then, a sibling says:

"I don't worry about anything as long as I have an elder brother!" The elder brother says: "I have a sibling, I have a home (my people, my clan, my tribe)!"

The sibling reaches the world of adults by walking on the path his parents show him and by following his elder brother. A sibling learns from the elder brother how to hold a spoon, how to open a book, how to hold a pencil, how to make a friend and how to establish good terms with people. A child grows with the advice of his parents and takes his elder brother as an example.

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A sibling goes to school on the same path that his elder brother follows.

A sibling wears the clothes of his elder brother to travel the distance his elder brother did.

The heart of a friend gets united with that of a friend; the fortune of a sibling gets united with that of a sibling; this is because the heart is the destination of the will and the liver is the destination of the blood.

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The discipline of fraternity is unity.

Unity comes through talking through the same mouth as the elder brother.

If there are ten siblings, ten heads will think; but, they talk through the mouth of the eldest brother.

If you are an elder brother, fulfill the duties of being an elder brother!

Be the one helping adults and mediating to young people!

Teach younger ones how to have a meal, greet, speak, study, read and rest and set an example for them! Consult the elder one; get the opinion of the younger one!

Be a sibling to the elder one; be an elder brother to the younger one!

Be serious in the presence of children; be a company in the presence of serious wise men!

Don't sit down while the elder one is up; don't lie down while your elder brother is sitting!

Manners of greeting:

You greet the elder one, first; greet the younger one by extending your hand!

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Greet him after you hold up, not from where you are sitting!

After greeting, the elder one asks how you are.

It is rude to leave without saying goodbye after a conversation.

The elder one begins a meal; first, he divides the bread and takes his share; later, he gives the rest to the younger ones. You should say your grace before you quit the table otherwise abundance and subsistence shall diminish. Try not to talk much while sitting around the table; especially, don't talk much more than the elder ones.

First, the elder ones start a work and conversation.

A sibling learns to study lessons from his or her elder brother.

If the elderly brother does not read, younger siblings make it a habit not to read, either.

The elder brother does the hardest part of the work; assumes the heaviest burden; first, he resists danger.

He protects his sibling because siblings are the continuation of the family.

Don't address your siblings with their names; call the elder one "ağabey" (elder brother) and "abla" (elder sister), and younger ones "gardaşım" (my sibling) is one of the

Turkmen traditions because, if we act so, we shall be more and more Turkmenified, and our hearts will be soothed and turn into an enthusiastic sea of love.

If you are a sibling, carry out the duties of a sibling!

As far as conversation, meal, inheritance, shopping or sharing something is concerned, wait for your turn! Consent with your share of fraternity.

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Protect your elder sisters and younger sisters against evil words and eyes!

The sister is under the safeguard of her elder brother until she dies!

If a young man dies, his spouse laments and his sister mourns!

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Your spouse is your heart; your sisters are a piece of you.

The heart of the one who forgets his sister who is going far always after her wedding, is of stone.

The one who cannot be a sibling to his sibling cannot befriend anybody.

Lieu of elder brother in his sister is different.

The complexion of the elder brother is happy and looks like that of an innocent child.

He opens the door of memories to go back to beautiful days in the past.

You go back to your old years of childhood.

You remember the things you have forgotten and retrieve the ones far away.

Hence, your exhausted heart is relieved from exhaustion and the burden of life thanks to your years and memories of childhood.

Don't spare your sweet words and material assistance from your sister!

The person most beloved after your mother, is your sister.

Do you know that your own daughter looks like your sister?!

First your mother and later your sister are your sanctity.

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The unfaithful son-in-law is like a trouble which cannot be eliminated.

You feel guilty in the presence of your sister.

He is the one she loves and has chosen but if the son-in-law is unfaithful, you would not leave your sister to deal with all the troubles and problems, I guess.

Don't leave your sister alone on her bad days.

If she is happy, she shares her happiness with her sibling; but, if she is going through hardships, she expects help only from her sibling.

Though a sibling is unfaithful, you cannot do without him or her.

He or she is a branch of yours.

Guide your sibling well; covering up his or her bad side is a courtesy.

Until a member dies, the Turkmen family head remains the same.

As long as the elder brother replaces the father, and the elder sister replaces the

mother, everything remains the same as it used to be; nothing changes. This means that the home of love and affection never fades away, and it will survive in the Turkmen family.

Elder brother is the mountain behind you while your elder sister is the column of the house.

Thus, the mountain is not destroyed and the house does not collapse.

A sibling is the mirror of his sibling. A sibling aids his sibling.

When you look into his or her eyes, you will see your own eyes.

When you hear his or her voice, you feel comfort.

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When you look at him or her just like that from a distance, your conduct comes to your mind.

Then, you understand that you are not alone.

Your sibling is your first fellow because you share the same womb.

Your sibling is your second fellow since you share the same mother's arms.

Your third fellow is also your sibling because the hands caressing your and his or her head and raising you are those of your mother's.

Man has five kinds of siblings:

Whole sibling

Children of uncle

Grandchildren of your grandfather's sibling

Step sibling

Sibling of other world (Blood sibling)

Whole siblings meaning siblings born to the same mother and father.

Children of uncle are your first generation siblings.

Grandchildren of your grandfather's sibling are your second generation siblings.

Your sibling from the same father is your step sibling. Your sincere fellow is your sibling of the other world. As far as fraternity of the other world is concerned, the bloods of each other are mixed to become siblings. This is called blood brotherhood. This type of brotherhood among the Turkmens is very rare. Under the condition that there is sincerity and fellowship, despite the lack of blood tie, those people are deemed as whole siblings in the other world.

Generally, the ones who do not have a sister or brother become siblings of another world with the persons they are sincere with. The Turkmens try to fill the lack of siblings in this way.

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A human-being has one life and a couple of ages.

Age of self.

Age of fatherhood and motherhood.

Age of grandfatherhood and grandmotherhood (different ages from the mother's

and father's side).

Age of unclehood.

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Age of elder brotherhood and elder sisterhood.

A person born to this world begins to live his age. When his sibling is born, he or she goes through his or her second age known as the age of elder brotherhood and elder sisterhood; when he or she has a child, he or she goes through his or her third age, known as the age of fatherhood and motherhood; when he or she has a grandchild, he or she experiences his or her fourth age of grandfatherhood and grandmotherhood; when his or her nephew or niece is born, he or she begins to live his age of unclehood and aunthood. For this reason, mothers and fathers are always at the same age as their children because they were not mother or father in their previous lives.

Foster love for your sibling who grants you the bliss of elder brotherhood and your nephew or niece who gives you the happiness of unclehood.

Manners for Turkmen fraternity are beautiful because there lies seriousness, dignity, shyness and sincerity in those. The elder sister is treated full-heartedly, sincerely but maturely.

Women and girls act with dignity and they smile in the presence of their elder brothers.

They can only sit alone with their elder brothers.

Among the Turkmans, women and girls are allowed only to greet by shaking hands with their close male relatives.

The Turkmens tolerate men with dignity and girls with humbleness.

Man's behavior getting fresh with people and girl's light conduct are not appreciated.

Shyness of girls is the unification of dignity and humbleness.

The Turkmens regard it as spiritual destitution to have

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one child in a family, in terms of life and death because absence of a sister is felt more with her death.

A sister is needed to cry, mourn and share sorrow after a brave man dies.

Nobody can cry like your sister.

A sister is needed to cry for a man's pains, which have not been cried about.

"If you don't have a friend, it is not the fault of God; if you don't have a sibling; it is not your fault." However, if you don't befriend your sibling, it will be your fault.

The ability to befriend your sibling is double the fortune and happiness.

A sibling becomes a friend where manners of fraternity flourish.

A brother like a male camel and a well-disciplined and dignified sister increase the sweetness of life. Like the way you sang lullabies for your sibling, love him or her after he or she grows up!

After your sister gets married, she is not a stranger to the house of her parents, at

all.

If you want her to visit you often give her a place in your heart as it used to be!

A sibling is a sibling; the place in your heart is not given arbitrarily. If you can be an elder brother as she wanted you to be, she will imagine you as the one she loves.

Beloved boy, beloved girl! Turkmen is the friend of Turkmen!

Approach each other always with love and affection, be siblings!

Then, all your concerns shall be relieved; your work shall be successful and you shall have good fortune!

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MANNERS FOR NEIGHBORS

No historian can determine the number of wars fought in the Turkmen territory; however, this is the truth; every span of our sacred territory is kneaded with the red blood of our fathers and tear drops of our mothers. In every span of this territory, warmth of our ancestors' hands exists. In every step of this territory lies eagerness and love of our ancestors.

Thousands of poets praised this territory, in their poems.

Wouldn't such territory be valuable?

"Neutrality is the fruit of humanist thought and the innocent heart of the Turkmen, who have never lost their eagerness and patience. Though they were forced to fight and ride their horses against the invaders aiming to occupy this territory, the Turkmen have always deployed a special effort to live in peace with neighboring countries and all humanity."

Currently, Turkmenistan frontiers cover an area in which early states were founded and developed in the world, along with India and the Near East. Historical sources say that within the confines of Turkmenistan, two big states were established around B.C III and II.

Those two strong allies unified communities which lived separately in the steppes and the highlands along the river bands.

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Our ancestors were known in Asia and Europe by the names such as the Skifs, the Masagets, the Saks, the Dahs, the Sarmats and the Alans.

Since then, the Turkmen ancestors have established states by unifying various communities in every era. All right, how did the Turkmen solidify their sovereignty in this territory?

To imagine those times and analyze carefully the events taking place a couple of thousand years ago, the source of Neutrality, which constituted the foreign policy of the state, was a national tradition belonging to Turkmen people and it can be seen that their ancestors were always different from others with their humanist, hospitable, peaceful sides and their good terms with neighboring countries.

The Turkmen have always attached and do attach great importance to bilateral

interests between neighboring countries. Our ancestors never humiliated ambassadors of other countries and never damaged their reputation. They strictly abided by treaties signed between two countries. This tradition dates back to very old times.

A traveler, who is estimated to have lived approximately three thousand years ago wrote with statements of surprise and appreciation, that no Turkmen would ever break "...his word if he promises, even though his life and liberty is castigated."

The Turkmens have always maintained their purity and hospitality during all ages.

They accepted a guest as the person sent by the Creator.

For this reason, the saying "The guest is more dignified than your father (father and grandfather)" became common among everybody from a child who has just started talking to elderly people close to death.

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Our ancestors never looked down on other nations or believers of other religions, who lived within the borders of the states they established.

To the contrary, peaceful policy, which Turkmens believe in its righteousness, justice and tolerance, helped them to establish big Sultanates along with small and big states reaching a total of seventy in Asia, Eastern Europe and North Africa.

What is the mystery of these extraordinary achievements?

Of course, within this context, the character, nature and heartfelt courtesy of the Turkmen take the first place.

The Turkmen have never hurt other nations and members of other religions and never touched the sanctity of others.

For example; Armenians and Armenian historians write with heartfelt gratitude and thanks that the Black Sheep Turkmen State emperors allowed the Armenians to practice their religion and continue their tradition of attending religious places and that minorities such as the Armenians and Georgians were guarded.

It is also written that the Nikailogullari Beglik, established in the twelfth century allowed Jews, Christians and Mecusis in Asia Minor to protect their religions and practice their creeds freely. The letter sent by Sultan Kilic Arslan II (died 1188), from Anatolian Seljuk State to the religious leader of the Yakubis is still available. Here are the first lines of the letter in question: "From Sultan Kilic Arslan of Capadocia, Syria and Armenia to the great man who prays for us to gain big victories and lives in the temple of Bar Saum and takes pride in our reputation." It is necessary to remember that Kilic Arslan exempted all churches and sacred places of the Christians, under his reign, from taxation.

Since the early times that our ancestors came to be known,

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all people of the era expressed with admiration that laws in Turkmen society were fair.

Greek and Roman historians wrote that the Turkmens were merciful and hated lies and theft. They also elaborated the respect shown to parents as well as superior morality

and discipline of women and girls.

At the beginning of the Christian era, Roman historian Pompey Trog wrote this about our ancestors: "A sense of justice was not taught to them; to the contrary, it was a fruit of their essence of thought. Violating somebody else's property was deemed as the biggest crime... No wonder there would have been no blood shed or wars for centuries long, if other administrations had such an idea and thought of meritocracy concerning violation of people's property."

The State should make it a principle to make different nations respect each other, to share happiness and sorrow of their neighbors and to foster mutual respect.

Moreover, it should ensure development of cultural relations between the members of various nations and security in society. This increases stability in a state. Today, the Turkmen, as it used to be in the past, managed to develop by improving its international relations.

They respect the religious beliefs and worshipping, customs and traditions as well as language and traditions of other nations; they are always ready to condemn all racist, extreme nationalist, narrow-minded, selfish and partial acts. We will always promote our good terms with our neighbors as it always used to be. As Turkmenistan, our door is always open to our neighbors.

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The Turkmen's manners of neighborhood consist of values, the national level of which is high in terms of human relations. Relationship of neighbors is one of our wonderful

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traditions, demonstrating beauty of morality and the Turkmen soul.

"Komşu" (neighbor) in fact derives from "Konmak, Konuşmak" (to land, to talk).

Moving from this, we can say that they are a group of people, who pass all their life together by sharing a specific place. If the most valuable thing for human-beings is life, then, a neighbor gains more and more significance for every one of us.

For this reason, the culture of being neighbors is a value intrinsic to life and has a special place among national traditions because how a life will pass is influenced by where and with whom a person is.

A neighbor is the one who influences your life!

A neighbor is the one who affects your future!

When assessed at the individual level, a person's wife, husband, son or daughter can be regarded as a neighbor in terms of their influence to your life.

They are your inseparable neighbors all your life as your closest relatives.

Your neighbors are the ones related with your subsistence.

Then, your neighbor is not a foreigner or not from outside; he or she is regarded to be a part of your family.

A neighbor is related to your subsistence and a part of your life.

The reason why our ancestors ascribe special importance to neighborly relations is that they understood its insight of meaning. For the Turkmens, neighborly bonds are not ordinary and daily events taking place are not unimportant or a coincidence. Neighborhood is not a daily event of running into each other, by chance, for a short period of time. Neighborhood is a culture of life, which is a part of life.

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Of course, that is not the case for all nations. It is a reality that some neighborhoods are regarded as a need of tenth importance. Especially, in metropolitan cities, there is a type of neighborhood, in which nobody knows who is who. This situation illustrates how superficial are interpersonal relations. People live at home and do not get out of their home like hedgehogs, which curl up inward. People have been preferred to befriend their cat and dog rather than communicating with people. Now, neighborly relations are only limited to greetings.

Furthermore, there are people who don't even want to greet each other. Worse than that, even, there are people who pass away, without getting to know their neighbors.

In the twenty-first century, which is the Golden Age of the Turkmens, we should emphasize our neighborly relations along with our other values. Our rich national and spiritual values should live in the building, which we constructed of white marble and on which we carved national patterns.

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My Beloved Nation!

We are constructing buildings of pure white marble to honor the worth of the Turkmens.

I want you to live in those buildings as Turkmens, that is, I want you to lead a life within the framework of Turkmen's national moral and spiritual values.

For this reason, I was not content with having buildings constructed but also I wrote the Ruhnama book and other literary works, in order to build the realm of mind and spirit of you, the Turkmens of the Golden Age.

Now, you are reading the second book of Ruhnama, which has been newly constructed as part of that building. The Turkmen is not a nation which stays at home all around

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the year; during winter, spring, summer and fall. Not getting out of the house indicates that thick walls are built between society and individuals who live in the chaos of isolation and selfishness. I imagine these houses as dark and as caves, which are exempt from the light of God's sun.

Furthermore, I doubt that there is a real family in such houses.

Wherever there is no neighborhood, there is no family!

At home, individually, there may be a mother, a father and children but the

concept of family means the coexistence of mutual relations based on love and respect, rather than separate individuals.

These relations unify people and constitute a family.

A nucleus family is formed by two people who start their neighborly relations with other families. Neighborly relations get larger and larger and spread to all people and nation.

The Turkmens have such a proverb: "Doomsday is from the neighbor."

In many places, I witnessed that this proverb is explained wrongly and sometimes, it is explained superficially. The meaning of this proverb is resulting from the perspective of our nation towards the doomsday. The source of the Turkmens' thoughts about ancient time, passed, in the geography where they have lived since old times and the judgment day bases upon "Avesta". Opinions of major religions in the world about the doomsday are overlapping with those of Zerdusht. On the doomsday, time stops.

Later, with the order of God, everything resurrects and they are judged.

During the judgment of your life on Earth, one of the

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important witnesses, in terms of your confession of bad deeds and ratification of your good deeds, is your neighbor.

Zerdusht, who is believed to be the prophet who reflected on the judgment day by going beyond the time, pointed out that neighborhood is not only a mundane relation but it is also related with faith. On the judgment day, the amount of your sins is up to the statement of your neighbor. Your neighbor is your supervisor in this world and your witness in the other world.

So, carry out your manners of neighborhood! Then, you will make both this world and other world prosperous!

Why did God Almighty give an important place to neighbors among significant witnesses?! This is because your neighbor is the person who observes all your deeds and current deeds up close and knows you very well, as supervisor of your life. At brief gatherings, at weddings, mass programs and even at your work, you can hide your normal essence and your real face.

You can disguise yourself into another persona by wearing a mask and seem like another person. However, it is not possible to act like that all your life.

As for your neighbor, he or she is with you all your life.

Can there be any other witness, who can be more credible than your neighbor??

Neighbor is the hand closest to you!

Neighbor's eye is the eye of other people!

Neighbor's ear is the ear of other people!

Neighbor's tongue is the tongue of other people!

He or she knows everything going on in your family and in your house. He or she evaluates the situation, conduct and manner of a family, from a close distance.

He or she observes, like taking a photo, your living, honor

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and reputation, education and manners, your bad and good sides. Neighbor sees and hears lovely and sincere words, which indicate peace at your home; arguments, which indicate unrest at home as well as fake and insincere words coming out of your heart.

Whatever your neighbor sees and hears is talked by people.

Later, everybody begins to talk about you through the mouth of your neighbor and evaluates you according to his or her reflections. Everybody looks at you through the eye of your neighbor and listens to your heartbeats through your neighbor.

Neighbor is not only the witness of God but also that of society.

Neighbor is not only a measure of value of the other world but also that of this world.

Neighbor is a cornerstone; are you pure gold or mixture of copper? Neighbor can determine this immediately.

The Turkmen, whose heart is as wide as the Sahara and open as wide as his door, always attached importance to neighborhood. In fact, the Turkmen is a nation which likes to experience openness and transparency by mutually visiting each other.

The Turkmen does not love and like resentful, anti-humanist and hypocritical people.

There is a conviction among the Turkmens that the hidden, disguised and covered things are not a sign of goodness. In fact, only faults are disguised and filth is covered.

Why should a beautiful will and a diamond heart be disguised!?

Let the diamond illuminate everybody and radiate its heavenly light!

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A person who does not respect his neighbor does not respect his society, either.

Bad terms with neighbor demonstrate that individual is an outcast and a bad person.

Pride, arrogance, seeing himself and his family superior to his neighbor shows the worthlessness of that person. Such a personality does not suit a Turkmen.

If some people, trusting their richness and status, humiliate their neighbors and remains destitute from the respect of people close to him; neither people nor God like such people. Bad terms between neighbors arise due to tiny problems. For example: upon a span of land, water rights and fights between kids while playing games, mutual disputes and arguments arise and finally, small things are exaggerated. Such cases always occur. This is called to making a mountain out of a molehill. In such situations, it is necessary to be patient and react duly.

If your neighbor speaks harshly, you should be tolerant.

If he is conceited and bragging, remain very calm and relaxed.

My Beloved Turkmen! Do not see these as tiny and unimportant things!

Grandeur of a man reveals itself upon such events.

To whose benefit is the futile, frivolous and tactless words, not related with life?!

Suspicious attitudes of a nation, which are irrational and antagonizing moral and spiritual values, result from inner worlds of individuals. Neighbor seems ordinary and unimportant and society seems like a big problem; however, these are interrelated and inseparable realities of life. Don't believe that someone who does not know his neighbor knows his people! Don't think that thoughts and statements of a

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person, about the society, who does not protect the honor of his neighbor and is not interested with his daily life, are correct!

The indicator of word and thought is conduct. Anything not implemented in life is a mere delusion because it does not go beyond simply words.

Our problems are generally caused by such fake conducts.

People, who are used to talking about frivolous and imaginary things, damage the sense of trust of people in words and thoughts. If we want to resettle the belief and thought that our word is honorable, sanctimonious and sacred, we should get rid of the above-mentioned fake conducts and worries. The solution to this lies in realization of our words and thoughts.

Carry out your manners of neighborhood as far as your daily relations with your neighbor are concerned! This means that the rights of your neighbor should be conceded. The first of these rights is that neighbors should know each other well.

A neighbor should be in an unforgettable position, which enables him or her to be a part of your family. It is a good manner to know and respect who he is, his roots, his good deeds, his beneficial sides for people, his position, reputation, means for a living, pride, family structure, in short all of them.

Your subsistence will not be the same as your neighbor's but your reputation and dignity are the same. Disagreements in your neighborhood or street harm your dignity and peace. Peace emerges out of union. There is a blessing in a union.

The grace of God is upon those who live in union and unity.

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The event which happened to Mane Baba (Ebu Said Mehnevi), who is one of the great persons of the world of

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meaning, proves that faith in God has an absolute effect on neighbor relations. Mane Baba had a poor neighbor, who barely maintained his living. A believer of God, was giving a part of his income to his neighbor.

One day, the neighbor visited the believer of God and he was shocked to see him dispersing wheat to ants. The believer of God responded like this, seeing the surprised look of his neighbor: "These ants are my neighbors like you. I should concede the right of neighborhood to them."

The tradition of the Turkmens such as "komşu okara" is one of the nicest

traditions.

When a different dish is cooked, it is deemed an ill-manner not to serve one to your neighbor.

Neighbors always have a right in every cooked dish.

First of all, it is of tradition to give the right of neighbor.

It is of tradition to serve your neighbor milk when a camel or cow gives birth, vegetables and fruits that grow in your garden and the first bread that you cook in your tandir. Doing so increases the abundance and subsistence of man.

In the basis of affluence, there lies love, respect, consent and happiness of your neighbors. If wealth is supported with spiritual values, then, it turns into real wealth.

Your sulkiness and stinginess shows that the source of your income is suspicious.

Be a relative to your foreign neighbor, be a sibling to your neighbor-relatives!

If you are good, everybody loves you. Society learns that you are a good person, through your neighbor. Be careful with your manners of conversation and chat with your neighbors and improve your relations!

Be lovely and sincere to them! At the times when there

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was no television or radio, it was one of the nice traditions to chat for hours on long winter nights and chilly winter nights.

The nights at which legends were listened to and interesting rumors and stories were told, remained the greatest days of the Turkmen life.

These encounters were a school of discipline and morality for us.

When women, who once sat on mothers' lap and saw Hizir, grew up, they would listen to the advice of elderly people like Hizir while they were sitting next to their fathers; and this tradition was among the neighborly relations. These all were calm and sweet moments like the simplicity that the Turkmens, who are very natural and sincere, showed.

I understood what a greeting meant at such evenings. This is the meaning of God's greetings: God Almighty creates Adam (Peace be upon him) and after giving him a soul, he calls upon him. Adam was in shock; God Almighty for the first time greets him like "Esselamü aleyküm, oAdam!" The Turkmens use the term "God's greeting" on account of this. The phrase "Esselamü aleyküm" echoed as a wish and a blessing prayer of God for Adam (Peace be upon him) and his generations. For this reason, smile to your neighbor and greet him!

Express your love to minors, respect to adults and gratitude and good intentions to women and girls! Don't stay alone at home in your free time.

If you chat, flavor of your life increases. Television is a beneficial means, which always broadcasts important news and nice thoughts. However, chat with your neighbors is nice, though sometimes infrequent.

Don't gossip about your neighbor! Talking about deficiencies and faults of your neighbor, in the presence of

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others or taking delighted in speaking about his or her problems and concerns does not suit a Turkmen.

If you can understand this principle, acting contrary to it is to disrespect yourself. Behave in accordance with your age and dignity as much as you can do! Help your neighbor to surmount his problems in family and in his life! Gossip you utter may reach him or her.

He or she may feel touchy and relations get sour. Maybe, at the end, situation can turn into enmity. Being an enemy with your neighbor is the biggest punishments that God gives in this world. You will always experience a life in hell.

Especially, on important days, do not spare your service to your neighbor.

It is the most hated conduct to ignore a neighbor, who is settling in his house, is having a wedding or ignoring mourning at his home. Furthermore, showing up briefly does not mean the execution of your duty to your neighbor. This is an attitude which an acquaintance should take up. It is necessary to serve in person at the wedding or mourning of your neighbor. It is your major duty to serve and provide financial assistance as much as you can do.

If neighbors are in good terms, a new daughter-in-law's civil marriage ceremony can take place at your neighbor's house; when a daughter gets married, the wedding takes place at the house of relative-neighbor. Neighbors accommodate guests at their house and share in the happiness of their neighbor on occasion of the wedding and they took over some chores.

Until the third day after someone dies, no food is cooked at that house. During this time, neighbors prepare dishes and serve them and prayers are said for the deceased.

Daughters and daughter-in-laws of your neighbor are like your own siblings; their sanctity and honor is also yours.

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The human heart wants to travel around the world like a bird; no matter how many countries a human-being sees, he wants to see that many, again. A human-being first flies his bird of heart and he follows it. A human-being first desires something and later follows them.

Since ancient times, caravan routes passing through our country; have reached every corner of the world. Merchandise was purchased from far lands and goods were taken there.

Tale-like stories have been told about unknown and undiscovered countries.

God Almighty ordered that: "I am Compassionate; I created kinship; and I gave two shares from my own right. Whoever sustains his relations with his relatives, so do I; whoever ends his relations with relatives, so do I."

Human-being is in close relations with his relatives, neighbors, friends, colleagues, and friends from the workplace. Humane relations are veins of life.

Good people, all their life, go into relations with good people and try to establish friendships with people better than themselves. Thus, as the years pass by, the dignity of that person increases and his status arises and his humanity is elevated. On the other hand, as it is said that "Evil finds evil", spoiled people find people too spoiled like themselves. Relations of good and bad people may damage all society.

Pay attention to this point: With the will of God, a hundred twenty four thousand prophets were sent to this world. All of them deliberated on friendship, peace, order, love and goodness, in the universe. However, it is not possible for life to be good at a time expected.

To give a simple example: One day a farmer plants bell peppers in the corner of his land. By chance, a red pepper grows

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among the bell peppers. According to the biologists, pollens and insemination of red pepper is more dominant. Ultimately, all bell peppers that farmer plants taste hot like red peppers. Cows grazing at pasture fill their stomach by selecting all day long the most delicious of herbs. If by mistake, they eat a bunch of hot herbs, their milk is also going to be hot.

Humane relations begin with neighborhood. Nobody can be a guarantor to a person who is not in terms with his neighbors. Sultan Sanjar Abiverdli recruited the great scientists and poet, Enveri, to his palace, and gave him a house in the most beautiful part of the city.

Enveri moved into his place. He carried all his stuff within two to three days, settled in and put his life in order. Later, he found a conduct of his neighbor weird and invited him over for tea; and asked him:

- Neighbor, every day, you come from work when dark falls and begin screaming as soon as you enter into the courtyard; screaming again when you enter your house and again when you are on the second floor; what is the meaning of this?

- When I come back from work as an exhausted man and enter into the courtyard, my horse welcomes me by neighing and touring around the stick. I yell of happiness since God has endowed me a beautiful horse like this. When I go into my house, my wife welcomes me with her smiley face; opens her arms and welcomes me with a well-prepared, rich and affluent table. I scream of happiness since God gave me such a loyal and beautiful wife as well as this food and richness. When I go up to the top floor, my sons say:

"Daddy, Daddy!" and jump into my arms. This time, existence of my children bestowed to me makes me happy and I scream again.

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Enveri smiled and said:

- Then, it will be beneficial for you to scream a fourth time, because you have a very good neighbor.

The more relations increase, the more friendship and fraternity improves. As the

relations increase, your horizon broadens and your subsistence and richness increase.

Formerly, while on the one hand, caravans were exploring new countries and land, on the other hand, they helped to broaden the society's horizon of thought, to increase the abundance of subsistence and richness. In old times, travelers, bohemians, dervishes, and explorers who travelled around the world, opened the way to friendship and fraternity, by broadening societies' horizon of thought.

Let's remember the structure of thought in the USSR: This ideology was suspicious about other countries. As for the capitalist countries, they regarded them as enemy and underdeveloped countries, which did not establish relations with other countries. You also saw its consequence. Markets and shopping places were empty. You could not find anything to buy. Though sometimes they had merchandise, it was impossible to find money. Our State, Independent and Permanent Neutral Turkmenistan has launched a program called "Open Doors" since its inception, and has been sustaining friendly relations with all countries in the world. This is our basic policy; our relations are based upon friendship, fraternity and mutual interest!

Like the way you establish friendly relations with your siblings, relatives and neighbors establishing relations with people who want to have good relations, brings you goodness - not anything evil. We teach and learn a lot from each other thus our life improves this way.

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It is not in vain that our ancestors made "Komşu Okara" a tradition between neighbors.

Human life continues thanks to relations like the existence of the universe, realms, stars and the rules of gravity. If you take food or gift with when you pay a visit to someone, you will be welcomed and treated well and come back with a gift. If you welcome them with a smiley face, you will also be welcomed with pleasure.

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In the past, I once went to the market. I still remember the following event that happened to me. In the market, an old man wanted to sell his well bred cow.

There were a lot of people around him. Everybody wanted to buy this cow for breeding purposes.

- Grandpa, six hundred fifty manats . . . Sell the animal, the price is good, said the buyer.

The old man did not sell the cow. Later, someone else came. He knew the old man, who was selling it in the market. They greeted each other and later:

- What the hell are you doing? You put the breeding animal in the market ... I have six hundred manats as pure as mother milk; if you sell the cow for that price, I will get it.

The old man sold the cow. Everybody, including myself, wondered why he sold it for six hundred manats instead of six hundred fifty.

Finally, someone asked:

- Uncle, is it reasonable to sell the cow for six hundred manats instead of six hundred fifty? Why is the reason for it?

Old man:

- Fellow, this animal was a blessed one. We had its milk

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and yogurt for three or four years. It gave birth every year. When we needed money, I had to sell it. In fact, it is not an animal to be sold in the market... Though I sold for fifty manats less, I sold it to an acquaintance, and I know that he makes halal money...

The Turkmen say: "Even if you sell a goat, sell it to your neighbor; when you are invited somewhere, you will be the one treated again."

If a Turkmen needs to have an animal, he does not want a cheap one; although an animal is expensive, he buys it from a dealer, who makes a halal living.

Even if a Turkmen needs a horse or a dog, he does not buy without knowing seven generations of a dealer!

When a Turkmen marries his son, he searches seven generations of siblings and relatives of the daughter-in-law!

Once a man wanted to sell his house. A client said:

- Sir, houses like this are sold for this and that price; your deal is very expensive.

Better houses can be purchased for this price.

The person, trying to sell his house, said:

- My neighbors are good people; for this reason, my house is expensive.

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Be a brother with your neighbor on the journey of life!

When guests come from far lands or countries, it is a humanist tradition for the neighbors to put them up at their house. By acting so, you illustrate the value and respect you attach to your neighbor and also demonstrate that you live in peace and harmony with your neighbor. As in the expression of "every flower's smell is different.", when you have a guest at home, he or she opens new and nice things for himself or herself.

Particularly, when the father or mother or any elderly relative of your neighbor comes, it is a custom to invite them. If you

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do so, they will be proud of the dignity of their own sons and daughters. They also say grace for you.

Inter-neighbor relations are nice, wonderful and refined.

These are the relations which definitely determine and measure your maturity.

Can you see yourself as a real Turkmen if your neighbor asks someone else without asking you when he or she needs something?! It is one of the Turkmen traditions to ask your neighbor for salt and other tiny stuffs. In this case, your subsistence becomes abundant.

Goodness comes from a good person.

Don't hurt your neighbor with your crossed eyebrows and sulky face!

Don't frighten your neighbor with your cold words!

Don't convulse your neighbor with rumors!

Don't harm your neighbor with disputes and fighting!

Then, there will be no affluence at your house because you make your own living and it becomes viable with abundance.

Human life is directly related with these five groups of people. These are: your wife, relative, friend, colleague and neighbor. Among these, the most influential ones in your life are your wife, friend and neighbor. For this reason, you should give a special place to your neighbor.

If you marry a bad woman, it will be a pity for your life; if your friend backstabs you, he or she reveals all your secrets and faults and you will be exposed. If you are cross with your neighbor, you will find peace neither inside nor outside. Thus, my advice to you is:

Live in unity and union with your neighbors and be friendly!

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MANNERS FOR RELATIVES

My Beloved Turkmen!

The Turkmen are a nation which loves relatives. The feeling of being related is one of the most developed senses. While this is linked with the historical process that the Turkmen passed through, the disasters of the last three centuries have strengthened the kinship bonds, more and more.

During these centuries, among the Turkmen, whose birth rate slowed down and diminished, bonds of blood and kinship gained more and more significance, without any regression.

The following expressions date back to that period: "Give birth to two but only one remains", "Finding someone after losing" and "Don't die but get lost".

It is appreciated and recommended to support relatives and acquaintances as long as you are not in breach of the interests of the State, nation and country.

The limits of kinship are broader than other nations due to division of families, tribes and clans. From this aspect, it seems impossible to determine the limits of "kinship" thought.

In fact, the malleability of meanings of the words is the fundamental feature of our language. In the twenty first century, which is the Golden Age, great changes have been observed. Our thoughts, which can be implemented in all material and spiritual fields are becoming clearer and getting into a form.

This illustrates a change in the language of heart and in the basis; there lies the divergence of the structure of soul and thought.

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During this period of great change, the confines of the "relative" term becomes more clear in time. Today, people who are close to each other during three generation, in terms of parenthood, are called relative. From the side of father, they are dogan (sibling), doganoglan (child of uncle) and dolanan (child of father's uncle); from mother's side, çikan (child of aunt) and two former generations before çikan.

From the lineage of mother and sister, nephews, nieces and the ones descending from their generation are also included into the term "relative".

Real kinship is determined by linkage of blood. I elaborated the rumor about the determination of blood linkage, in the first volume of the Ruhnama.

Here, I would like to emphasize this reality; the values which a human-being has are not only related with life but also with death.

Washing the dead body and wrapping it before burial is a right which only close relatives have a right to do so. Such traditions are not related with the means of subsistence and they have a holy and dignified meaning.

Among the Turkmens, it is said that the back of the ones who don't have relatives is not strong. This means that what is saving people from solitude is kinship.

Power and strength do not necessarily mean a good life standard and multiplicity of material sources. The honor of a person with a crowded family and lots of relatives is of course high. Their belonging to a sound and noble family is a source of pride.

This sense of pride enables people to take care of them and to live according to the honor of their generations. A saying among the Turkmens such as "A place where a man comes from" is the highest title attached to a generation and relatives.

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The Turkmens evaluate a person not only on his personality but also by his relatives and the family he is raised in. First of all, family line is analyzed and later the person.

Since it is important, the conditions for the manners for relatives have been elaborated in details and certain lines are drawn. To be a human-being or a Turkmen, you have to carry out the manners for relatives!

Be a sweet, nice and smiley company to your relatives because you have a kinship with them. Don't offend them, because of you. This is what is suitable for every one of the Turkmens. Every one of the Turkmens should first consider the reputation of their relatives and kins.

Don't be cold and ignorant to your relatives!

What is the reason to be distanced from them while you are close?!

The flavor of closeness is of course better than coolness and distance!

Don't distance your self while you are close in terms of kinship!

One of the loves which warms up your heart is kinship.

Help your relatives, if you can. The Turkmens are a helpful people; if something occurs to someone, they certainly help him or her out. Life, like a caravan, keeps going

on if there is a male camel in it and everything will be loaded to the caravan.

Be a child of the fatherland if you can succeed; but if you can't, be a servant of the region you live in; if you cannot manage this at all, at least be a good son or daughter to your parents!

Gain reputation through accomplishment; at least, don't be notorious!

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Don't spare your assistance to your relatives whose financial situation is not good;

If you spend once for your relations, you shall earn ten times back.

It is a big ill-manner not to attend the wedding or mourning of a relative.

When you are invited to somebody else's wedding, you do attend; but, you should also attend that of your relative even though you are not invited. Waiting for an invitation from your relative and getting upset about it is misbehavior; thus, such a manner does not suit a Turkmen. Generally, an invitation card is given to a foreigner.

If a relative waits for an invitation card, it is deemed that that relative sees himself superior. At a relative's wedding, don't expect to be served but you do serve people.

At the mourning of a relative, it is not proper to cross your legs.

If you are older, your duty is to read Qur'an and pray; if you are younger, you should be ready for all sorts of service and assistance.

At the feast of a relative, water is carried.

Relative is a relative and it is not something arbitrary.

Getting on well with relatives is not optional but it is a duty.

If you don't care about relatives, all relatives get hurt.

For this reason, no matter what you do, you should consider the reputation of not only yourself but also that of your relatives.

If the reputation of a relative is dishonorable, may it be temporary!

If you want to be a man, don't grow up abroad; grow up in the society!

Have a profession, honor and subsistence!

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If you are known as an altruistic person in the society, society disregards your minor faults and forgives you since society comes before everything in life.

The strength of a male camel is needed to run the mill of life.

This strength emerges through your relations with your relatives.

If you brag and humiliate your relatives, everybody will see you as an alien.

If you are affectionate to your relatives, you can increase your kinship according to the account of people around you.

Lead your life as part of society!

A good person does not talk about faults of his relative.

He compensates faults of his relative with his own effort and honorable personality.

Every human-being resembles his essence. While you are a noble and dignified

person, don't be disgraceful and disrespectful!

Be understanding and compassionate to your relatives! Call them like this if they are older than you:

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"Uncle", "aunt", "uncle's wife" ; if they are younger, call them:

"Sibling", "nephew" or "niece"! Words have power and increases dialogue between relatives.

Don't argue about property or heritage with your relatives!

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The best heritage is the reputation you inherit and the education you get.

Try to be more knowledgeable than your ancestors; try to raise your children more knowledgeable than yourself!

When you go to far lands for the purposes of future work and education come back to your country; make it a habit to visit your relatives!

Ask how they are and greet them one by one! You will make the elderly happy.

They will be glad since they have such a relative like you; young people will be happy for you and proud of it and take you as an example.

If one of your relatives older than you marries, be a sibling to him or her!

If a younger relative of you marries, be an elder brother to him or her!

If you are elder, it is your duty to meet the wedding expenses and if you are younger, you are supposed to be at their disposal.

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When a girl is getting married, her cap is given to the youngest sister of her husband.

Till seven days pass, the husband's sisters accompany the bride.

Uncle cuts the hair of a new born child, for the first time.

When a child grows teeth, a ceremony is carried out and the child's uncles and aunts serve dessert and candy to people.

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When a daughter-in-law comes back from her parent's house, she brings gifts to her in-laws and sisters-in-law.

It is a tradition to loan and borrow between relatives. Don't spare anything from your relatives because he or she respects your reputation!

It is common to see people who always brag about their relatives' names and they are proud of their reputation; but, when needed, they don't help and don't carry out their duties and change all of a sudden.

This is a very disrespectful behavior. Respect and reputation are distributed

equally to all relatives and assistance is a loan granted to everybody equally.

All relatives should abstain from being like those who knock at every door when they need something but turn their face when they are asked for assistance.

Help your relatives during their hard times!

Whether you are a real relative when you are not in need of something and when you are needed, becomes very clear, in time.

If you help, you will be helped, too; if you back up people, there will always be someone to back you up, too.

A sense of kinship is a nice one because it is a pure and clean emotion which arises from your body and your heart. Sense of kinship is another form of national emotions.

Someone who doesn't love his mother cannot love his country; someone who does not love his kins, does not his nation. Sense of kinship is the basis of the national feeling which includes conscience and spirituality. Only through various revelations of this sense can an elevation take place; and you can reach the peak of the emotion of trusting and honoring your nations.

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A good man is someone who can love other children as well as his own children.

If a person can also help them, he goes to the seventh sky of happiness and if he does not help, he feels upset. Even if he can't do anything, he lives with the desire to help and dreams of helping.

Hatred fostered against relatives is the ugliness of heart.

This is cowardness and treachery to the ancestor.

All children are equal in the eyes of ancestors.

In time, children become different people; but, in fact, all are the same.

Kinship is an unshakeable and strong link because being a relative or a kin binds a person in two ways: body and spirituality. Try not to break these beautiful ties!

Kinship is the appreciation of God.

You cannot do without relatives. Don't gossip about your unfaithful relatives.

Teach them how to be good kin!

Don't get mad at your relative; sooth your anger. Don't break your kin's heart; please them!

* * * * *

Beloved Youth! Think well! Do you love your village as much as your fellow people do and all your people and every corner of the country? Of course, you do because the Turkmens have been living in this world for five thousands years as a community and nation.

In the heart of every one of the Turkmens, there is love for their mighty nation.

However, vices can be seen in a society.

The Turkmens are a community which attaches great importance to relatives.

The village where everybody's mother is born is deemed as the village of uncle and all villagers are regarded as the uncles of that person.

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The village where everybody's father is born is deemed as the village of uncles.

Here you are; two villages and many relatives. Our people have been continuing this tradition and giving big importance to kinship.

Even though there is a wedding of a relative that he does not like, he helps the wedding as much as he can and gives a present out of respect. He also brings something at the time of mourning. All relatives attend the wedding, ceremonies, amusements and mourning of a Turkmen. Yet, a relative is always a relative.

Some people, with bad faith and thought, may have come to high instances through various corrupt deeds. Such people regard it a great job to recruit directly or under the counter their relatives to positions where a lot of money circulates.

While I was the primary secretary (governor) of the Communist Party in Ashgabat, a sub-province secretary general (governor of a sub-province) was privileging an expert and whenever I asked for his assistance, he began to recommend that man. Later, I found out that he was his close relative. However, that person settled in Merv in the thirties, for a couple of reasons. Again, that person was recommended for that important duty. I called upon the secretary general and asked:

- You recommend this man, all the time. Isn't he a relative of yours? He gave an oath and said:

- No, no, Sapar Atayevich, even the town where we were born is not the same.

However, I believe that he can carry out this duty.

- Don't run around the bush and tell me the truth.

He lied to me by looking into my eyes and gave an oath

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upon the identity of the party. Worse than this, the person that he recommended to me was the type of person who would steal everything wherever he went.

I said:

- Now that you admit that he is a person who can handle this, let's appoint him to the secretariat general because well-trained personnel will be needed to replace you. I am considering you for the position of Deputy Minister of Education.

- Sapar Atayevich, give me a little more time; let me try this person again.

I let him go when I realized that he understood what I meant.

Do you know what happened to the secretary general of the Sub-province?

He got distanced from his position by this relative, in charge of the organization of the Party, at a factory place.

Because, he had to maintain his position.

- Sapar Atayevich, you had warned me in time. I see that I could not understand what he was up to. He wasn't a type of administrator who could handle this work. Thank you for opening my eyes. By doing so, he was trying to change the topic.

Do you see the kinship of that person and how he cheated his relative?

There are lots of similar cases...

The Turkmen people have lived disorganized for eight centuries. The number of the ones forgetting how to establish, protect and emphasize interest of the State is not low at all. To some people, they will partition all the duties between their relatives and they will use the state and all wealth as their property! Where do such evil thoughts come from?!

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When you look around, you will see that the Turkmen is a great and wise nation.

Every human-being befriends people close to themselves, from the same profession and mentality. When every Turkmen marries his daughter and son, he gets distanced from his relatives and tries to get someone as a daughter-in-law or son-in-law, who is among his relatives.

He or she does not carelessly find a match for their children among their relatives.

Or, there is no Turkmen saying: "I love this girl because she is my relative".

Independent and Permanent Neutral Turkmenistan is a rich, powerful and world-wide state! Turkmenistan is our holy state and sacred fatherland! We cannot sacrifice this state, which our ancestors yearned for eight centuries, for the sake of nepotism and bribery!

It is necessary to serve the holy fatherland in a sacred way!

It is necessary to love Beautiful Turkmenistan with a sublime affection, away from nepotism and personal interests!

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My Beloved Turkmen!

All Turkmens descend from Oguz Khan. The relationship of all Turkmens begins with Oguz Khan. We all are siblings because we are the generation of Oguz Khan. We all are relatives because we descend from the womb of Oguz Khan's mother. For this reason, it is a big material linkage of organs; you should also win the hearts and minds of people and reproach them and carry out whatever is needed for that!

Kinship of minds means to manage to be siblings in terms of soul. Though you have few siblings by blood, may your relatives of heart and mind be many!

If you feel it in your heart to call every Turkmen, brother, then, you are a wise person!

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KNOWING A PERSON BY HIS FRIEND

Friendship is related with the liberty of man.

All-Compassionate God bestowed friendship to ensure spiritual liberty, which his creature, man, is in need of because friendship is a way to fill the gap of solitude.

Friendship is a phenomenon through which a human-being satisfies his soul in a complex social structure. A man chooses people who are close to him, befriends them and gets rid of solitude this way. I say "gets rid of" since solitude is a deficiency in human nature.

The only path for man to surmount solitude that he may come across in every phase of life, from his birth to death, is friendship. A child remains alone till he understands the existence of his or her mother. Realizing the existence of its mother is the first step to get rid of innumerable solitudes. Realizing mother, father and siblings is respectively the first, second and third phase. Hence, we will be able to surmount the obstacles of solitude.

The entire elimination of solitude is related with friendship, which is the spiritual rose of human life. A friend means the one who shares the burden of life equally with us.

Wherever there is friendship, there will be no burden.

Friendship is like one heart in two separate bodies.

Friendship is a source of happiness and the reason for this is the existence of someone that you fully trust. The fortune which never cheated on me is friendship.

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The most important feature of friendship is realizing the needs of your friend.

This is the token of unification with your friend.

I don't know anything like friendship, which inspires and helps people.

Friendship is the basic phenomenon of social life.

When a social and cultural phenomenon is in question, it is important to define the content of the topic. If we do so, we can understand and distinguish real meanings and differences of thoughts and words as well as their various aspects.

In the Golden Age, I would like to underline with the help of Ruhnama two thoughts which have more and more insight: first, love and second, friendship. The intention attached to love and meaning of love have changed today. Love and friendship are inner tendencies and emotions born in the heart. Emotions are moral value ties.

In the period of Makhtumkuli, when the term personality was used, we simply understood that what he meant was human-being. In the Golden Age, personalities other than man also emerged.

These personalities are Fatherland and Nation.

Since these two are regarded as personality, the meaning of love and friendship has broadened. Although in the past, love was only between a man and a woman and friendship was a relationship among people, in the Golden Age, the relations between Fatherland and Nation are more dominant. Turkmen of today fosters love to his Fatherland and Nation and befriends them. The matter in question here is the changeability of our moral nature. This change consists of personification of Fatherland and Nation. Behind this personification, lies the moral mundanization (secularism) of the twentieth and twenty-first century lies.

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The meaning of mundanization is growing roots in this land and believing that creeds and moral values also belong to the fatherland.

Change of Turkmen soul is a big phenomenon and we painted this period of change in different colors in all stable and unstable domains. One of these stable domains is friendship.

Change in our national spiritual understanding promotes change in our spiritual structure. To talk about a friend, according to our perception coming from our ancestors, our peers come to our mind. The meaning of friendship has broadened now.

Real friendship has its own beauty; it is necessary to understand this beauty!

Friendship relations should be eternal. Existence of dependable friends is the guarantee of his being a good person. Friends of sincere and serious people are also sincere, eternal and loyal. The most sound friendships and friends are gained in the gravest and hardest cases. Grave conditions, bad days and troubles are like a balance weighing friendship and friends. Anybody can obtain love by any means; but, that is not the case for friendship which entrenches hearts with each other.

I doubt that a person is good if he is not a friend of the heart because such people are really alone and unhappy.

All love and respect in the world does not supplant a friend.

Friendship doubles your happiness and lessens your sorrow and sadness.

God Almighty endowed us friendship to support us by showing the way in helpless situations. Real friendship is kinship chosen sincerely and seriously.

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You have two great friends who never turn their back or face on you or antagonize or leave you and who are never disloyal to you. These are Fatherland and Nation.

Don't forget the friendship of your Fatherland and Nation!

And, don't forget your greatest friends, your mother and father!

If you are not friend to them, I can easily say that you cannot find real friendship among your peers. Your ancestors explained to look at friendship in the following proverb;

"Know yourself as milk and your friend as cream." World philosophy and politics serve this idea. However, Socrates tells man to "Know yourself." Buddha says "Love yourself!" In a real sense, a man should love himself first. How can someone who does not love himself appreciate the value of somebody else? I want the youth to see themselves and others as cream.

Love, which gives you wisdom and understanding, is the real love.

Everybody should first of all try to know and understand himself. Hence, a person can understand his friends, parents and other people. Everything begins in you. A friend is fortune and destiny; but, existence is not fortune. A friend contributes fortune to your fortune and elevation and light to your life. A friend supports your work and backs you up so that you can lead a successful life.

Here are good friends: a honest friend is a friend who loves full-heartedly, a friend with knowledge and wisdom.

Here are bad friends: hypocritical friend, a friend who does not love full-heartedly and a gossip friend. Friends are your mirror. If you want to know yourself, remember your friends. Who ever is your friend, then you are like him or her.

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If you invite your good friend to your event, he or she will come. If something happens to you, even if you don't invite your friends, they should come to you.

I can never forget my mother's saying since my childhood: "A hero in war, a wise man when he is outraged, and a friend in difficult times prove who they are."

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Befriending someone is a necessity which exists in human nature. This results from the fact that man cannot live alone. Man befriends people suitable to his nature in order to get rid of his solitude. This is the real meaning of being friends. What does it mean to see your Fatherland and People as your friend? It means that all nice values belong to Fatherland and people.

Fatherland and Nation are eternal, lovely and sincere. They are smart because they can distinguish who is who and what is what. They tolerate and forgive because they know your immaturity, your bad deeds and that you are not a grown-up. Being loyal to these two can be possible through getting rid of your own deficiencies. Whenever you grow up and prove that you are a loyal friend, you get united with your Fatherland and become eternal like Fatherland and Nation. You should honor your country with everything you have, and dedicate yourself to your Fatherland and Nation.

Thus, you become a part of the thought of Fatherland because what we call a Fatherland is not limited to a piece of land. It consists of beautiful works, that previous generations carried out and unique lives they led.

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You are born alone, o man, now you need a friend!

You choose someone whose thoughts and words are the same as yours, out of hundreds of faces, that you know. The chosen ones are your friends.

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Friendship is a big blessing, created by All-Compassionate God. For this reason, there is spiritual existence in friendship and it illustrated all beauties in depth and uniformity. So, friendship goes both ways and has a dual existence. On the one hand, a friend is your companion and second, a friend is your "self". On the other hand, a friend has such qualities that you lack that you feel free and relaxed thanks to them. This two sided togetherness turns friendship into a moral phenomenon.

In works, which require precision, this moral essence has two consequences: First; within the framework of friendship, love and moral dimension, you find a companion who is morally close to yourself and who fulfills the need of talking; do not trust anyone but your friend and you share your secrets and problems with your friend. Second, ties of love in friendship are sturdy. Maybe, it is the biggest fortune to find someone who can understand you as the way you want. Second, you see the virtues you desire to see in your friend.

Furthermore, a friend is an itinerary communicating you to maturity. Getting mature thanks to a friend, is the most beautiful and quick way of maturing because there will be few problems which will disturb you.

The rule of friendship is love and friendship flourishes in an environment of love. The taste and flavor of love is composed of this:

Friendship helps us to get rid of deficiencies in our nature and distances us from formal and cold attitudes that we are exposed to every day.

Childhood is a period in which we live our real essence.

Friendship is a period in which we find our selves in spiritual sense.

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Someone who is a friend of everybody is not a real friend to anybody. It is said that real love is rare but what is rare is real friendship. Real friendship flourishes in love. After people prove that they are friends, real friendship reveals itself; it turns into an invincible power after it is tried out. There is no place for jealousy in real friendship.

When something happens to you, real friends show themselves; who your enemy is, can be understood when something happens to you. When you need a friend, he or she finds you. If man did not befriend new people and new companies, he would stay alone. However, never forget this proverb: "Of clothes, new ones, and of friends old ones, are good."!

Your sibling may not be your friend but an old friend is like a sibling.

* * * * *

A story I heard came to my mind: An Oguz beg had two sons.

While they were little, they fell captive to an enemy. Enemies imprisoned them into the dungeon. Months and years passed away; and the children became brave heroes. One day, the enemies talked to them:

- I too revenge from your father. Your father fought in three fronts and I defeated his army. Now, you are more courageous than your father. I will have mercy on you. I will give a dagger to each of you and whoever kills the other, then, he can go home. Here is my condition: tomorrow, I will send you to the battlefield.

During the night, the two brothers tried to find a solution.

Elder brother:

- I was born before you and have lived longer than you and seen a lot of things. Tomorrow, I will give you an opportunity;

stab the dagger in my heart and cheer our parents. Be a light to their eyes blinded with tears!

- Life in the world is sweet during the time that God Almighty gives us but living like that is not as sweet as a brother. If I kill you, how can I cherish the life?

- Brother; think again! If one of us can arrive safe and sound, at least, hearts of our parents will be relieved. Maybe one of their blinded eyes can see again!

- Then, kill me!

- No, no, you are young, what did you see in this world? I am two years older than you.

- Elder brother, both of us are in the dungeon since the day we opened our eyes and our mind began to perceive! There is nothing you saw more than me. You, kill me; you are the first baby of my mother and father. But I...

- Brother, you are the little boy of our parents. You had their love and affection. Kill me brother; there is a wish that our ancestors made to God; first comers go first and late comers go late... Kill me brother!

- No, no elder brother; I cannot commit fratricide like Kabil did!

- We can work it out this way. Rather than losing all, losing half is better. If either of us survives, our parents will have only one disaster! There will only be one grave instead of two...

However, though they talked till the morning they could not come to a decision on who should be killed. There was no third way, either. Finally, elder brother says:

- Brother, this is our destiny! Where are the men of Oguz? We are in a dungeon.

Where is our ancestor Oguz Bey? Goktengri gave an opportunity to an unbeliever!

Let's both of us draw lessons from the world. The strong kill in the world and the weak die. The strong is the God of the weak! Whoever is dying, that is his divine destiny!

Let's fight; let the enemy be happy. One of us should survive.

They sleep before day break. At dawn, the crier woke them up:

- Folks. Today, our Sultan will present a show to his people, hey! Gather at the city square, hey! Two Oguz brave men will fight, hey!

The two brothers were taken to the square. Everybody convened in a big square as spacious as a horse square.

The huge Square was filled with people. The unbelieving Sultan addressed his people:

- O, brave men! Now, two Oguz boys will fight an Oguz battle. See and learn how the Oguz fight!

However, the Sultan did not explain his evil intention. His brother also wanted to kill him when a tiny opportunity emerges.

The brothers were given weapons such as sword, dagger, and mace. They were

forced to wear armor. The fight started, later.

Everybody was wondering: "Who will be the winner?!" and they bet.

They took out their spears like two foes; showed their shells and went into a battle of life and death. God does not like an unbeliever setting up mankind, who are created as brothers. With the blessing of God, the elder brother turned into a horse and the younger one could not understand what was going on.

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Elder brother approached his brother and said:

- Hurry, jump on me! and talked like a human-being for the last time.

His brother jumped on the horse and made a tour in the middle of the square, asked where Oguz Province was; and galloped to the Province, by passing through the crowd.

Finally, the young brother reached Oguz Province but he did not know his parents or town since they were kidnapped.

He traveled from one village to another and settled in a place and called an old Oguz couple mom and dad.

This the reason why a Turkmen does not eat for himself but feeds his horse.

This is the reason why a Turkmen does not dress himself but his horse.

This is the reason why Turkmen talked quietly with his horse; this is his silent contract.

This is the reason why a Turkmen horse fights, kicks and bites like a brave man...

We call friendship as brotherhood. In fact, friendship and brotherhood are very close to each other.

* * * * *

My beloved son, my beloved daughter!

First, keep your duty to remain loyal to your friend!

Knowing this do not rush to befriend someone that you do not know very well about; after you become friends, don't betray your friend and don't be disloyal to him! Betrayal cannot be cleaned with anything!

Friendship is built upon loyalty.

You will make your enemy happy if you are disloyal to your friend!

Carry out your duty to keep your promise given to your friend!

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Bear in mind that though your friend is ill-spoken, there is nobody else but you who knows him better than you.

If you lose your confidence in your friend, don't forget that your self-confidence shall exhaust someday! Fulfill your manner of trust to your friend! Secrets and life are conceded to your friend.

Be virtuous to your friend! Remind his wrong-doings, mistakes and deficiencies

without offending him; but be tolerant!

Look for a friend; living without a friend is a spiritual deficiency.

Have friends; friendship carries out conditions of good manners!

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MEANING OF LIFE

My beloved son, affectionate daughter!

One of the most beautiful spiritual qualities of human-beings is love.

Man is kneaded with love and man needs to be loved.

About love, which is a nice feeling, the Turkmen people stated a dozen of reflections and meanings. These beauties have come to today since very old times. The concept of love and expectation of the Turkmen from love constitute major values of our cultural heritage.

During national reasoning about an issue in depth, the nation not only understands the issue but also implements principles through an original web of thoughts peculiar to itself.

The Turkmens' love for the nation is very deep. To move from this thought, love, a serious moral phenomenon, can be separated into two types. The former is Divine love and the latter is human love. These differentiate from each other in terms of content and inclusion of various aspects of life. These are two separate forms of dimensions of love.

Human love indicates the level of love between a man and a woman. The Divine love, contrary to the human love, is a holy tie between man and God, the Creator and the creatures. If human love includes our mundane life, divine love represents our national philosophical reflection. It is wrong to

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think that these two phenomena are separate or antagonistic to each other. The matter is to make a linkage between them.

I presented the philosophy of unity in Ruhnama, as a way of new thought.

Within this context, all issues and especially the issue of love can be expressed in a correct way. We can imagine this unity like this: when man realizes his spiritual needs as well as bodily needs and wants, through love, then, love for humanity emerges. When he overcomes such borders, it turns into a love of eternity and when he realizes the needs of his soul, then it turns into divine love. Both of them include infinity; but the former takes place in the world and the latter takes place in the universe.

First, one is directed to human-beings, which needs unity while the other is reflected to the divine existence which incorporates everything. Inter-human relations are relatively narrower than the relationship between man and God. However, this reality does not mean that the value of man is low. What is essential here is the continuity. Man is both mortal and eternal; but, this eternity derives from the eternity of God Almighty.

In the twenty-first century, in the Turkmen philosophical structure, a third dimension of love arose. This is the love for the world and mundane love. This is an

outcome of the relationship between man and the world. This type of love emerged after the fact that the Turkmen regarded the spiritual world, eternity, the world and the realm of beauties as reflections.

The basic feature of these three types of love is bilateral.

When there is no mutuality, there is no place for love.

Love, generally means the reduction of spiritual relations from multiplicity to a single one.

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In three types of love, there is "I" and "you":

In love for humans, there is a man and a woman;

In divine love, there is man and God;

In mundane love, there is man and the world.

Love is such a relationship that it requires maturity and personification of both parties so that the ties get stronger. For this reason, it is necessary for the spiritual-moral "I" to gain personality for the content of love.

Thus, love is a spiritual and moral phenomenon.

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My beloved son, my beloved daughter!

Three types of love are distinguished from each other in the Turkmen philosophy according to their nature and level. These are; affection, love and conversation.

Affection (mihr) is a type of unconditional love where there is no fleshly and emotional relations. It means love of parents to their children; love of children to their parents; love of brothers to each other; love of man to Fatherland and Nation. For this reason, we use phrases such as beloved parents and Fatherland. Mihr (affection) is in fact the name of the God of the Sun, which our ancestors used to worship. There is nothing secret about affection. Fatherland is personified with people and there is a spiritual relationship between Fatherland and Nation; it is a natural outcome to channel this mutual relationship to the society and communities.

Love (aşk) is the highest level of love. Aşk means flood of love.

After this flood reaches a lunatic level, it releases roots and increases again to form into a friendly conversation.

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Affection ensures continuity of love. Because emotions are filtered through mind, they are built on mind. If love does not turn into affection, it only remains as emotion. Emotion is temporary and not lasting.

Human-beings seem to experience various types of love in stages. The first love that a human-being feels is individual love. Until the age of puberty, he learns clemency. During this age, the person is a complete individual and displays simple characteristics.

After the age of fourteen, he begins to be interested in the opposite sex and such sexual feelings direct the mental development of the person. Why at the age of fourteen? Nowadays, scientists have found that in every seven years, the human mind and body rejuvenate and change. What has been left from our ancestors can be explained today scientifically. In every seven years, a stage of human development is completed. In every seven years, some changes occur in the human mind and body. At the age of seven, a person completes the childhood period. The second period I would like to call it curiosity and learning period. At the age of fourteen, this period is completed and love opens the door. After that, the person is not interested in mundane roles but the opposite sex. This period continues until the period of perfection. At this stage, a human-being feels love towards the world. Love for the world does not get lost even if the person loses strength as he advances into his senior years. Starting from the stage of mental perfection, sacred love gains importance for human-beings. India is the inseparable part of Turkmen people. On Indian land, many Turkmen braves are sleeping. On Indian land exists the heroism and bravery signs of Turkmen people.

An imperial edict of Nedir Shah in India is important in terms of understanding his world. In the imperial edict of Shah it is emphasized that the Sultans of India are Turkmen. Mohammed, who began ruling after the previous Sultan Mohammed in New Delhi, was also Turkmen and that Sultan

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Mohammed should pay him taxes regularly. At the time of Mahmud of Gazna, it is honorable that the Urdu language was being spoken in India. It is also source of pride for us that Turkmen established the provinces of Haydarabat Dovletabat, Svargadvara, Adilabat, Cihanpena.

This is not the real topic I would like to talk about in fact. I would like to tell you an event that has happened in the province of Dehli (Delhi). It is about building the real state-of-the-art, Taj Mahal. Cihan Shah learns that a skilled architect was living in the Province of Shiraz and he calls on him. This architect is a Sufi and is known as Sirazi. Cihan Shah invites him and says:

-I have heard a lot about you. I am told that you are able to make statue of a person just by holding his/her hand without seeing his/her face, body, whether without knowing if this is a male or female. Is that right?

- You have heard the truth your Majesty.

- How will you prove this truth?

- Put some 25 girls of your palace behind a curtain. I will not even see their faces. Just let me see their hands. I will choose one of these girls behind the curtain and I will make her statue, but I will make only one statue. However, I have a condition your Excellency. Let me marry the one that I will choose among the 25 girls. If there is one fault in my statue, don't fulfill my condition.

Cihan Shah gives his hand and says:

-I accept your condition.

They put 25 beautiful girls of the palace behind the curtain. Sirazi holds their

hands one by one. The daughter of the Shah also gives her hand deliberately. Sirazi, who holds her hand, never releases it.

- That is the hand that I need!

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Sirazi puts his ring around the finger of that girl. The Shah, who hears this event comes in surprise and says:

- My daughter, what have you done? What is the point in that? What if that Sufi makes your statue?

"Father, he has never seen me!" and the Shah was relieved a little bit.

The sculptor works night and day during three months.

When the sculpture is ready, the Shah goes to see it with his men.

What do you think that they have seen? Those who see the statue think that it is the daughter of the Shah. The Shah is about to ask her what she has been doing there. He examines the statue carefully and finds no fault even if he tries to find one in order not to marry her daughter with him. However the statue has no fault.

The Shah's wife is also very astonished to see the statue of her daughter. She is disturbed of the idea that they will marry their daughter with a poor man. The wife is also pregnant then and they are expecting a premature delivery. So, at labor, the wife dies. The wife of the Shah is called Mumtaz Mahal. The Shah, very upset, calls on Sirazi and tells him all the things that happened.

- My merciful Sultan, don't be bothered by the promise you have given to me. Let's forget it. I am very sad to cause the death of your wife. I promise not to marry your daughter. Just forget about your promise.

- This is never possible! Shouts the Shah and says that he cannot retract his words. "You wait a little bit. I will think about it and find a solution".

The Shah consults his men. His chief advisor makes the following suggestion:

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- One statue is not enough for the esteem of your precious daughter. Let him do another miraculous work of art for your daughter.

- What?

- Your wife is dead. Let the architect draw the design of a monument that has no other example all over the world in memorium of your wife. We will not like his work of art and won't give your daughter to him. Then Sirazi returns back to Shiraz.

They tell Sirazi that they want to build the most beautiful monument in the world for the Shah's late wife and they ask him to do the drawings. They say that if the Shah likes it, he will get his daughter.

Sirazi says:

- Ok, I agree.

Cihan Shah, by himself, says: "I will never accept that."

Sirazi starts working very willingly. His drawings are more beautiful than the most beautiful ones. Even though the drawings are very well, Cihan Shah answers him: "I

didn't like them".

The chief advisor begins to feel uneasy due to this situation. The drawings of Sirazi are so nice that it is not humane not to like them. Eventually the chief advisor thinks about a solution. He whispers a rumor to the architect: "The lady whom the architect wants to marry is lying ill."

The second week, the chief advisor spreads the rumor that the lady has gone worse. The third week, he lets the people hear that the lady has died of illness. When Sirazi learns this news, he is just occupied with the last sample of the monument. The Shah, seeing the last sample couldn't say that he didn't like it. I have told you this story in order to express the power of art.

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Beloved son, dear daughter!

As our green earth is surrounded by endless oceans and seas, each person is surrounded with love. The human-being is born in the bosom of love; he grows up in the hands of love. Since the human-being started to create works of oral and written art, he has made up works of art related with love.

Love is a unique power that cannot be understood and explained in the world!

Two people approaching towards each other but not knowing each other actually look in each others eyes. In this unexpected case, lightning takes place in the eyes of both and they fall in love just at the first sight. There is no barrier in front of such love. Tahir, who is in love with Zuhre, encounters mountains when he sets off to reach his lover. Because the powerful poems of Tahir are full of love, those mountains are scattered, thus he finds his way. Goroglu, burning with his love for Agayunus, fought the monsters coming from the mountains and killed them. Just like the Sun which provides us with light and illuminates the entire universe, love also surrounds the people with its sacred light. Love, which is expressed anywhere, anytime and anyway, makes people closer like brothers and this is evaluated in the same way by all people.

Indeed, a person who is in love can understand the language of other creatures, animals, plants and mountains. A person in love has higher esteem than the others in the eyes of God. He gets closer to God. Therefore, he can understand all languages in the world as well as the languages of animals and plants.

A poet is known by others due to his source of love. A young sculptor or artist drags the rocks of mountains in

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order to express his love, he gives some of his spirit to the rock and makes it a living thing. Art is created in that way. Thanks to God's power, if a deaf person falls into love, he absolutely begins to hear and speak and starts chanting love songs.

If a blind person falls in love thanks to the power of God, he absolutely starts seeing. Mighty God distinguishes the people He loves from others; that's why He feels

more affection for people who are full of love. He wants people to be affectionate and to have good fortune. Human-beings, from its creation, have always sung love songs and composed love songs, written down love stories. These works of art related to love have turned into the spiritual treasury of mankind.

Rivers and small rivers are the love of huge mountains.

Showers are the love of enthusiastic oceans.

Colorful flowers and plants are the love of earth.

According to a very old creed, a bolt of lightning that scattered huge mountains wounded the heart of those huge mountains and gave way to the spring hidden in the heart of the mountains. Thus, sources of water and springs were born to be the life for all living creatures.

Love, burning the heart of thousands of people have made some of them poets, some of them artists and the others singers. Famous poets, intellectuals, Sultans and bards have been inspired of love and have become eternal.

The true love is superior to man-made rules and law because the true love is an element that improves mankind.

The lovers only see each other just like Adam and Eve, nothing else. There is no one else in the world for lovers, but only the person with whom they are in love.

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The world, life and human-beings have been created so ideally that, a lifetime is not enough to understand the whole secret lying behind this creation. After birth, a child needs at least 20 years in order to be an adult. He needs 30 years to be a perfect person. 20 years, 30 years are very long time spans. Strong horses, bulls and animals mature in four or five years. Animals at the disposition of mankind live at almost 20 years. Why does a person need more time to become mature? Perhaps God has fixed a longer time for mankind to be full of love and affection. With the birth of an infant, the mother and father's good fortune increases. Parents believe that their child is more precious than themselves. Each cute behavior of a child crawling on all fours and walking is a source of happiness for parents. Each word, each phrase of a child who has just started talking is a different feeling of pleasure for the parents. If it is not for the mother of the child, his father holds him in his bosom; both the mother and father caress their child all the time.

Mother and father give their love, affection and clemency to their child.

The child has a very precious place in the hearts of parents.

Each child puts on love and is fed with affection. Therefore, the most important issue is to teach a child love and affection for the sake of God, and for the sake of mankind.

After a child matures, parents marry him to a person whom he is in love with.

Then this new couple has children. The newly married couple is hungry for love for their children; however, for elder parents, the love of their grandsons is superior to the love of their own children. Parents love their children, however these children are more important to their grandmothers and grandfathers. Grandparents agree with me on my

comments about this. A grandson is more cute than the son. So, God carries us from one stage of love to another.

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Dear youth!

Here I would like to tell you one of my stories related to the first years of my youth. The name of the story is "The First Award". When I was at fifth class, a young boy who had completed his military service and ten years elder than me came to visit. His name was Asir. Very tall and huge, that boy started blushing in front of me. He was so excited and asked me:

- Can you keep secret?

- I can!

- Saparmurat! Asir said and smiled with pleasure. I came by you, as you know how to keep secrets. Now, the things I will tell you shouldn't be known by anyone else; they should be kept between you and me.

- Relax and tell me.

- How can I tell Saparmurat, I fell in love with a girl. Her name is Nurcemal.

- Nurcemal? She was one of the most beautiful girls in our village.

- So you know her. I am in love with her and I need your help in order to marry her.

- How can I help you?

- It would suffice to write her a poem on my behalf. You can write poems. I have seen your poems in the wall newspaper. You write a poem and Nurcemal would accept to marry me after reading your poem. Can you write an enthusiastic poem? You also know that I cannot write poems. You are the only person who writes poems in the school. I have heard that you had already helped others in similar cases.

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I understood that if I were not to do his request, he would not let me rest. So I wrote a love poem for Nurcemal on behalf of Asir.

Asir liked my poem. He worked two days to write my poem down on another paper with his own handwriting.

After a few days, Asir ran up to me. He embraced me enthusiastically:

- Saparmurat! Thank you. You helped me like a real brother. You did me a favor that no one else would do.

- What has happened? Tell me!

- Listen, I have bumped into Nurcemal. She smiled at me and gave me the glad eye. Then guess what she said to me! 'You are a real poet. I didn't suppose that you would write such good poems.' She meant it. Then she looked at me in a very different way, I just started to tremble from head to toes. That should be love! If you write a poem for me again, she would completely fall in love with me. Then I will send for my parents to ask for permission to marry.

We did it again. Nurcemal liked the second poem as well.

She believed that Asir was a real poet. Asir acquired what he wanted. Families agreed on their marriage.

Asir and Nurcemal had a wedding ceremony in the village. I was the most precious guest of the wedding.

After six months following the marriage, I encountered Asir and Nurcemal on the road. Asir said:

- Nurcemal, you had read my poems and told me that I was a real poet. In fact I was not the real poet; this was the real one. And he smiled.

- Asir, but this was a secret between us. No one would know the truth?!

- Saparmurat, the time of our promise has expired. I cannot quit Nurcemal and she would not quit me either.

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- Really, you were the one who wrote all these poems? Said Nurcemal without disguising her appreciation for me. You are very young, how could you write them?!

- Pardon me.

- No, you did a good job. You wrote nice poems about me. I will keep them until the end of my life. You made Asir and me very happy. May you be happy as well! And Nurcemal caressed my back.

This caress was my first award in the field of literature.

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My dear son!

The harmonious Turkmen character must incorporate every kind of love. However, when one is young, one lives more for love and affection. Our great epics and beautiful poems are mostly about love and affection.

You are to follow the rules of dignity on love, resolved by our ancestors. In love, the rules of dignity that must be observed by the man and the girl are different.

My dear son!

You should love your beloved one in accordance with the standards of the mind! Love is emotional but emotion is not enough for true love. Emotion can only signal the beginning of love and can inflame it.

If emotions are under the control of the mind, true love surfaces. Love that withers away without a trace is not love at all.

The loving heart is led by the mind. Animals also have carnal feelings. However, man's love differs from others with the contribution of the mind and with what the soul sees and

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feels. As such, time is necessary in order to understand whether the feeling in the heart is true love or not.

Even though love starts with lustful feelings, it becomes complete with the inclination of the heart. True love does not depend on the satisfaction of carnal desires, but on those of the soul. Emotion is a carnal inclination and is satisfied by bodily activity.

Love, on the other hand, is the evolution of lustful desires into spiritual desires and needs.

That is why you should measure and put your love to the test of time! In our ancient epics, it was stated that the duration of love was seven years.

That is the reason why a conclusion is reached after seven years. Either the lover unites with his beloved one, or he perishes.

Love starts with the eye of the heart and continues with the eye of the mind and maturity. Love that starts with the meeting of the eyes, is the sweetest form of love. It is very hard for you to relive a world that was as pleasant as in the period of love. The desires born from love are the most splendid food for the heart. The world is completely molded with beauty and love, while living is marvelous. Many hardships of the world are dwarfed by love. By sweetening all of life, love puts it at your discretion.

That is when you should be pure, honest, and dignified with your love. Let your love remain secret. Emotions are not a treasure that can be shared with friends and family.

The taste and joy of love rests by it remaining secret. You should only share your troubles with a very dear friend, and your secrets with your lover. Love must help you to become wise, mature, and to advance. When your emotions gain an inner depth, your love strengthens. Until wedlock, love affairs should not go any further than sweet talks and exchanging

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looks in line with dignity and virtue, during secret meetings. Maturity and forethought are not an obstacle to real love, they are necessities.

The rudeness of emotions, their expression and their selfishness, mars the beauty of love and makes it baseless. Love the one who loves, keep away from the one who does not! To know that one is not loved is a great destruction for a youngster, but even then, do not spoil yourself, protect your honor! To try to converge with the one who does not love is a very base thing. Love is a part of the law of creation, for the universe is created in the most beautiful way. Even though love is a bodily emotion, it covers the soul by deepening in the heart. Once the one in love is beloved, he should adjust his behavior accordingly. It is dependent upon the distance between the lovers that makes love sweet and meaningful. This distance withers once the lovers are finally united.

You must not utter your love, but show it. Words are not the true essence of love, they are usually in excess and even unnecessary. A person with a mind and heart talks least. Talking too much in love is a sign of insincerity. Don't let your tongue do the talking, let your attitudes and stance do that!

Love must continue after the family is founded.

The love that does not decay and preserves its initial freshness and vividness even after the matrimony and the establishment of the family is true love. Love is really

demonstrated when the loved ones become husband and wife. Subsequently, if relationships are built on emotions, then this condition is doomed to pass away. If these relations are built on the love of the mind and heart, love gains strength and the emotions of the heart stay alive, while the spouses transfer their spiritual energy to each other, they present each other with the gift of a long life.

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My dear daughter!

A Turkmen girl's love is characterized by virtue, the sense of shame, and caution. A Turkmen beauty loves her lover not only with her heart, but with all her existence. In love, a Turkmen girl is much more mindful and prudent than the man. She is also more understanding and far-sighted than the man. A Turkmen girl never falls in love to the point of insanity. She is a gazelle that is hard to hunt. She is faithful. Faithfulness means to be able to see the end and to be forgiving. The aim and faithfulness of the Turkmen girl is matrimony and to have a family. The girl loves to have a home. Therefore, Turkmen call girls family. Mindfulness and cautiousness, loyalty and the sense of shame are the good natural qualities of the Turkmen beauty. As such, to be faithful, mindful, and cautious in love is a natural thing for the Turkmen.

Turkmen people have a different way of educating girls. When the small girl weaves her own hair and starts doing the chores, her mother says "my daughter, help me with this, do this, do that" and shows her appreciation of the girl's efforts.

She also sends her out to play with her friends. Girls are taught knitting, embroidery, and needlepoint from early on. When they grow older, they are taught how to weave a carpet.

The families do not exhaust them. Neither do they let them wander recklessly. They also teach them how to cook.

In Turkmen families, girls have a special value. Even when they are not wealthy, they do not buy clothes for themselves, but for their girls. The girl's heart is not to be broken. The girl is looked after as if she were a racing horse, while the boy is looked after as if he were a cart horse. The girl

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knows from very early on that she receives special respect, that people are proud of her, and that her parents give her careful attention. The girl is raised with special care and love. She therefore knows that she is the honor of the house, the virtue of her father and her brothers, the flag of the whole family. She knows well that any bad word uttered against her, and that any stain on her name would bring shame to all of her family. Every Turkmen girl, starting from the age of thirteen, fourteen, knows that she is not only under the protection of her parents or relatives, but also under the endorsement of neighbors and distant relatives. If the girl is smart and dignified, she feels the love and compassion that protects her. When there is an undignified incident, she will immediately notice a reprimand, a cold look in those eyes. A girl with a little intuition and mind will not even

come near something that will bring shame to her siblings, her relatives, and her mother and father. For she is the dignity of the family. She is the flag-bearer of the whole family. It is for these reasons that Turkmen girls are the proud flag-bearers that they are!

The girl finally grows up, candidate families for a wedlock come and go, and whoever is fortunate, become the in-laws. The girl's family asks for a dowry! Let us recall the story of Deli Garçar who asked for an unusual condition for her sister, from the book of "Gorkut ata." Bamsı Beyrek falls in love with the girl called Banu Çiçek and talks to his father on the subject. His father says: "Son, Banu Çiçek has a brother called Deli Garçar, who chops off the head of whoever becomes his in-laws."

In fact, Deli Garçar did have such a statement. Why? Because much hope is vested in the household where there is a girl. Everyone will try to become in-laws. Who would come to Deli Garçar's home after such a statement? Only the real lover!

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Indeed, the real lover does not fear death, but separation. Garçar knew this perfectly well. He enforced this crazy condition knowing that it was apt for finding the true lover! The house with a daughter asks for a dowry, the house with a son accumulates it, and a house is built for the child who will be getting married. The word marriage in Turkmen (evlenmek) comes from the word home (ev).

A new home needs everything. The two sides reach an agreement regarding the needs of the house. Everything is included in the dowry; the home, the furniture, the bed, and the bed sheets. The mother and father who have a dowry buy everything, while those families who have more, buy more things. For the married couples must live a happy life and should not have any problems.

The new couple should not feel the lack of anything when they start having children. That is where the true meaning of the dowry lies! When two in-laws come together, they form a third family on a sound basis. Tell me, what is there to feel ashamed about? A reality must not be forgotten here that after long historical consideration, by filtering them with the mind and fleecing them, Turkmen people have brought their traditions and customs to their present condition. Moreover, all of these are the result out of necessity. We will be committing a great mistake if we, as people with diplomas, think of ourselves as smarter and look down on other people and the beautiful traditions that they have carried and seek alternate ways. Truly, we gave way to great mistakes by allowing our customs and traditions to be sabotaged during our years of captivity.

Even though Turkmen people made brides out of girls, and mothers out of brides, during the Soviet era, they made our girls work in brick shops and drive tractors in the fields, rather than letting them weave carpets, and do knitting and embroidery, the delicate arts that have left the world amazed.

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We cannot let the mistakes that have been going on for seventy years continue. We have to fix them. Let our girls not work in demanding jobs!

Let our girls be an embroidery adorning our life, our lawful wives, our bridal veil!

Let our girls be the joyful and colorful spring of our life!

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In the middle ages, an Arab scholar who was living among Turkmens could not conceal his amazement and wrote: "Their women do not cover their faces neither for their husbands, nor for other men... Despite this, they do not know what prostitution is." Marriage is sacred for the Turkmens. It cannot be broken easily. The first reason for this is that once they become in-laws, the girl's and boy's side learn each others past. If a married woman falls to an ill course, her husband or her husband's brothers kill her. The girl's own relatives also act ruthlessly for marring their name. The man cannot throw his wife out of the house if the woman has not taken a dishonorable course or if there is no legitimate reason. If the man throws his wife out of the house, the woman's relatives and the qadi, the unshakable pillars of justice, will ask:

- Has she done something wrong? Doesn't she cook your food and wash your clothes?

If you do not have a legitimate reason for throwing your wife out of the house, the qadi, the notables, and the woman's relatives will not let you throw her out.

As I stated in the first book of Rukhname, having children is very important for the Turkmens. Our ancestors have made special preparations when they decided to have children. Suitable conditions were set for the wife and husband so that for a month, they would not get angry, eat too much, and live

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in a peaceful medium. If the family wants a boy, the woman should eat the meat of castrated male sheep during that period. Fruits, melon, and water melon must also be eaten. Both the husband's and the wife's family shows them how to behave at the time. In a time like this, when great responsibility must be exercised, the husband is forbidden to drink alcohol and consume other narcotics.

Once the baby is in the mother's womb, sexual intercourse ends. Quite naturally, a distinguished people would like to have distinguished children!

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How beautiful has God created the world that we live in. If our inner world is not as beautiful, pure, clean, and worth loving as our outer world, our soul does not develop and remains immature. The food of the soul is love! The wing of the soul is love! Our ancestors have believed that "when a man loves his sacred country more than himself, knows the value of his people; when his country is in danger, he saddles his horse and dies on the field of battle, and he will directly go to heaven." The souls of lovers that fly like pigeons, from a period of youth onwards, are the most mature souls.

For their bodies are under the spell of their souls and their bodies will be flying in the sky with their souls.

Our soul is our essence!

The farmer cultivates, sows, fertilizes, and waters. The white wheat fields run like the sea. When the harvest comes, he stacks his blend like a mountain, reaps the produce and seeks Haydar Baba's blessing. From the stack that is like a mountain, only a hill of winnowed grain is left behind!

That is the meaning of life! Someday, we have to reap our produce. The greater your produce, the greater your credibility

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and your trustworthiness becomes. God has created the universe, the whole world, the sons of Adam, the crown of all the creatures, from His love, His mercy, His light and His soul. The sons of Adam love, swim in the sea of compassion, purify, and mature in this world and go back to God.

My dear son!

My dear daughter!

Love, be loved, and lead a great life!

Life is love. You live in a world where there is love. In this beautiful world, in this beautiful life, may your love be beautiful like you!

A person who is loved is pretty and fortunate. Be pretty! Be fortunate!

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THE DIGNITY OF BEING GREAT

Turkmen dignity is based on two pillars. The first of these are morals in general and the identity of the individual and what he does for a living in particular. Morals are not rules that incidentally blossom in one's heart. In fact, they are a set of values that have specific rules that must be followed. These values form as a result of peoples' experiences through ages. It has been demonstrated that abandoning them or failure to observe them has caused great disasters. Morals are not produced by mankind, though they are administered and applied by humans.

The second aspect of dignity comprises the laws of nature. Laws of nature do not work at our discretion. We must certainly research and learn them. If we live accordingly, we are to make our personality and life more pleasant and efficient.

We cannot change morals though they renew themselves after long historical and cultural changes. The laws of nature last longer and are perhaps even more omnipresent than the span of mankind.

I would especially like to state the two aspects of the laws of nature, which are one of the basic principles of our national dignity. Both of these relate to the biological characteristics of man. On the one hand, Turkmen customs are different depending on one's sex. Customs determine two separate conditions for man and woman. Even though they are both human-beings, for the perpetuation of a social life in line with

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the national dignity, it must be said that men and women must be subject to different principles. To disregard these differences is to disregard the laws of nature. On the other hand, Turkmen dignity takes age into consideration. This is a law of creation. It for this reason that our ancestors had different moral rules for the young and the elderly.

A Turkmen's dignity incorporates the time when he reaches a state of physical, emotional, and mental maturity. The period of maturity starts at the age of thirty-seven. In other words, it is middle age. This period is when the first term in one's life is over, when children are produced, and when a safe and sound rank is attained in the profession and society. In short, it is the time when a person fully matures. After this, youthfulness is completely left behind and the signs of old age appear on the forehead. These signs describe one's future periods. These are the period of prophethood, the period of grandeur, the period of white beard, the period of old age, and the period of Oguz Khan. In order for life to pass well and joyfully, it is a must to lead one's life according to the rules of dignity, starting from the period of maturity. It is preceded by youth and concluded by maturity. Youthfulness is to live by the desires of the heart. Maturity is to live by the standards of reason and wisdom. In youth, it is suitable to act without thinking about the consequences and to leave everything as it is while in maturity, it is proper to calculate results and to be cautious.

Depending on one's age, life offers different tastes and meanings.

In youth, curiosity and meaning lies with the feet.

In maturity, curiosity and meaning is with the waist.

In old age, curiosity and meaning comes with the tongue.

The feet symbolizes the period where the body leads the life, the waist symbolizes the period where the body and the

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heart leads the life, whereas the tongue symbolizes the period where finally reason and wisdom lead the life. During youth, man likes to eat, drink, and run. The world seems to you as if it is solely made up of these. Then comes maturity and you come to see another sweet and beautiful aspect of the world. As you establish a family and have children, your focus shifts to your children and work. You slowly rear your head and look around, and live with your surroundings and not on your own. Ignoring yourself and living for others becomes your goal in life.

In old age, your life experience accumulates and you become more understanding. Strength first leaves your feet, then your waist and finally reaches your tongue. You give advice. Based on your experiences, your mistakes, the pain of your faults, you do not wish to see others repeat them. You finally gather all your strength at your tongue, which is under the command of the mind.

The unalterable rule of old age is to live according to your age. First of all, you should eat and drink in line with your age. In accordance with Turkmen traditions, very sweet and bitter food is consumed less. The body's tastes change with life's order. You reach maturity at the age of forty. Maturity is to see the sweetness and bitterness of life in abundance. Once your heart craves the sweet and bitter, protect your body from them

with a healthy diet. For an orderly life is the harmony of the body and the soul. Moreover, during old age, you should refrain from food that gives you a lot of energy. Fatty food is for the youth, strength is youth's challenger. With old age, your strength shifts from your body to your reasoning, your energy from your emotions to your ideas. Staying away from fatty food during old age is a must for good looks. For you are not as active as you were when you were young. If you are not running, powerful food causes trouble. Do not forget that speed and agility passed from your feet to your mind! Do not

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eat too much if you are not going to run around! Turkmens believe that "meat is good for the meat; soup is good for the face." This idea relates to the following story. A shepherd was herding his flock in the Turkmen steppes with his helper. The helper's job was to aid the shepherd and to prepare his tea and food. For a long time, the shepherd and the helper did not have anything but soup. One day, the shepherd warned his helper not to eat too much of the meat that is in the soup. Afterwards, the shepherd began having the meaty part of the soup with the helper having the juicy part of the soup. As days went by, the shepherd got uglier while his helper's face became more illuminant. As meat is a bulky food, its useful parts were passing on to the juice. As the helper drank more soup, his appearance improved.

Along with the type of food that you eat as you grow old, also change their quantity! Watch your throat during old age, didn't you pay dearly because of your tongue during old age? Being healthy is the greatest blessing during old age.

In old age, health is true beauty and good looks. Health is determined by the throat. If you did not have a heavy job during your youth, you will look handsome and beautiful. Being handsome and beautiful for the youth is a part of the law of creation. It is up to you to look handsome and beautiful in old age. The first condition of looking beautiful and handsome is to eat and drink in line with your age. In old age, the prime enemy of physical beauty is the mouth; the prime enemy of spiritual beauty is mindlessness. "He has white hair on his head with no mind in it" and "he has grown up but has not become a mart" are the worst values set for a life spent in vain.

It is said that "younger ones drink the water first." Think through the meaning of this proverb carefully. The young should have a sip from the water and hand you the rest. Give the more meaty part of the food to the young, have the juicy part yourself. At the dinner table, the older ones commence the

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eating and should finish first. The older ones must always eat less than the younger ones.

The difference between being young and old is determined by eating and sleeping less. Sleep less, eat less, for now it is time to think more on behalf of those who eat more and to worry on behalf of those who sleep more.

You don't have the ecstatic ideas of the youth anymore. The taste of life and the world is felt without drinking. The sun's worth is better understood in winter.

Another condition to achieve dignity in old age is to dress in line with your age.

Clothes not only for covering your body, but also for showing your heart. An old man's attire must reflect his maturity, the softness of his heart, and his simplicity. In addition to his natural beauty, man wears even more fancy and lively clothes during his youth. The period of youth is a time when emotions are high and when the mind lags behind the feelings. That is the reason why the youth runs after the disease that is fashion and looks more like those around them rather than like themselves. Fashion aims not at beauty but for the clothes to look good and attractive. Maybe that is necessary, too. However, the period of maturity is almost diametrically opposite to the period of youth. The youth seek to make others accept their ideas. That is why they wear fancy clothes. It is not that appropriate to dress like that in old age. During this period, the elderly should wear such dresses that will conceal their emotions, demonstrate their prudence and express their true nature. Turkmen men who are even older prefer to wear clothes that are white or light brown. That is what is appropriate. Colors such as light brown as the soil, and white as the day are becoming of the elderly. White signifies maturity, while brown signals prudence. Fruitful trees lay down their fruit. Colors such as blue, red, and black tell the overflow of emotions and these colors are appropriate for the youth.

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An old man, standing at a large square, with his white shirt, sash tied around his waist, pants with his trotters pulled up, white beard down to his bosom, holding a long rope on one of his hands and a whip on the other was taming a young colt. The old man was shouting at the colt with an unfamiliar sound and whipping his shining body. Having never heard the stableman shout loudly before, and adjusted to a comfortable life, the young horse was biting his bridle hard, to no avail. He did not let go the animal despite all his efforts. This beautiful horse was creating a lot of dust around the old man, trying to run away, but was helpless. Hateful of the fact that a strong, swarthy, young man was riding him, the colt ran around and sometimes reared himself.

The old stableman succeeded in taming the horse.

Life rolls in its own way, just like that horse; sometimes it kicks, sometimes it rears, sometimes it walks slowly, sometimes it runs, and sometimes tries to hold on despite its heavy load. But where is the old stableman? Which one of us can see him? As man turns in the wheel of fortune, while sometimes making ends meet proves hard, the load is unbearable, but sometimes it is light. This is how life goes on.

In the times of Herodotus, slaves, who could not stand their conditions anymore, revolted and rid themselves of their chains. The uprising quickly spread to the rest of the land like a rapid fire. The slaves defeated the army sent to crush them, with their chains. And now with the weapons of the army, they became a substantial force. The state was clueless as what to do. Someone, who knew what to do suggested:

- If you do as I say, I will re-chain those slaves.

So the state struck a deal with him and gave him what he wanted.

The cunning man dressed up ten young men like lords and handed each of them a whip that whistled and roared when

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used, and sent them to confront the slaves. Expecting an army instead, the slaves were shocked to see eleven riders.

The man headed the ten bold riders and exclaimed:

- Drop your weapons where you are and get back to work!

All ten repeated what he said and slang their whips. The slaves, their bodies and souls cowed after years of whipping, laid down their arms and returned back to work.

We should get rid of the idea of living a life of dependency, so deeply embedded in us during the Soviet era. We should digest the spirit of sovereignty and freedom that independence has brought.

Once our independent state consolidated, some politicians, economists, and journalists who viewed themselves as the guardians of democracy, knowing that I made natural gas, electricity, water, and salt free for my people, advised me:

- Nothing is free in a free market economy. Economics prefers transaction. That is the rule of economics.

Indeed, economics does have rules. For we are humans after all. However, I absolutely believe that man should not be a slave to the rules of economics. On the contrary, the rules of economics must serve mankind.

A very moving event took place when I first went to Kıpçak

My maternal grandfather sent me to a distant relative to borrow a diamond-cutter for cutting glass. As I was passing through streets of the unfamiliar village, I reached our relative the master. Even though he was in his seventies and quite sick, he attracted you to himself with his compassionate looks. He used to visit my grandfather and chat. His eyes had lost their energy, but they were gentle. His son lived in the city. When

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an earthquake struck, his four-year-old boy had survived. Our relative looked after his surviving grandson. Without knowing what was happening in his house, I witnessed the following sad episode: A chubby man with a Stalin hat, in uniform, with a leather bag, was strangling the master with his right hand. The old man, who was already weak and sick, almost died on the spot. Instantly, our eyes crossed and he closed his eyes in order not to see me. When the tax collector released the old man, the master almost fell to the ground. I held him against the wall just in time.

The tax inspector with the Stalin hat was still sneering:

- Who are you to fool the great Soviet government? If every dog like you tried to fool the state, would there be a state? Even if nobody knows, I know that you are raising an orphan in your home. That is fine but why are you evading the tax of five manats? Shame on you old man, shame on your beard!...

The money that the tax collector wanted was found and handed over. He filled out the forms and had the old man put his fingerprint on the document. But the tax collector's ugly statements would not leave me...

The master's weak arms and body were shaking. His Adam's apple, as big as a boy's fist, was going up and down his long and thin neck. It almost popped out. One of

his neighbors complemented the old man's debt. Meanwhile, the miserable man with the Stalin hat was still castigating him:

"A scum like yourself should be sent to Siberia, even shot!" He finally left.

I helped the master out while his wife held his hand. Without looking at anyone, the master slowly walked to his garden. Nobody spoke a word.

I could not ask for the diamond-cutter and returned. I was scared of what might happen to my grandfather for hiding me,

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if the tax collector came over to our house as well. I told my grandfather the story at once. He remained silent for quite a while and then shook his head:

- Poor master, that was not well at all!... The tax collector came over to us too...

I could not sleep that night. Four days later the master died. His pride could not swallow what had happened. The tax collector had killed the master. But no one could say outright that this was so.

The tax collector did not attend the master's funeral. Nobody sent him to jail either.

Back in Ashgabat, my mother used to tell me stories about Annaniyaz Bay, Artık Khan, Tangrikulu, the fall of Fort Göktepe, and the invasion of our land by the enemies. My great grandfather Tangrikulu-batyr had died a glorious death in the battle of Göktepe, fought under dire circumstances. My grandfather Artık Khan was severely wounded and died shortly thereafter. My mother used to warn us: "The enemy conquered our country, now we are without one. We do not have a home, a state of our own." Recalling what my mother had said, I now understand more clearly the meaning of captivity. I believe we were captives. We had to pay taxes for the houses we lived in. However, they can hardly be called houses as they were makeshift structures built after the earthquake. Those living in these dwellings had to pay taxes for them. Every household had to pay per occupant. For we were under captivity. There were so many taxes back in those days. The dirt in front of the door was subject to taxation, you paid taxes for irrigating the soil, you paid taxes depending on the number of cattle, camels, and donkeys in your stable. A tax had to be paid for every grape you had in the vineyard, every pomegranate, every plum and apple tree. Back in those days nobody asked whether you had money or not. Just pay! Who were you going to appeal to? No

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one. The Soviet government's face was colder than ice on such matters. Of course, the master had died out of desperation. He died because of his grief! He did not have the money to pay, nor was there a government to listen to his troubles! He had no solution but to keep it to himself and perish. Just as economics has its own rules, so does man!

Taxation is a reality in all states, and it is not that light. Why should a nation that has protected this land, given its life for it, pay taxes for its own land? Why should it pay taxes for the grape, the pomegranate, the apple, the peach, the cherry, the roses? Is it not more appropriate to congratulate those who maintain a garden, an orchard, a vineyard?

Everyone erects a house on their own property, depending on their means. Why should our people pay for the house that they live in? Every family breeds animals on their front doors and their pasture. Let them. Why should they pay taxes for animals which belong to them?

Every family who truly owns the land and cultivates it and then gives the produce to the state -- why should they pay taxes for something they worked so hard for?

To whom should the tax be paid to? To one's own state? Every countryman should pay to their own state. If other states in the world were providing their people with free natural gas, electricity, water, and salt, abolished taxes, and only our state was to work on the rules of economics, those journalists would still be criticizing me.

That tax collector with the Stalin hat has never faded from my memory. So many years have passed and I found interest in our own history. I learned so many historical events. Sultan Mahmut Gaznevi brought his brethren, the Turkmens of Seljuk, to present-day Kaka and Ashgabat. Tax collectors caused a row between two brothers. The Sultan's functionaries committed injustices as they claimed the taxes. Turkmens of

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Seljuk, disgusted by the unfairness, revolted against the Sultan. A few years later, they took over his throne and delivered destruction to his lands. Turkmens of Seljuk founded a new state and extended their realm to unprecedented proportions. They were also tested by their tax collectors. Sultan Sanjar sent his functionaries to collect taxes from the Turkmens of Oguz, living in Belh. The Oguz of Belh dethroned the Sultan and took him captive.

Another one of the Seljuk Sultans, Sultan Mesut, also committed the same mistake. I am deeply sorry by the fact that such important Turkmen Sultanates in history have collapsed. At any rate, I think that they are to blame. And the reason for that is the image in my mind of the tax collector with the Stalin hat. I believe that every state must be a people's state. A people's state must give whatever it gathers and whatever it earns to its people. The state must be like a wise old man. The state must act like its people's elder.

Seeking peace in what one eats and wears is characteristic of the elderly. Verify through your clothing that in a later period in life, there is a medium of peace and that there is no trouble to make ends meet. Let us clarify the issue with an example: A khan's crier announces: "Whoever feeds a sheep with everything he's got, without fattening the animal, will be awarded with a great prize." Everybody demonstrated unequal skills to earn the prize, but to no avail. They fed sheep, but the animals gained weight. Then, came a shepherd who tried to achieve what the khan desired. He grabbed a wolf from the desert and tied it near the sheep. While the sheep was eating on the one hand, it was also growing thinner due to fear.

As one grows older, one's talk should be in line with one's age. The cart of life in youth is pulled by the horse of emotion, while in old age the horse of reason and intelligence pulls the cart. In maturity, the bowl of the mind is filled and the wine of mind grows darker and becomes strength. If you

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do not tame the horse of emotion with the bridle of the mind, you might trip and fall in different times in life. These words are not just meant to be fancy. Mature and reasonable people think of the meaning of these words more carefully. The mind more carefully analyzes events in old age. Intelligence is the zenith of the mind. Intelligence is the combination of the mind with the experience gained throughout one's life.

Intelligence is evinced in three things; the word, the deed, and the heart. The amalgamation of these three occurs when one reaches maturity. The intelligent, meaningful word for the elderly is the one which advises the youth. To say good to good youth and bad to bad ones, inviting the youth to goodness and beauty is the elder ones' responsibility. If they do not do this, it is a sign of their injustice and recklessness. The intelligence of the heart is to win hearts and utter good words. It is to forgive the mistakes and faults of the youth. It is also to do that effectively so as to avoid their repetition. The intelligence of the deed is to lead an exemplary life. Don't say "do," do it yourself! Don't say "don't," don't do it yourself! Show that you can do it and prove that you can live without doing it. If you do not demonstrate the mountain of maturity against the abyss of youth's ignorance and do not educate the youth, you cannot set a good example to them! One of old age's conditions is to talk as such! The love of the elderly is to be compassionate towards the youth. You are not young past the age of forty! After gaining what you can from life, and then saying "I want more," is greed and mercilessness! Love is beautiful during youth. In old age, the soul and the body must set an example to posterity. Compassion is the love of the mind. Therefore, enrich your old age with your compassion!

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DO NOT BE LOW, BE A MAN!

Beloved son, dear daughter!

Good manners are learnt at a young age. Good manners have been created by our ancestors so as to discipline our youth. Because our children need to be disciplined, it is not possible for a person to be a real man without being taught good manners and discipline. The foundation of good manners is ration. Ration is the treasury of our ancestors for thousands of years. Good manners require us to have this treasury and to benefit from it and to make it more. Prosperity can be increased only by prosperity. Little spiritual prosperity cannot bear heavy burdens. If a person is to carry the treasury of ration, then he should be rationale. The meaning of the idiom, stating that "ration is in mind, not in age" is to have a suitable spiritual world for learning good manners, to be able to motivate the environment and to have a heart spreading out love and affection. A real person can be understood from the childhood. Good manners are the centrifugal force of your maturity, but this can only be achieved if you are willing to do it. Therefore first of all you should be willing to get mature. The human-being is gifted with the feeling of "possessing". Every one has a tendency to have, to possess. Issues regarding the fate of a human-being are fixed according to this principle. If you sincerely gave to

other people, then you would certainly find somebody who would give to you too. A person, who knows what he can get, learns from life and decides about his own life. That means that you are lucky, you have a good fortune only if you know how to share with people. If you give, you

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would take. If you can take, then you consider yourself lucky. The condition of being fortunate is to live for other people, to provide their contentment first.

May this feeling of possession that a human-being has, not change when it comes to learning good manners. Try to be good mannered as much as you can. Then you would be happy because good manners are the rules of conduct of the community. So long as you don't know these rules and you don't apply them in life, it is out of question that you would be happy.

The best good manners are to respect the elderly.

A person learns good manners at young age, when he learns how to respect those who are older than him. The first step of good manners is to understand that our elders are the people that should be respected. To accept this fact means to understand our responsibilities for elders, and to admit that we also believe in other spiritual and moral principles. Our ancestors used to know that everything should be in harmony and balance in order to lead a good life. Respecting the elders is a means of setting balance in interpersonal relations especially among the youth.

To adopt good manners is to empower the physical growth by spiritual growth. Good manners require spiritual growth as a condition of physical growth. If it were not for good manners, people would be a creature made up of some organs, members of the body. Such people are the biggest barrier against prosperity of a community because, for a good living, physical existence should be attached importance. However some bad habits that may be harmful for the society should also be eliminated. In order to be a man, good manners are needed.

Beloved son, dear daughter!

Be respectful towards the elderly!

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Turkmen Muçenama [written by Saparmyrat Turkmenbashy in verses, explaining the phases of age are divided into 12 year periods] includes three stages of youth. The first one is the childhood period, the second one is awkward age and the third one is the adolescence period. Of course, childhood is not a meaningful concept without existence of other periods, as it is a relative notion, which is compared to other stages of life. If you are with a person at a higher age than yours, then you are younger than him. But if we consider life from an outer perspective, we see that life is made up of these three stages. Each of these three stages has its own good manners and rules of conduct. Living up to these rules requires spiritual principles that are needed to be good mannered.

Childhood has its own conditions and good manners. A human-being attends physical maturity up to the age of seven. This means that the child reflects characteristics

of the blood and genes of his parents until this age. After that, he learns the rules of conduct from life. Here, life means the events surrounding him, attitudes and behaviors of people.

Good manners that have been entrusted to us by our ancestors should be taught starting from the childhood. Manners should be taught to each Turkmen child between the ages seven and thirteen.

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The following are the rules for manners of childhood:

- Learn to ensure your physical cleanliness! Get accustomed to waking up early, to washing your hands and face, to washing your hands before and after meals, to

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brushing your teeth before going to bed, and to washing your body at least once in a week. If these rules are obeyed, then the child may develop the shame of being unclean.

- Learn to dress up by yourself. Learn to maintain your clothes clean and to dress up elegantly.

- Learn to write and read.

- Learn to use home appliances.

- Learn to feed and take care of the animals at home.

- Learn various plays suitable for your age; learn to establish relations with the people around you at home, at school, and on the street.

- Learn to establish relations with the people older than you; your parents, your siblings, educators, teachers and relatives. Learn to address them as "mother", "father" "comrade", "friend", "teacher", "uncle" and "grandmother".

- Learn to greet your elders and peers. Whether they are stranger or friend, you should know that each contact should start with greeting.

- Learn to thank and feel gratitude for gifts given and favors done.

- Learn to have other people meet your demands and wishes with kind requests.

- Learn to listen to the elderly and to derive lessons from what they tell.

- Understand what your elders want from you and try to fulfill their requests.

At the age of thirteen, starts the period of awkward age. Behaviors and attitudes of boys and girls develop slowly at this age. Therefore this is a very important time span both for physical development and for spiritual and mental development. Up to this age, the person is a child outside the

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real life of adults, but after this age, he begins to get to their world step by step. In order to live through this period harmoniously and positively, good manners are essential.

- Respect the elders!

- Grant their life to the elderly; hail them, don't forget that they should ask you how you are doing, and then you should ask them how they are, don't interrupt them,

don't talk while they are talking, do your assignments, help the elderly, respect them; don't do anything if they tell you not to do it and do whatever they say.

- Have comrades and friends, know the importance of friendship, be in good relations with your peers, don't change your good manners at home, at school and in other places, abstain from immoral things, don't bully the ones younger than you, remain far from bad habits.

- Avoid theft, lies, fighting, denying what you have done; purge yourself if you are faulty, don't hurt the ones younger than you.

- Learn to strengthen your will, know that everything that comes to your mind cannot be good, be aware that even if you don't want to do a favor, you should force yourself to do it.

- Take notice of people with good manners, stay far from those who do not live up to good manners, don't take such people as examples.

- Get used to reading books of art and living with them. Children want to grow up. Decide what kind of a person you would like to be when you grow and follow that road painstakingly.

- Participate in weddings and in funerals. First of all, learn to be satisfied with your happiness and then learn to share the happiness of other people.

- Avoid bad habits like smoking, alcohol and gambling.

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- Get accustomed to working, herding the ruminant, sowing and reaping the fields, and doing small-scaled work. If you are a girl, then learn to sew, to do embroidery, to cook, to wash the clothes and to clean the house.

- Think about selecting a job or career. Work hard in order to have a profession that pleases you and prepare yourself for it.

- Remember that whatever your parents give to you, they are not lasting and remember that you have to earn your living. If your father were richer than your mother, he would leave his property to you. However, if you were unable to achieve a task, it would not last longer either. They can give you a job but if you were not capable and willing enough to continue your job, then it would not be lasting anyway.

- Wait for the help of your parents, but remember that this help is just a capital for you and thus, just a starting point. After that, you should know that you have to maintain your life by yourself and you should be in peace in your inner realm. In order for you to have self-respect, you have to achieve your life by yourself.

- Try to fly from your house early, try to stand up alone, try to leave home early.

- Be productive, successful and ambitious! If you couldn't prove yourself, you wouldn't have a place on earth. Be aware of it!

- Happiness is conditional upon having a profession and getting specialized in one's profession. Even if you are a farmer, or a teacher, you have another job, be an expert in your profession, then you will be an invaluable professional. But, if you fail, you will lose your respect and your honor.

- Avoid being helpless, timid, touchy, pessimistic and miserable. Life should not

be miserable. Don't forget that every trouble you encounter is temporary. Be aware of
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yourself. You will overcome every kind of difficulty by yourself.

- Why are you concerned while you still have self-esteem and a long life in front of you? Don't forget this saying: "Everything is up to me." Blaming other people for your own faults and claiming that nothing is up to you is to be a living death.

- Do not envy! Envy is the source of all evils; you become unhappy if you cannot understand life. Happiness means to settle for the things you have, to have modest prosperity sufficient for living, to have a prosperous spiritual life and to have wisdom. All these prospects are enough even if they are found modestly in a person.

- Be yourself, let your life be yours! Don't waste your life; don't believe in the idea that others become wealthy by stealing, without working.

God Almighty did not create anything without a reason. There can be no good consequence for something that was not earned through hard work. No person would give away anything without a reason. Would God do any work without a reason?

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Over thousands of years, the Turkmen people cultivated maturity in nobility, politeness, moral beauty, and seriousness.

Our people, having historical wisdom, used thoughts like "stock animal" or "thoroughbred animal" from every animal from a horse to a dog, and the same also for people based on their ancestry or skill used thoughts such as "a place where workers are raised" or "places where rulers are raised."

A nobleman's child will be a nobleman.

A nobleman will give their own child noble manners.

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Turkmen manners are in a school by themselves. A person's eyes are a mirror to their heart and inner soul. Some rulers could look into people's eyes and determine what type of person they were.

Some doctors can diagnose a patient just by looking into their eyes. People lie, even when they are under an oath, but they cannot lie with their eyes.

The eyes clearly give away a person. This is true for good people. But there are people who can even fool angels with their eyes.

A human-being's eyes are a miracle.

Good-hearted people, people who have a rich spiritual life, their eyes will gush out with light, enthusiasm, and affection will scatter from them.

There are eyes such that enthusiasm and affection are so centrally precious.

There are eyes just like an angel's eyes.

When you look at those eyes, you fill up with affection, you will be exalted as if you have seen God's face.

A woman's eyes are one of the most used elements in world literature.
With just one look at the eyes, lightning will flash, and the awe will spin your head.

One look will captivate you, make you lose your mind.

Eyes that are gracious and coy will make love grow.

Be responsible for your eyes! For people who look at nice things and appreciate works of art will make a real person.

Those eyes will not even accidentally see anything shameful, because angels will protect honorable people.

God Almighty gave people the world's most beautiful, sweet blessing.

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People should give payment in blessings by their gratitude.

I try to see the heart of anyone whose eyes I carefully look into.

Sometimes when I look into the eyes of someone, my heart opens up, because behind those enthusiastic eyes, a beautiful soul can be seen.

You must believe that both heaven and hell exists in a person's heart. If there is hell in a person's heart, a life like heaven will not affect them.

You will spend your entire life angry, upset and cursing.

Don't think that you can enter heaven after you die with hell in your heart!

The heaven-like heart example, is for people who always live in spring and make this world heaven. These people will certainly enter heaven in the afterlife.

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My dear Turkmen;

Even if the days are the same for everyone, the road leading to our goals are not.

Sometimes you may face problems that seem like climbing mountains.

Sometimes your business will be as easy as going downhill.

One day you may be victorious or a failure at a small task.

In reality, life consists of large and small victories and defeats.

Sometimes things will go smooth and sometimes what needs to happen does not.

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For people who are locked on their target, their eagerness will never be broken.

For example: All sprinters have one goal, to run 100 meters in 8 seconds.

Hundreds of thousands of men will sweat to reach this goal, but only one will succeed and become the world champion.

He becomes wealthy and famous and the rest are just concerned about not being injured.

A story: A rich man wants to build a house in the mountains from sturdy rocks.

The craftsman who was doing the work was very able.

He recommended putting small stones between the larger ones to make it sturdier.

The person who was building the house asked:

- Craftsman, if you just put the large stones in won't it get done quicker, why are you bothering with the small stones?

- Are you more concerned with your house being finished quickly or it being sturdy?

I am investing my time to build your house and the house will need to last for decades.

People need to say that so and so did this house.

Everyone has plans for their life. Everyone says to themselves:

I'll finish this work later, and next month I'll finish these tasks.

They will say "Next month I'll do so and so and make this much and I will acquire this position", and will measure what work they will do in their mind. But tell me please, do you hold yourself accountable for not implementing tasks at the appropriate time?

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Each person is his own lawyer.

When their work is not concluded, and they are unable to reach their goals, they say "My work doesn't happen, but so and so's work always happens", the person will find excuses to justify them. Think for a minute why the hard working person's work always gets done.

They become richer, a source of honor and pride.

Lazy people never get their work done and their excuses never end.

To move on the ocean of life, one has to open his sails at the appropriate time and take advantage of the wind.

A skillful captain will know how to take advantage of crosswinds.

Learn how to set up a net on the side of the sea, instead of trying to catch fish with your bare hands.

You should be satisfied with the work you do, but for the work you do, what you learn from this should satisfy you and give you direction.

Some say: "Fruit trees only provide fruit once every two years."

This is indeed true for those gardeners who do not know their skills.

If the gardener is skillful, he will fertilize the tree once the fruits begin to ripen, followed by other necessary material, and then finally water it. This way, when the fruits begin to ripen, he will be able to think of next year's produce.

If the gardener is over-confident about his fruits and does not make preparations for next year, the trees will not blossom. The real gardener should think a year ahead of his produce.

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To not know the value of your country is to not know the value of your life.

Time tic-tocks away on our watches.

Life just tic-tocks by, regardless if it is day or night. Just as doctors control our heartbeats, our watch controls our life every second, but you don't realize that your life is up.

We are unaware of this and comment on how slowly time passes.

Time is equal for all of humanity.

Nowadays everything has a value, but we can't buy time, we spend time unaware of what God has given us.

Some go fishing to spend their time, others play chess. Some play cards, others watch movies.

Especially the period of youth is a period when time is spent in vain! Your perspective also differs when you are young and a whole life is before you. Sixty years, eighty years, a hundred years! It seems as if our time is limitless. Youth! Who thinks of time or its worth when young? However, when you are forty or fifty and look behind you, you barely understand how all those years have past, as if they never occurred. You look at what you have accomplished in forty or fifty years and realize that you have not accomplished much. After the age of forty, life passes so quickly that you find yourself surprised.

Our ancestors, when they were starting a new day, used to grieve "another day has passed from our life." Why do we spend our time in vain? Life was given to us without a price. God Almighty gave this life for free in this tasteful, sublime, and beautiful world!

People are given life for one thing. Whoever spends every minute, every hour, and every day of his life doing useful deeds will become a credible, respected, and successful person in

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society. Time takes us to the top. The nineteenth century gave birth to the idea of revolution. That idea created insoluble troubles for humanity. The twentieth century was the space age. Humanity left the earth to go to space. There is something very important here. Factories work all day long; day and night. The world works day and night. As a result, there is an abundance in the world. The world is coming to understand the value of time. Going faster than the speed of sound does not satisfy people any more. Now humanity needs the conditions that will make them go faster than the speed of light. Those who spend their time beautifully never have enough time. Those engaging in trivial tasks never know how to make use of time. Man must not be a slave to time but must know how to utilize it on his own behalf.

I never have enough time. Twenty-four hours are not enough for me. In order to catch up with my work, I cut down from the time that I eat, sleep, and rest, yet, I still do not have enough time. I also want to travel like a wanderer, see new places, and rest but I cannot sacrifice my precious time. I want to see the beautiful plays in the most famous theaters around the world but cannot find the time for it. Archimedes once said "Show me a proper fulcrum and I will lift the world." If God Almighty should give me enough time, I will at least create a heaven out of Turkmenistan.

Dear youth!

Let us know the value of every day and every hour that God Almighty has given us and adorn it with worthy deeds. Time flies by and you grow old. Do not feel ashamed by the passing of the days in that case. Let every day that passes worthwhile help you and set an example to the people! Live a deserving life in our free Turkmen land!

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Towards the end of the twentieth century, mankind rocketed into space and viewed our world from there. Mankind even stepped on the moon that man once worshipped. The world is the fruit of humanity's progress and the maturity of its mind. Our thoughts also fly from one person to the other, just like the earth. Every person is an unexplored planet, an unexplored star. What we say demonstrates our secret heart and maturity. Our ideas are our most important fruit. We have ideas and both the world and the people have an idea about us. Everybody knows their own shortcomings perfectly well their superiorities, their goods, and their evils. A mature person knows well who he is without denying his deficiencies. An immature person, on the other hand, ignores his evil side and tries to fool everyone by only showing his good side. Everybody proves their worth through their behavior, their family, their character, and through what they say.

Every person's thoughts, attitude and actions, habits, and words reflect them. Deceitful, cunning, evil, and cheap persons' outside and inside are not the same. These are persons who have not attained humane characteristics. These people think that they can fool God and others but they only fool themselves.

The thoughts of a mature person are lived by that person. We all know Gorkut ata even though a thousand five hundred years have passed. That is because he is imbedded in our spirit with undying words; he lives with us.

Mankind differs from animals through the idea of progress, that is why they call man the treasure of the world.

The ideas of mankind, in light of the experiences and ideas gained from living on the world for millions of years, are the results of his wisdom. There are some who are a slave to new ideas. They act on the demands of ideas. There are also those who place their ideas under the command of their wills.

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They build their life the way they want to by adapting ideas to their own life.

Buddha says: "Thinking is everything. The way you think is the way you are." Some days, the world may seem empty and meaningless to you and you will get frustrated. Other times, the world seems so compassionate, so beautiful that you wish you had wings to fly. In fact, the world remains the way it is. Change occurs in your thoughts. That is why we say "He who controls his ideas (will), can control the world." If your endeavors do not come to a successful conclusion, you should not blame the world or

God for that.

The problem lies with our thinking! If we think of our life, our world, our surroundings, our personality, and our thoughts as bricks, we build our life with those bricks. If our thoughts and ideas are strong, so our life will be strong. If our ideas are not baked with our heart, our structure built with wet mud will not stand for too long.

The center of the world, and that of the universe, is our thoughts. Being permanent, dying, the road to God, the road to damnation are all in our thoughts. A man who is in charge of his thoughts can realize any of his desires. The person who can control his thoughts can, with the help of the sail, the wind, and the rudder, go to whichever island he pleases on the endless sea that is life. In contrast, a person who is a slave to his own thoughts is doomed to go where the sea drifts him.

You are the owner of your own thoughts! If your thoughts are strong and if you have a mature heart, you can fully taste the blessings of life. But, if your thoughts are faulty, your chain of mistakes will continue throughout your life.

If mankind takes the stars as a guide at night, he seeks counsel from great thinkers and his own thoughts during day time.

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Ptolomy, one of the great thinkers of ancient Egypt said: "The center of the universe is the world we live in. The whole moon, the sun, all the stars rotate around the world that we live in." And he spread this idea all around the world. Religions also took this idea for granted. Many scholars have given their lives for a thousand five hundred years in order to get rid of this wrong idea. Jordona Bruno was burnt, Galileo was jailed.

Humanity is a ship, swimming in the sea of right and wrong, truth and dream, past and future, and the known and the unknown.

Our fruit is our thoughts.

We sail to the future with our thoughts.

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God Almighty granted mankind the status of humanity. Furthermore, God Almighty placed His angels at the service of Adam's children. When Satan, under the spell of his ego and sense of supremacy, refuted God's command, he was thrown out of heaven and became the Devil.

Gaining credibility is a hard matter; living up to that credit is even harder. No matter if you are a khan, a lord, or a scholar, if you cannot live up to your rank, you fall from grace in the eyes of the people. When you fall from their grace, neither lordship, nor wealth will help.

A story: A youngster was sentenced to a hundred whips. Every time that the whipper whipped the young man, he implored:

- Oh God, give me strength.

The qadī said:

- What good will strength do to you? We should whip you till you die.

- Oh qadı, there is one kind of death, and there are others. You can die like a man, or you can die crying out loud!

We live in such a world that nobody but God knows what will happen. He who is rich today can turn out wealthy tomorrow. Someone who does not have a job today can be given an important job tomorrow. But rank is not wealth, neither is status; nobody grants those. You should earn those with your good deeds, your good attitudes and actions, and your intuition, starting from your childhood!

As our ancestors have put it, we must earn it with our teeth and nail.

A story: Once Sultan Sanjar was leaving the mosque after a Friday prayer with his viziers. At the spot, a poor man ran to his feet and said:

- My Sultan, give me a dinar as alms.

Sultan Sanjar was joyful:

- Oh God's subject, you are demoting the Sultan.

The poor said:

- Then give me a thousand, my Sultan.

The Sultan smiled:

- Now you ask me for something that I cannot deliver, and he signaled his aide.

The aide took the man aside and said:

- Here is five dinars that should be more than enough for a month to feed you.

The poor man was still restless:

- Am I to die after a month?

Perhaps in a month God will turn your fortune. If not, come back in a month and try to see the Sultan again!

Life goes on. Cities that are demolished for whatever reason can be rebuilt even more beautifully than before. A people impoverished for whatever reason can be fed but time is required to regain the lost reputation and the ruined honor.

In order to earn the love of our citizens and countrymen, we should love them twice as much. We must be able to respect others in order to earn the greatest status in the eyes of the people. We cannot buy love, respect, and honor or earn them forcibly. Status is not given to anyone who asks for it. The price of love is love, the price of honor is honor.

A story: In the old times, a khan buys a few slaves from the slave market. He needs time to get to know the slaves. Since looting and plundering took place in abundance back in those days, it was quite common for honorable persons to be enslaved and sold on the slave market. The prudent khan called on the slaves one by one and asked them to eat from the dog's trough. Whoever ate from the trough, he released. Some of those who refused to eat from the trough were made servants, others guardians to the khan's property. Some asked the khan:

- My khan, you manumit the most base and dishonorable of your slaves but retain

the honorable ones. What is the wisdom of that?

The khan:

- I release those slaves that are worthless and keep the ones that are worthwhile, for I respect my slaves.

A story: Sebük, the father of Sultan Mahmut of the Bayat clan and a noble by descent, fell to the slave market by a twist of fate. Alp, the ruler of Khorasan, loved Sebük the most out of his slaves. Even though he was only in his service for two years, Alp promoted him to the rank of captain.

One day Alp sends two corporals to a village to collect taxes. The villagers refuse to pay. One of the corporals suggest

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that they forcibly collect the tax. However, Sebük refuses to use force. They return without collecting the tax. The corporal complains to Alp about Sebük. Alp calls on Sebük and shouts:

- Why did you oppose collecting the tax forcibly? And then telling my corporal: "I will not use force, and will not tolerate its use"?

Sebük, with an understanding uncommon to slaves, replied:

-Because you sent us to collect taxes, you did not order us to use force if they do not pay. If we got into a war without an order, we would not be slaves but chiefs. If we had gone into war and lost, that would have hurt you. Then you would have said: "Who told you to collect taxes by warring?" and we would be dishonored, said Sebük.

Between the ninth and eleventh centuries, the great states of Sultan Mahmut, of the Sultans of Seljuk, and those of Khorzem were ruling. Once Sultan Mahmut's reign ended, the Khorzem sultans protected each others respectability and paid, without any dues, those who were paid by the sultans before them. Muhammet Nesevi, our citizen and Sultan Jeleleddin's chronicler, wrote that one reason for the demise of the Khorzem state was the retention of the salaries set by previous sultans. But no one had the courage to tell Sultan Jeleleddin to cut the salaries set by both the Gazne and Seljuk sultans.

I know exactly what honor and credibility is. Especially when I was left on my own after the earthquake. I understood the value of my father and my ancestors. Credibility is a sacredness bequested by our ancestors. All of us must further elevate this bequest left by our ancestors.

We are a nation that has a written history of five thousand years, has established over seventy states, and has gifted the world with the Turkmen alphabet. One of the most intelligent persons who ever lived, our chief Oguz Khan, was among the wisest in the world; Gorkut ata, Gorogly, the commander of the commanders,

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are all our ancestors. All of us stand on the sublime Turkmen carpet, all of us bear names that gallop on fine horses. We are all members of a civilization that has greatly contributed to world civilization. We have our most fertile Turkmen land and most benevolent God. We are all members of a sublime people! As such, our state is

developing at an unbelievable speed. As such, our spirits edge the skies! If everybody in life knows his level and status, life gains maturity. If man successfully sees his mistakes, he can also correct them.

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The orphan does not need anything from the world. He also has a stomach the size of a hand just like others, two loaves of bread is enough for him. Even if not, he will still not have any use for all the riches in the world since he could not eat them!

His pain is great!

No one who has not been there knows such sorrow!

Makhtumkuli was neither an orphan nor lonely. However, he knew how to utter the words that would almost cure the pain and suffering of the orphans. If you smile at an orphan, it would mean the world for him. It is not a hard thing to do, anyway. It bears no cost, we must just smile at an orphan when we see one. On the other hand, an orphan understands the difference between a real and a fake smile. Even if nobody understands, the orphan does! If you are an orphan, even if you are all on your own, few people will show you sympathy and a smiling face. Some people's hearts are filled with peace when someone sincerely shows a smiling face to an orphan. At the time when I was an orphan, nobody was humiliated for not showing interest towards orphans, since no one did that anyway. At any rate, nobody had any reason to smile back then. The deaths caused by the Second World War, years of

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poverty, many braves who died in the war that took five years, and the sorrow of those who lost their beloved ones. And then the earthquake on top of all! A hundred seventy-six thousand lives! One hundred seventy-six thousand lives! And that's the least of it. Nobody knows how many people really died. The state, so good at keeping records of a single dead animal, a mere chicken, did not keep track of one hundred seventy-six thousand dead human-beings. And they even hid the event from the world, pretending that it was quite small.

Smiling face! Wheat word!

I knew what a smiling face was when I was very small. I knew how to feel the most tasteful of a wheat word when I was very small. Man is very sensitive. You can elevate one to the skies with just one word. A nice word can put wings on a person and make him fly. I have come to understand that the most beautiful, most valuable thing in the world is a beautiful word. I have come to understand that the greatest word in the world is a smiling face. Mankind is looking for riches in the earth's crust; excavates mountains, ores, diamond, gold; searches beneath the sea for corals, pearls.

Mankind has been gathering wealth, keeping treasures, and building iron safes to preserve them, since it began living. It thinks that true richness is gold and ore. However, a good word is the most important richness of mankind; People hide beautiful words in the most special corners of their hearts. It is not possible to buy or sell good words. I did

not write the poem "Say beautiful words to each other" for nothing. The ideas there are my yearnings. I have been living with those hopes since my youth. I have gathered pleasant words from around the world. Those words are all my treasures. The compassionate and blissful things that my mother said half a century ago are still in the most special part of my heart. The compassionate and blissful things that my mother said half a century ago still energize me.

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I underline it once again: Do not keep beautiful words from each other. Always be kind, joyful, say pleasant things, pleasant words have wings. Pleasant words give wings to humans. Pleasant words cover life with rainbows.

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My dear son!

My noble daughter!

Do not judge people too quickly, do not reach conclusions in life too hastily, don't believe that life and people are evil, believe that they are beautiful. This belief helps you see the truth. People greet you for your looks, but bode farewell for your thoughts. Let those who talk to you leave with good feelings and ideas. Always look for ways to be remembered well, then your work and life will be blessed. It is exactly during the time of boldness that a person becomes great. He is not at the periphery of life anymore, but at its center. He first heard the rules of dignity from the elderly and now is hearing it from life itself. He understands the great ones for he is now great himself and understands his power. Childhood is a seed, adolescence is a bud, and youth is a crimson rose.

He who becomes skillful earlier on, becomes distinguished earlier on. Being at the service of the country is the most pleasant time in a person's life. That person is thankful for his position and is hopeful for the future. The greatest pleasure is the pleasure to live a humane life. Now he is a fully grown man. However, there are those before him who are older than him. Thus, the youth must also have a small old-age dignity of its own. This means to be on par with the elderly in greatness and to set an example. He counts himself as a junior among the senior, but the senior view him as one of their own. Youth is the time when one can be both young and old.

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Brave men ought to share their sorrow, their ideas, their secrets, and their hearts with the elderly. The mind and comprehension of the young must be like that of the elderly. Youth must also know that someday they will become old. As such, he understands his father like a father, her mother like a mother, his brother like a brother, and his uncle like an uncle. Such a mature person will be both dignified and will also teach the most admirable dignity lessons with his life. If your actions are not in conflict with the rules of dignity, your actions are their symbol.

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MOTHER; AFFECTION REFLECTED ON HUMAN-BEINGS

The woman is a touchstone!

Just as a touchstone tells the worth of God, we can understand a society by looking at the way that it views women and the status of women in that society. The Turkmen nation, who accept "the woman is a touchstone" statement as their creed, view women with special respect and love. I would like to elaborate on the question of "who and what is a woman for a man?" The Turkmen equates his flag with his mother. The flag is the honor and virtue of a nation. The woman is the rose of our lives. She feeds our lives with her beauty and her gentleness. It is therefore impossible to imagine a life without women. All our literature is dedicated to the status of women and her beauty. The woman is not described in any other language the way that she is described in the Turkmen language. Turkmen understanding totally demonstrates the titles of dignity for women.

The first rule of a woman's dignity is to be virtuous. This is a very deep and meaningful idea. Virtue must penetrate the woman's clothes, her attitude, her actions, her words, even her dreams.

Virtue is the spiritual nature of a woman. Where there are no people, there is no woman. The virtue in a woman's cloth means carefulness. It is not to talk sweetly and befriend those strangers who cannot appreciate true beauty.

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This is what the long dress, embroidered collar, and scarf of the Turkmen woman tells us. A woman's beauty is not physical beauty at all. The Turkmen national dress does not only help the woman appear beautiful to her husband but also hides her from the looks of others. This shows the delicacy, morality, and justice of our idea of national beauty. The education given to the girl is different than that given to the boy because the girl's dignity must be maintained very firmly. The dignified girl's actions, speech must all be different. She must have a peculiar softness and gentleness in her attitude. It is not even possible to imagine a Turkmen girl who laughs loudly, and uses rude and inappropriate words. Softness must pervade her way of walking, her way of sitting, and way of doing things. In the Turkmen language, the woman's way of walking is called "to walk without ruining the cream on the ground," her way of sitting is called a pigeon's sitting, and her way of doing things is called the swan move. There is no imbalance and disorder in these moves. The Turkmen woman's smile resembles the blossoming of a rose and while she talks, it is as if a nightingale is singing. This sound reaches the ears of the heart without spoiling the tranquility in the air and without darkening the mirror of the heart. The Turkmen woman does not stretch her legs in the presence of a man, nor does she open her legs or cross them while sitting.

Virtue lies with the face and eye. The Turkmen women talk to the man while looking into his eyes and staring at his face. They even talk to their relatives without looking directly at their faces, with their own faces partially covered. To hit a woman,

especially her face, is a great sin, it is most indecent. Most of the time they talk to a man from a distance and with gestures. Turkmen girls normally have their faces opened while brides cover their mouth with a yashmak. Yashmak is the expression of the respect that the Turkmen bride holds for the man. That is the reason why she goes around for a while
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with her yashmak veiled. After a while, the bride's male relatives and her mother-in-law, seeing that they are well-respected, open the yashmak of the bride by giving her presents as a sign of their gratitude. For respect is not only shown by words but also by deeds. The beauty of a woman's relationship is not only in her words, but also in her silence.

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The newcomer bride is believed to bring luck by the old women and they revere her. Just as the new moon is believed to bring luck. This is a very sacred feat from old times. For before Islam, our ancestors were looking at the moon and woman with the eye of God. The moon is the symbol of femininity. The moon illuminates the surrounding by expelling the dark. Turkmen women, by expelling rudeness with their dignity, bring charm to our world. We forget all our troubles when we look at her face. When we hear her first words, our heart finds comfort. When we see the woman's beauty, our hearts shake in exultance and find comfort because God Almighty created women from the rib next to our heart. Adam, our father, was content with the fact that a piece of him was taken for the creation of women which was a very wise move on the part of men for they were blessed with a great thing in return for a very small compensation.

Cleanliness is the most important of the woman's virtues. The Turkmen beauty is clean. She proves it with her wedlock and loyalty. The result of cleanliness is also cleanliness. Cleanliness yields being honest and just in life. I have witnessed in their life that women are more honest and just compared to men. Cleanliness is directly related with the true nature of women. A lie is the filth of the heart. The woman's heart, however, is clean.

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The third aspect of a Turkmen woman is mercifulness. Mercifulness is to be merciful. The woman's eyes gaze at us with pure compassion, our mothers' hands touch our head with compassion, while our wife, following a long time apart, embraces us with grace, virtue, and compassion. If it wasn't for women, the world would be yearning for compassion.

Beauty and kindness are the two characteristics of Turkmen women. A woman's beauty is God's greatest creation. Beauty incorporates everything; height-weight, looks, and what the Turkmens call the three thicks, the three thins, the three whites and the three blacks.

The three thicks are: her hair, her neck, her wrist;

The three thins are: her finger, her waist, and the thread of her hair;

The three whites are: her cheek, her neck, and her breast;
The three, blacks are: her hair, her eyes, and her eyebrows.

A woman is a mother, wife, sister, and daughter to us. The conditions of a Turkmen woman's virtue is surfaced by her loyalty to these four conditions.

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The child is a product of his father's waist and his mother's heart. The child is a piece of his mother's heart. That is why a mother and a child are connected by compassion and love. To be a mother is to be compassionate. When the child is in his mother's womb, she should transmit compassion down to him. That is how the piece of flesh in the womb turns into a child with conviction and good luck. The mother must breastfeed her child tenderly, only then will the baby grow up happily. The mother should first give compassion to the child and then give bread to him, send him to school with compassion and receive him with compassion when he's back

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from school. The mother should take care of the child with compassion, carry him compassionately, caress his head with compassion, advise him with compassion, and lead him to the right path compassionately. No matter how far the child drifts, the salt of the food and the compassion of the mother's heart will bring him back to where he was born. The mother is compassion incarnate.

The chief virtue of a woman's virtue is loyalty. The Turkmen woman is a wife to her husband and her home. The woman does not only live for herself but for her husband and children and she dedicates her life to them. That is why the Turkmen fire that is the home never extinguishes, and that is why the Turkmen home is protected by the woman. She does all the house chores from morning till night. The bravest man cannot even do one-tenth of what the women do. The Turkmen woman does not say "I am loyal," she proves her loyalty throughout her life with the things she does. However, in addition to all of these, the woman also contributes to the household. Does the man think, "How can I pay her back for all of these?" What makes a man is a woman. The woman is the manager of the house.

The Turkmen woman is more advanced than the man. She can forgive, her brain forgives, but the man cannot forgive his wife. And that proves that they are closer than men to our compassionate God, who forgives all our sins. The woman even forgives her son when he disappoints her, for she has the gift of seeing the beauties in her son that neither his father, nor the people can see. That ability gives her the hope that even some in ill's way can return to good. The woman also covers for her husband's evil deeds. She also hides her husband's ignorant actions and keeps others from seeing them. Sometimes I think to myself: Good God, the Turkmen woman has to bear such loads that even a mountain cannot carry. She

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accomplishes all of this by wide patience. Thus, aren't we supposed to call women brave and bold?!

The Turkmen has seen the continuation of his generation in the woman.

The woman is the sign of permanence.

The woman is the key to permanence.

The woman is the gateway to permanence.

Permanence is her children. That is why we look after our children with excessive care. Our children are the greatest mark we leave behind in this world. If our children are our spiritual-biological marks, the results of what we do are the spiritual marks that we leave behind. To express moral values, erecting a building, founding a state; all these are spiritual creations. But we also do these for our children. That is why to educate the generations, to take their material and mental troubles are signs of great morality. To build the future, to achieve your desires with the strength of the mind and hand is the greatest sign of morals. When it's about children, Turkmen are very fond of them and are very sensitive on this issue. Another Turkmen honor, seriousness, goes together with this fondness, although these honors conflict because seriousness is often associated with nervousness. A life full of hardships and the Turkmen nature has brought such an honor to existence. However, the fondness for the child has stopped his heart from hardening in the light of historical conditions. With his love for children, the Turkmen has shown how much he loves life and how much his heart is filled with love.

In raising children, a characteristic has come to existence which is free from nervousness, viciousness, and cold-heartedness. Our ancestors have bequeathed a rich legacy in educating children. This rich legacy must be implemented at schools and with children and the latter must be taught. Lately, men have given women the whole duty of educating the

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children. As if they are not already occupied with housework, now they have to educate the children on their own. A woman's job was never easy, but now it has grown more than before. The number of women who also earn a living for their husband and children is not negligible. She is locked to one target in life...

My friends!

Religion is important for us in our Golden Age and in our community life in terms of two aspects. First, religion is a means to learn our beliefs and creed. Second, a religion is the meaning of our life. In the Independent and Eternally Neutral Turkmen State, secular approach is adopted in life. However, we support the principles and moral values of religion because morality takes its roots from religion. Moral rules of religion have become the characteristic and tradition of Turkmen people and formed the internal dynamics of the nation throughout the years. Religion has set up moral edifices at the heart of Turkmen community. Those edifices were so strong that even at the time of atheism they still remained, which is an evidence for their strength. Therefore the source of our thoughts such as good, evil, legitimate, illegitimate/sinful is religion. Sin and good deeds also take their source from religion. The notions like doomsday, heaven and hell

are lying behind the principle of religious thoughts; in the same way, the idea of gratitude for the Golden Age of the Turkmen state and the Turkmen community is lying behind the principles of mundane morals.

Islam, approaching women in a different way due to essential differences between man and women hasn't changed the Turkmen woman's position in the community so much. This is because, according to ancient Turkmen beliefs and spiritual values, women take an important part in life. Spiritual belief is

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something more than a momentary scene. The materialists have claimed so far that life generates belief. However, history witnesses the opposite. Belief generates the life, historical life. Spiritual power regulates life and enables its sustainability, means of existence. Our archeologists find the goddess statues together with other things in the most ancient settlements of Turkmenistan. Our ancestors deified the women and considered them a miracle. This spiritual belief puts forth the position of women in the community. The rights of women who were deemed holy occupied an important place in life.

With the adoption of Islam, the women weren't considered God, of course. However, people continued to grant women spiritual value. Remember the wife of Gorogly, Agayunus. Agayunus is a fairy and fairies are superior to human-beings in terms of morals, rationale and understanding. They are created out of fire. They are the signs of spiritual values of Turkmen thoughts. Fire cleans up, fire spreads out light, brings light to dispel darkness. Unlike other Middle Asian communities, in Turkmen belief, fairies are known only as being in female form. This spiritual belief puts forward the position of women in the family and in the community. History books witness that in various ages, women used to become Sultans throughout Turkmen history. Poets, intellectuals, and even soldiers were raised among the women. Priority is always given to the woman in a family. Therefore in the Turkmen language, it is said that: "Woman = family". This linguistic variety stems from the difference in spiritual beliefs. If the family is the core of the community, then women are the owners of the community. Morals of the community are totally in parallel with the morals of women. That's why our ancestors, who have already realized this great truth, have acted painstakingly for raising, training females. In the Turkmen community, the woman is considered a miracle and moral richness. The Turkmen woman, who constitutes the meaning and basis of life, has

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reached the peak in terms of her spiritual maturity in the Golden Age.

The woman represents pure Turkmen morals!

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It was during a time when I had just graduated from school. I very much admired one of my colleagues at my place of work. He used to know his work very well; he was

very hardworking and painstaking. We used to have lunch sometimes in his house and sometimes in our house. He had an ideal family, which was very difficult to find. He had two kids, one of whom was two years older than the other; they were so clever just like elderly people. They were very friendly and used to show their father what they had done on that day and they used to be appreciated by their father for such things they had done. His wife, who was very candid, used to cook very well. It isn't possible to tell you with words how that woman respected her husband. It was also very obvious that my friend loved her very much. One day I told him:

- Wonderful, your kids are very good-mannered.

- That is thanks to their mother, he said. She teaches them good manners by telling them; "If you do this and this, then your father will be very pleased," i.e. she does it on my behalf.

I am very proud of their cheerful family. I thought that they had married in great love just like the couple Zuhre-Tahir. But then he explained to me the real story, however, I didn't change my mind.

When he was at school his parents decided that he should marry a girl who was the daughter of their relatives living in a far village. The wedding date was fixed and bridal escort went to that village in order to

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fetch the bride. However, they encountered a very extraordinary case. The bride escort went to the village, but discovered that the bride had run away. The miserable father of the bride was beating his breast shamefully and the other women were also in a very bad situation. This was an event which was ever worse than death! The girl's father had a brother. The daughter of his brother, who was also very upset, said to her mother:

- I can relieve you of this scandal, let me marry him instead. So by this proposal she tried to calm them down.

Then they found the father of the other girl, who was supposed to get proposed to, to discuss the situation. The young daughter of his brother was married to the groom instead of the other one who had run away. That girl was my friend's wife. I had even more respect and affection for that family after I had heard their story. Later on, I also learnt the fate of the runaway bride, too. That girl, who lacked respect for her parents, couldn't get along well with her husband even for a year. At the moment, she is living with her third or fourth husband, and has broken off relations with her parents.

Everything can happen in life, but I disapprove of running away from a husband. Running away means running away from one's fate. None of the parents want bad luck for their children. Whatever the case may be, agreement can be set among people. Everyone knows how difficult it is to raise a child. If your beloved sweetheart disgraced you, that would be a major pain.

Esteemed youth!

Don't be hasty in getting married. A Turkmen always thinks seven times and acts one time. Don't forget to consult your parents in each decision; don't forget that they are the closest people to you. If you want to do something, inform them about it. Then they

would be very content. They would do everything in order to help you. Nothing can replace the
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contentment of receiving the approval and appreciation of your parents; don't be rebellious against your parents, respect them and be happy.

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Jewelry first emerged in 3000-2000 BC. as a genuine art and started to develop. Nevertheless, the first inception of jewelry goes back to more ancient times when people used to hunt to survive. Simple ornamental stones were found in the regions of Cebel, Damdançeşme where the first people settled within the borders of Turkmen land. Those living in Jeyhun used seashells for female jewels. In the capital of Parfiya, which is Nisa, it was very popular to make necklaces, rings and beads from precious stones for girls and women. Rings found in that region have signets, which shows us that the jewelry was very advanced there. Intellectuals have stated that beads and animal-figured signets found in the ruins near Bayramaly belong to the V.-VIth centuries. Turkmen jewels are made up of silver because Turkmen knew the benefits of silver for health since ancient ages. Silvers prevents the emerging of many diseases and regulates blood circulation.

Jewelry developed during the middle ages. There were specific villages doing silver work. There were fifteen thousand jeweler's stores in Merv at the time of Melik Shah of Seljuk. They made and sold precious stones in order to adorn women, girls and horses. They made jewels for women and girls according to their ages. Gupba, cekelik, sumsule, kokenli rings and apbasi were worn by girls; whereas necklaces, hair ornaments, manlaylik, bracelets, cross çangas were worn by women. For women at certain ages, there are important jewels such as tumar and heykel bent without any button.

Jewels were also used for children. Boys used to wear arrow and arch-figured jewels whereas girls used to wear buttons
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and amulets. Even in some cases ik and ikbash also used to be made of silver. Jewels adorning the necks and hair of girls and women were clinking when they collided with each other; silver ornaments of horses sparkling in the sun; buttons clinking due to movement in every step of kids; all these jewels and ornaments excited the Turkmen spirit and increased their enthusiasm.

Turkmen jewelry and ornaments have been considered miraculous. Our ancient jewels were the ornaments of Turkmen girls who were as beautiful as fairies. The Turkmen people also adorn their horses. Turkmen jewels are very precious in the global market. World famous actresses and famous women in the field of art and literature have considered Turkmen jewels superior.

Look at Turkmen jewels: gupba, tuvalga, çekelik and bukav protect the neck from attack by sword. Gulyaka saves the breast. Bracelets save the arm and various ornaments

worn on dresses protect the body from arrows. If we are to adorn a Turkmen girl with all these jewels, she becomes a beautiful warrior girl wearing armor. If a woman wanted to wear all her jewels, she would wear thirty-six kilos of golden and silver jewels.

Look at the value attached to Turkmen women!

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Embroidery is an art by which our girls and our women find ways to express their heartfelt senses and demonstrate their skills. Embroideries have a secret meaning just like felts and carpets have. Embroidery has a different meaning and place in the community. Embroideries are made according to the clothes and ages of children. Women and girls' hats, shirt collars, kurte, çirpi, handbags; men hats, shirt collars are also embroidered.

Carpet and felt embroideries are like each other. For instance, large colorful embroideries can be observed in both

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of them. This proves to us that the art of embroidery directly emerges from the heart of Turkmen girls and women and they are done in this land. They are the kind of voices of the Turkmen spirit reflected in colors.

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Gorkut ata set the principles of the structure of Turkmen family. He stated that the woman had an important place in the Turkmen family. As a lecturer in the field of morals, he declared that the women also had to abide by a variety of moral rules just like men. He said that a good-mannered woman was the base of household, family.

A good-mannered woman is support for the family.

A good-mannered woman is guaranty of earning livelihood.

A good-mannered woman is rationale of the house. Good-mannered woman is moral support to the family.

A good-mannered woman ensures respect for the whole household.

She is a support, a pillar.

If it were not for the support, there would be no livelihood, income, rationale, reason, honor and esteem.

Thus, Gorkut ata praised Turkmen women so much.

A man is man with his wife.

A woman is the one who ensures strength for a man and the one who disgraces him.

Emphasizing these Gorkut ata also said:

Even God cannot rebuild a home pulled down by a woman.

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Man is the guardian; woman is the pillar of a home; if it were not for the pillar,

what would be the meaning of the guardian?

A woman lives for her husband; a man lives for his land.

Reflections of Gorkut ata regarding family put forward the structure of a mature Turkmen family. Obviously, a woman has a very important place in the family. She cannot be replaced by anyone else.

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My esteemed daughter!

It is of the utmost importance that a female have good manners. She should also demonstrate this virtue to her mother, father and others. A girl who does not control her attitudes, who is not dignified, cannot be a Turkmen girl. Not only does she honor and adorn herself, but also her siblings and her house as well.

The heart of a girl should be kind; her rationale should be strong. Her understanding should be stronger than that of the man. Girls' expectations are less than their mothers, fathers and brothers; because girls are more modest. The first rule of manners of sister is to be affectionate and kind. A feeble sister is the support of her powerful brother.

My dear daughter!

Good manners in females are nice, meaningful, and despite their simplicity they are complicated. If you would like to deserve the name of Turkmen, learn it well, live your life according to its principles. May other people envy you! Then you would be happy, too. Your life would be illuminated and luminous!

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HOW A YOUNG TURKMEN SHOULD BE?!

Turkmen, with their civilized assets, are a population having achieved raising personalities who may set an example for the entire world. Read our great classical literature! You will see that both in Turkmen legends and in Turkmen poems, brave and courageous personalities stand at the heart of these works.

As a youngster, when I read the world literature, I concluded that there existed two types of literature in terms of characteristics of these works.

One type is trying to illustrate the life as hard, unbearable, and lacking any taste for eyes and for soul. The other type targets teaching moral laws to the readers.

That type of literature not only answers the questions of how and what, but also tries to answer the questions of what should be, how it should be.

Our literature is categorized in the second type. This is what the real sense of "literature" is. Literature means the system of good manners. It is not very easy to raise the enthusiasm of life in a person, to exhilarate his/her soul; this is not a self-evolving process. Therefore, moral bases are essential in literature.

Our classical literature has moral bases, which make up the moral value system of the Turkmen. The soul and enthusiasm of a person cannot be awakened merely by

counseling and dictating to him. In order to achieve this, there should be criteria that can be proof of moral values for the moral philosophy of the
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nation, which matures in a natural way. Two values should be pointed out when it comes to our classical poets and both these values have a moral and rational basis for them.

First of these values is God, and the second one is the people. Based on the relations between these two values, a person can obtain morals, that is good manners thanks to rationale.

Every idea that is expressed and every invitation does not satisfy the person spiritually. Spiritual nutrition is the intellectual property based on rational evidence in which any individual can believe.

If the author only narrates life but cannot explain how to live it, then we cannot consider such literature as nutrition of our soul. Authors writing, "You are such a person" are not real authors, but those who write that "You can be such a great person if you adopt such approaches and you should do it" are the real authors.

One saying, "You are at a dead end" is not wise. The wise one is the one saying that "The road that seems to be a dead end is in fact a sign which will bring you light". A person telling a hungry man, "You are hungry" is not generous, the one who can provide food for the hungry is generous.

The importance of our classical literature can prove itself by showing the ways to humanity and providing spiritual nutrition to hungry souls.

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In Turkmen manners, conditions for being a man are expressed in a comprehensive way. This is called manners of bravery. Manners of bravery consist of behaviors and attitudes of a man throughout life. These conditions are moral law and in case they are respected, they enable the person to be brave
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and attributes to him/her the characteristics of bravery. The first condition of manners of bravery is to have sacred spirit (enthusiasm).

The spiritual level of a person should be high just like high mountains, just like the horizon. Mountains are one of the major miracles of God. As they stand behind the mother earth, they are tall. Why should a person be enthusiastic (have sacred spirit)? Two principles set the basis for it. These principles are born out of the national philosophy of Turkmen. One of them is the creed in God and the second one is the confidence in people. Creed in God states: God has created man for a certain purpose; nothing in the world is a coincidence. To be born and to die are all up to God's law. It is God who creates, gives birth, shows the right and the wrong; as God will reward the right and will punish the wrong; you should maintain your life decently.

Among moral values, God likes the sacred spirit most of all; that is hope, love,

and enthusiasm. You are enthusiastic if you don't lose your hope on hard days and if you don't fall into indifference on good days. You don't fall into indifference because you believe in God. It is not the way of a brave man to exaggerate a minor issue with worries and concerns.

Make use of the opportunities you have. A person, who believes in God's existence does not attach importance to minor sparkles of this life, is not concerned about small problems and considers such things as toys. He not only seizes the day, but also ponders over the future. He adopts an outer look on life and is aware that the daily worries are so simple indeed. Then he realizes that the spirit is a bird and believes that little things suffice in order to console it. It is not a manner of a brave man to make up worries out of minor issues and demoralize himself. A person who believes that time, life and food are provided by God, who is aware that God likes working and motivation, is hopeful, decisive, enthusiastic; since his spirit is in peace.

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A brave man believes in his people. This belief relieves him/her from oneness and loneliness. In a community among people reigns the name of God. The brave does not do anything that is not approved by the people. People are the criterion of Turkmen youth. To be with people means fulfillment, happiness. There is nothing else needed. A person who is in love with his people has no concern. In every step he would take, he thinks whether God would appreciate this, whether the people would approve this. People are the balance of good manners.

One who does anything that is not appreciated by God, is an infidel; one, who does anything that is not approved by people, is disgraceful. A brave man is happy, has spiritual delight. The concerns of the brave are momentary, but his happiness lasts a lifetime. Braves are affectionate; they consider everything they encounter as they have lost and re-found it. The brave takes pain and grants happiness to the people. The brave hides his fault, he tries to get rid of it; thus he would be characterized as more mature by others. You cannot appear with shabby and unclean clothes before the public; you wouldn't want the shabbiness of your heart, your soul, and your spirit to be seen by others, would you? You would like others to seem good to your eyes, but don't you think that the people also would like to see you in the same way as well? You wouldn't want to see sad, upset, miserable people around you; and if you are in such a situation, then the others wouldn't want to see you as such either.

The brave is always smiling and glorious. He also raises the morals of others thanks to his happiness. Then the souls are relieved, life becomes more beautiful and people become more respectful and affectionate to one another.

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One of the conditions of manners for a brave is his honor. Honor depends upon effort. Honor means your cleanliness, purity, and your desire to maintain such

characteristics before God, before the public. If we talk about the assistance of bravery and courage in solving problems, I recall an event, which my mother has already told me about Serdar of Akoy.

Serdar of Akoy, commanded the braves of Kesearkaç in the army of Nedir Shah. Once they were in a very difficult situation. The enemy army was two or three times the size of theirs. The soldiers, realizing this were frozen out of fear.

Nedir Shah and the soldiers were trapped. Turning back is cowardice. If soldiers were not to believe that they would win, it would be difficult to beat. The target was apparent; they had to beat them. Serdar of Akoy was watching the progress as he was sitting by his young people of Kesearkaç. Suddenly, he felt the sign of courage in his heart. He got on his horse and went to the place where the soldiers of Nedir Shah were gathered. Serdar of Akoy had an old dinar then. He took it out and addressed the people:

- Come, listen to me. I will flip a coin. If we have heads, it means that God is with us. If we have tails, it means that God is with them. Only God knows who would win. He didn't let the commanders say a word and flipped the coin. The men looked curiously at the coin. A sudden noise rose.

- God is with us.

- We will win.

- Heads.

- Nedir Shah will win.

- Serdar of Akoy cleaned the sand on his coin and put it into his pocket. Nedir Shah was very frustrated because of this individual act of Serdar of Akoy. He stood up in order to

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punish him. Seeing that his soldiers had already moved to attack with screams in order to beat the enemy, he postponed the punishment and directly ordered them to attack. It was a very difficult war. In this combat, the men of Kesearkaç showed great heroism.

Nedir Shah was the triumphant of that unequal combat. After the victory, he called on Serdar of Akoy:

- What is the meaning of your act? Who had told you to toss heads and tails?

Serdar of Akoy remained silent.

- If everyone in the army acts on his own will, then what would the result be?

What would you do if you had the tails side of the coin? I will punish you. Serdar of Akoy took the coin out of his pocket and gave the coin to Nedir Shah. Nedir Shah looked and was relieved that both sides of dinar were heads.

- I ordered and you heard it too. I will surely punish you but not today. The soldiers are exhausted, let them relax a little bit. Nedir Shah, who had never retracted his word previously, never talked about punishing Serdar again, nor on that day, neither from that day on.

Be honorable, don't crush your rank for property, for duty, for fame. Be honorable, don't be deprived of humanity and respect in order to live in wealth. Be honorable, don't give others the opportunity to rumor and laugh behind you. Let your clothes be sightly;

let your honor be complete. Wearing nice clothes at the expense of incomplete honor is not appreciated at all.

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The honor of a brave man means:

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- to stand straight and to be able to look in the eyes of the people with complacency,
- not to have to retort to anyone's statement,
- not to be a coward when a problem is encountered,
- not to lose esteem to live in wealth,
- not to make concessions on honor in exchange for property,
- not to make concessions on the honor and reputation of a relative and brothers for property and wealth,
- to die but not to lose honor.

The real brave is generous. Generosity is the most persuasive means to prove one's affection to the people.

Be generous, because one day this life will send you off generously.

Be generous, because God granted you life generously.

Be generous, because the things you give to the others would indeed be your assets, and those which you don't give, would be lost. They would be indeed your moral assets because people would know you as generous during your lifetime and after your death. Things that are not shared are lost because no one else may know really what you have, only you know what you possess and your possessions would be lost sooner or later because you would be lost on the road to death.

Stinginess stems from disbelief. In fact, everything belongs to God. Wealth has been granted to you provisionally. Stinginess, wealth and continuous desire for possession means to doubt the existence of God. Generosity means accepting that you, together with your wealth, belong to God.

In the world where time is reigning, nothing is lasting, not even wealth; it rotates from hand to hand, from person to person. Denying this reality - to be stingy - means denying God.

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Whatever you obtain from God, give to the people. Esteem and honor are eternal. When you are dead, people distribute all your belongings and God does not take your esteem. Not only your hand, but your spirit should also be generous! Don't withhold your good words, smiling face and your open heart from people.

The stingiest person is the one who withholds his greetings from people.

If you have the support of God, if you rely on people, then you are a real person.

If you don't give even if you have means, you cannot earn anything when you are

in need. If you cannot perform good work, let your intentions be good. Your work depends on your intentions. The world is reigned by a king called Intention, together with his servant called Work. Your soul comes from the Creator, your repute comes from the people. Take with one hand and give with two hands. If you are elder, you greet with two hands, if you are younger, you greet with one hand.

Nursing a grudge is because of stinginess of the spirit. Life is continual; esteem is eternal. Don't lose your esteem for temporary world.

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The Turkmen are not a population that works day and night, that does not leave any door not knocked, any hole not entered in order to increase his two belongings to three, three belongings to four. The Turkmen advocate alms, wow; he shares with people and eats with people. A Turkmen loves feasts, celebrations; he gathers people together and invites bards; he enjoys the celebrations and feasts together with the happy people around him.

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Look at our ancestor Oguz Khan. Returning back home after an attack, he used to arrange a feast and gather people, distribute their fees, grant land and give discourses to the public.

Gorogly Beg, after returning from each war, used to call all the peoples of Chandybil and give a fiesta, money. We are preserving these esteemed traditions of our ancestors. Generosity lies in the genes of Turkmen. An intellectual traveler who came to Urgenç (today's dilapidated Urgenç) in the fourteenth century wrote: "In other lands, people compete for goods, for wealth, for property; but here people are competing to host guests, to provide them with food, feast and generosity."

Hatem-i Tai, is a historical personality who lived before our prophet Mohammed. Stories related to his generosity are well known. Hatem-i Tai is the pride of Turkmen people with respect to generosity. He was so generous that he could give his own head to a beggar. Turkmen people are very generous, very bounteous; because Turkmen people are the children of a generous land. Look at the generous land of Turkmenistan, take it as an example; you will see how the earth requires little and gives more to its people.

Look at rivers, they are running constantly, if they don't run, they gather moss, they stink, they provide no use. Look at trees. When the sun begins to heat the environment, they provide us with shadow with their leaves. When the light and heat of the sun decreases, trees drop their leaves in order for us to see the sunlight better.

Good words, meaningful words immigrate from one soul to another like a dervish. They relieve the souls where they migrate, they bring wisdom.

God asked his prophet Abraham:

- Do you know why I love you?

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The Prophet answered: "no".

- Because I preferred the destiny of the one whose heart had been hurt, not the one who hurts hearts. That's why I love you.

In Turkmen brotherhood, people take care of the needy. A Turkmen stops and helps the needy when he sees him, no matter whether he knows him or not. This characteristic is unique to Turkmen.

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A horse that hasn't been looked after by a groom is not a horse. When it is given to a groom, it becomes a creature with wings, ready to fly. Bard, who hasn't met any maitre, cannot have a place at the heart of people no matter how much he exerts effort. Planting a sapling does not make a vineyard; a gardener prunes it, takes care of it and makes it seem good, and then it gives a big and tasteful fruit.

A diamond found in the mountains, is not an ore. It is the jeweler who washes, processes it and turns it into an ore. Each of us cannot be a good person if we cannot be our own groom, our own maitre and jeweler.

Even though Mighty God has determined the destiny of people, it is we, the people, who disclose the secret of destiny and make it real.

Go by the seaside and throw bread into the sea. Even if the fish wouldn't know it, God would; however, don't put a hook in it. Give some seeds to birds but don't put a net on them. Always help the needy but don't make them feel indebted towards you.

It is not possible to buy self-respect in cash; it is not possible to acquire it by pressure or by force.

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Neither can it be obtained by fraudulence. There is a single road to self-respect; that is to be a good person!

Trees are classified in two groups, shade trees and fruit trees. However, there is no tree without any fruit because God granted height to trees that don't give fruit so that they could provide shade.

Love your homeland like a real lover, your love will tell you what to do. Love it as a real lover who is loved, your love will tell you what to do.

The beloved do not get older, may our land always be a beautiful, cheerful one.

The beloved are always sacred, may our homeland be closer than our relatives.

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My friend!

Turkmen traditions are a democratic system of rules. Turkmen traditions are unique to our people's national identity. Turkmen democracy is a system that may be taken as an example by other nations that are historically and geographically closer to us.

Turkmen traditions are the source of Turkmen dignity.

Turkmen traditions are rules of conduct for being brave.

The Turkmen has always proven his self-respect through his features such as honesty, tolerance, confidence, and respect for the elderly and affection for the children.

This dignity has been brought up by generations and made up the Turkmen culture. Respecting a person, serving a king, a Khan, conforming to a leader are the best habits of our ancestors. We achieved in preserving our unity when we were under fire. Such ideas are included in the book "Avesta":

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- If springs meet, the riverbed becomes deeper and longer.

- Bended fingers make up a strong fist.

- A tree gives fruit where it takes its roots.

After the adoption of Islam by our ancestors, they detailed the reflection of respecting people, serving a king, a Khan, conforming to a leader. They consider fair kings, Khans as representative of God on the earth.

During the times of Oguz, oguz groups used to obey an Oguz Khan, they used to live in line with oguz traditions. At the time of Gorkut ata, emperors were considered people who were granted with luck and who were assigned by God.

Our ancestors have always been honest; they never lied. They never ate their words when they promised something. Therefore there is an idiom among people stating that "Both the soul and the word come out of the mouth".

Turkmen people served Islam a great deal.

In history, you can find many documents stating how Turkmen preserved Islam. I would like to give one example from a historian Riza Nur. At first, Turkmen were against Islam. Turks adopted Islam in the tenth century. After the Turkmen adopted Islam completely, they became a safeguard of the religion. The Turkmen, who were a bridge between Europe and China till then, set a barrier before the crusades in the Middle Ages; they made them fail. The Turkmen people alone proved Europeans' vain in occupying Asia.

Turkmen, with their bravery and heroism, saved Islam together with Arab nations from being eradicated. If it were not for Turkmen, today the Arabs would have no religion, no language, nor would they be able to exist. Many events in the world war supports this thought. However Arabs betrayed Turkmen, their religious brothers who had saved Islam for many years and who had extended it from India to Vienna, by

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supporting the Christians. It means that in the new crusade, they voluntarily supported the Christian side. Turkmen are really the bravest, the strongest, the healthiest and the most successful nation of Asia. The word "Asia" reminds us of Turkmen. In order to gain knowledge on Asian politics and history, the Turkmen background should be learned. Turkmen conducted battles in Europe, under the name of Huns, Persians, Avars and Ottomans and were greatly successful. Turkmen also stopped bloody battles of Europe. If it hadn't been for victory in the war of independence in Anatolia in Malazgirt, Asia would

have been devastated. Anatolia became a solid safeguard point for Asia. Europeans had always carried genetic fear of Turkmen. The English learned many things from the Turkmen in India and in Egypt. Indeed, in the revolt against the French, the real cause of the problem was a group of brave Turkmen around the province of Iskenderun. Europe and Asia believed that wherever there is a unique victory won, it is won by the Turkmen, and through this belief fear has been spread all over Europe and Asia. The Turkmen people are known as an unbeatable great community by Asia and Europe.

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The ideal personality who has made up the fourth era of Turkmen history is the brave. The brave is the person who has gathered high moral attributes in his personality. His characteristics are mercy, modesty, and high morality to serve for the contentment of the people, hope and sacred spirit. He attaches importance to the people around him; besides his desires, he tries to find ways to be with the people. In the Turkmen language such a brave is called "strong man".

In the spiritual world of Turkmen, the ram and sheep are each in opposition to the wolf. This opposition in a general sense means denying the person ruling in life in the absence of Turkmen

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government, that is the wolf because that person follows his desires and thinks nothing else except for himself. In this way, people's demands and ideals would be postponed. Such a characteristic, of course in a metaphoric sense, is unique to wolf.

Respecting people starts by respecting those around you. The notion of "people" is not a simple, ordinary concept.

The Turkmen considers that the principle characteristic of a brave is to respect personality.

We should be brave, not like a wolf but like a ram. We should be peaceful and good intentioned like a sheep. Only then will individuals and all the people live in peace.

In order to attain the real beauties, individuals should limit themselves; they should be able to restrict their desires. Turkmen have come to understand very well that one of the preventing barriers is egoism, selfishness. Avoid egoism, be with the people, slaughter your horse if the public wants it, even the troubles encountered together with people are indeed an event to be celebrated. The principle belief of the Turkmen states that people are kind in heart even if they mistreat you spiritually and physically. This is the only way to unite the people, integrate them, improve the society and find the beauty.

We should indicate that this philosophy is a part of our life. If Turkmen hadn't wanted to set up great governments, tribes, communities headed by Khans, they wouldn't have been able to live with such philosophy because physically, politically and literally strong nations aim to sustain their lives in a sound way. Individuals don't want to restrict themselves but to express themselves thoroughly. Where are those eras? In the 18th century, we had to live up to our assets. Then, positive changes were needed in our

nation's spirituality and these needed to be introduced with new prosperity.

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Makhtumkuli gave Turkmen the example of a brave person. That brave man was very different than previous ones. Now, his bravery isn't assessed with decapitating and slaughtering as in "Gorkut ata" or "Gorogly". Even the sword is needed only for the purpose of self-defense. However, he needs morals and humanitarian values rather than a sword. Courage is the outcome of inter-personal relations. In a literal sense, the idea of courage in the poem is important in two ways. This is indeed the reflection of spiritual morals and spiritual moral wealth. "A courageous man starts smiling if sees the guest; a coward hides himself if sees a guest."

An intellectual tells a Turkmen about an important part of courage: hospitality. Courage means generosity, supporting the needy, not disclosing personal problems to people but to cope with them in person. Generosity is considered both materialistically and spiritually.

Makhtumkuli is the Plato of the Turkmen because he was a philosopher who was able to find the truth by comprehending, reasoning and synthesizing the opposite ideas just like that great Greek philosopher. He succeeded in introducing the necessary intellectual prosperity to Turkmen by comparing opposite pairs such as sheep-wolf, self-belief and wise-fool.

A courageous man is the man of people.

A coward thinks of nothing but himself.

In this manner, Makhtumkuli claims that the real prosperity is the people and their unity; the wealth of people. The great philosopher has also pondered over cases and thoughts alienating Turkmen from unity and political integrity.

The poet who adopted the idea that the source of evil is in man, described the inner evil with the word "self." Self seems like a friend to people to people because it tells them to eat, to drink, to collect goods and to enjoy living. But it only tells these to people until it captures people. Entrusting his will to the self,

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the person finds himself in trouble. He becomes the slave of self, a toy in the hands of self. A courageous person is always able to dominate his self. A courageous person thinks that the self is his enemy because the self turns the person into an enemy of his relatives and friends. The best way of avoiding the self is to believe. If a person sets up his inner realm by looking at the prosperity of God, and the prosperity of people, then he becomes a believer. The strongest side of a believer is that there is nothing to hide or to be ashamed of and avoid. He is a pure person with respect to his inner realm and spirit.

A believer is never sad and demoralized due to insignificant daily matters.

Belief is the perfect way of living in harmony with the community.

Makhtumkuli turned the outward struggle of ancient times into an inward struggle. He wanted Turkmen people to struggle with themselves in order to mature in a personal sense because the principle characteristic in a person's new prototype should be

spirituality.

In ancient times, a young intellectual came by a sage and said:

- You are very wise, one of the human-beings honored with appreciation of God.

The sage thanked and replied:

- You are right.

After the young intellectual, another one came by him and told him:

- You are not an ordinary man, you are evil, and you are attracting people thanks to your evil powers.

The Sage thanked him and again he replied:

- You are right.

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The person who was sitting next to the sage was very confused by these two replies and said:

- I don't understand. You told both men that they were right. What is the point in that?

Then the sage answered:

- I told the truth. Not only these two men but also a thousand other men can have a variety of opinions about me. Everyone appraises the other one according to his own spiritual world.

If so, is it possible that a thousand men share the single idea?

You can get to know a person by the esteem that he attributes to others.

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Beloved son, dear daughter!

Be generous like the Earth, then life will be bounteous.

Let your tongue and hand be generous too! May your spirit be generous, may your mind be generous!

Generosity of tongue means telling nice things.

Generosity of hand means preferring legitimate things.

Generosity of spirit means loving people.

Generosity of mind means telling useful things.

Generosity is a sign of honesty, legitimacy.

Your tongue is generous so long as your word is true, your hand is generous so long as your goods are legitimate, your spirit is generous so long as your intentions are good, your mind is generous so long as your opinions are positive, useful.

Generosity is to be admitted by people.

A generous man is the man considered by God.

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A young brave fulfils the manners of tongue.

Manners of tongue means capital speech.

If one's heart is open, his speech is smooth and his words are full of affection and love.

A brave person is like a tree; he can digest the pain and he makes people happy. He knows wisdom very well and uses it where appropriate. He can open the doors that were closed due to conflict and disagreement thanks to his fair words. He can explain his words, opinions everywhere.

Good company is the door that opens up the heart. He proves that he has nothing evil in his heart by his tongue. Good company is the key to the heart. A young brave opens a road for himself thanks to his fair words. He eliminates the barriers before him and gains hearts with words; he restores relations with words. The heart is the castle. The best friend for it is a good companion. Word is the witness of mind. A foolish person speaks illogically; a wise person speaks wisely. Remaining silent where a word should be spoken is foolishness; speaking where silence is preferable is imprudence of mind. The tongue expresses whatever the mind says. Mind is awarded us by God, however, the person stimulates the mind as he opens the rose. In order to stimulate the mind, one should read a lot; in order to sharpen the logic, one should think a lot.

A brave person is merciful and kind. Mercy is not a characteristic of a helpless person but of a powerful person. A brave person feels sorrow for the needy, for the retarded, that is the ones who are in worse conditions. This is because a brave person's spirit is more developed; he doesn't need to get higher by stepping on others' heads because he is always higher than others. The young brave is always compassionate for women and kind to innocent children.

A young man has a strong body but a kind heart.

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A young man's spirit is sacred and his behavior is modest.

A young man stands upright. His spirit is like the earth.

A young man is a child with the children and a mature man with the elderly.

He combats like a man and he pardons the enemy like a man.

Don't be little man, be a man!

The good manners and manners of a young man are to be satisfied with oneself, to be in peace with oneself and to have self-confidence.

My beloved Turkmen!

Insight is God's gift to us.

The fruit of insight is wisdom. The outcome of wisdom is training.

The outcome of training is good manners.

The outcome of good manners is good morals.

Among human values, I consider that good morals are most important because the purpose of all our struggles is to settle good morals. When I was lecturing university students, I recommended to them twelve moral rules. I wrote the second volume of *Ruhmana*, which you are reading right now, according to these rules. I talked about twelve moral values oriented towards youth in my discourse. Whereas in my current book, I have disclosed deep meanings of those values and their various aspects, I

elaborated further the issue from a variety of perspectives. In conclusion, a system of spiritual good manners has been born, which I consider necessary both for Turkmen youth and for the Turkmen in general. Learning good manners, retaining them in heart and in the life of each youth requires good morals.

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Good manners in fact have many moral values, especially the twelve moral principles that I recommend. First of them is to be wise. Mind and rationale help people understand the world and understand themselves. If it were not for rationale, man wouldn't exist. Man is man only if he is able to think.

The condition of a wise man is health. Even if the mind is a spiritual element, it is linked to the body. The body should be healthy in order to ensure a healthy mind. Well-being is in the hands of the person. Among the means of being healthy are rational living habits, physical activities and avoiding bad habits. Well-being cannot be reached merely by dreaming it, without fulfilling necessary conditions. We should be healthy in order to talk and think, and we should be wise in order to be healthy. There are all inter-linked.

Each Turkmen boy and girl, who is progressing on the road of eternal happiness should be able to think healthily; in order to put our intentions into practice, we should be fully healthy.

Mental and physical health is needed for regular operation of rationale. Thinking is an essential asset. A man who cannot think wouldn't understand what is said. Understanding correctly means to be capable of seeing the treasure behind the meaning. In order to understand the meaning, one should be able to generalize it and to reach a conclusion. Memorizing words does not provide expected outputs. Words should be retained in the heart; they should be made a part of inner wealth and belief in order to understand. Only the words that are understood correctly and retained in the heart can motivate good moral. Youngsters should understand everything said and they should be able to get good conclusions out of each word.

Learning is indeed to obtain knowledge. A real scientist can think by himself, can get positive conclusions from his

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point of view and can carry out new inventions. Skills and works are fruitful only in places where such knowledge reigns.

However, each idea, each intellectual work has surely some aspects that may be approved. Such facts are the facts of creed. Creed is to believe in existence and oneness of God. Mind should learn a lesson from this fact. Otherwise, it can reduce and jeopardize life. Mind without creed devastates nature and leads to immorality. This would be an irrevocable disaster.

Therefore:

Each Turkmen son and daughter should believe in God. They should be afraid of God.

Only then can the mind be stimulated and ration start giving fruits. Creed is an

output of mind, and is the prerequisite of rationale. Rationale that is not supported by creed is infertile, under-developed. Mind without creed is small, narrow and miserable. If you believe, then your mind would be stimulated. Then the physical and mental capabilities of human-beings start increasing. They smile like roses of the garden. Rationale is sharpened, mind is strengthened and skills increase. Man awakens with spiritual features. The soul becomes mature and developed by tasting the fruits of sagacity, like nothing else by the help of individual rationale.

Therefore:

The youth should learn by heart everything they read, see and hear; they shouldn't forget what they have read. They should achieve in understanding. One of the best outcomes of science is to speak well, to be a good company. A person whose rationale has been sharpened and who has accumulated enough knowledge also has an illuminated face and eyes. His words are influential and attractive. His rationale treasure can be understood from his intellectual background. One

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cannot trust in knowledge of a person who doesn't know how to speak.

Therefore:

The youth should be able to achieve capital speech and to express themselves well. Even though a young person's life experience is enough and extensive, without knowledge and culture he cannot obtain the admiration and appreciation of others. Capital speech and addressing depends on knowledge. However, for a mature man, these are not enough alone. Capital speech should be supported with acts, which are the main richness of speech. Action is the touchstone of all spiritual prosperity. If you learn but if you don't act, you would be left in the lurch in life. A wise man is aware of his wisdom and proves it with his acts. So, all Turkmen boys and girls should put into practice what they learn. They should be honest and they should disapprove of evil.

In order to act well, one should not only indicate that he doesn't approve of evil, but also should demonstrate his disapproval and adopt the good intentions as well. When I say that one should be honest from birth, I mean that the honesty should be congenital; it should be demonstrated by acts because, if words and acts do not conform to each other, then this is an artificial honesty, not real. Words that are not accompanied by acts can be nice; however, they can never be genuine. Mind that is not supported and approved by acts is artificial and this means incapability of living. Eventually, only the words cannot make a man mature, they solely cause loss of time. Such rationale collapses sooner or later and collapse of rationale brings major mental and moral troubles. That's why humanity and tolerance are important and is one of the ways of living in line with good manners.

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The youth should be highly affectionate towards people. They should be tolerant, fair and tender. They should struggle against things that are forbidden by religion.

Fairness is the core of action and the spiritual basis of our world. Words that are

expressed after being filtered through the reason are only contingent upon fairness. Fairness is good morals. It depends on two elements: intention and creed. If God placed this concept in the heart of man, and if the man trusts and believes it, then by any means he would express it with his acts or manners.

Fairness should be accompanied with sacred spirit and high morals. Sacred spirit and high morals are born out of creed. Sacred spirit, high morals and life come together and make up love. It is not possible to live without love. Love is affection. We are all in love with the Sun, without which mankind would not survive.

Each Turkmen boy and girl should be goal-oriented.

They shouldn't be demoralized; pessimism doesn't become Turkmen youth.

A sacred spirit and high morals are holy features. I have further explained these holy features in my lectures. However two of them among these features are of greater importance. These are the country and the people. The young shouldn't be afraid of dying for his country, for his people and for his targets and morals because the country, people, targets and morals are the spiritual wealth of a person which makes up the meaning of life. Besides this, it is a natural outcome not to be afraid of death. It is natural to run to death in order to live. Life is more important than prosperity. Prosperity can never share the equal step with life. Life means to get to know oneself and to prove one's existence to the people around him. Each Turkmen girl and boy should consider prosperity and money little things when compared to power.

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Each Turkmen girl and boy should be ashamed of wasting time without acquiring any results.

Dear daughter, dear son!

In your life, take example of another life! In this charitable work, may my good manners be principle and assistant to you.

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READ, LEARN, KNOW!

Beloved son, dear daughter!

Reason, which has been granted us by God, distinguishes us from all other creatures. A human-being is a human-being thanks to his reasoning. Reason provides people with life unique from other living things. Reason is an influential element on people's lives.

Reason, which makes up the human-being, ripens thanks to science and knowledge. To have a wise mind is to integrate thinking and understanding capacity with the philosophy of life. Reason, which is in fact an abstract element, can be put into practice in real life and changes can be ensured. Science and knowledge should serve for this purpose. Almighty God has equipped the human with reason. Science and knowledge are the products of this reason. Thus, abstract reason has turned into a known entity just like other elements of the concrete world. A human-being aiming to benefit from science

physically has established schools, which are very crucial. Schools are means of sowing the seeds granted by God in the soil and to get yield from it.

Civilization comes into being with the invention of scripture. Human-beings move from a primitive life to a civilized life. Rather than using the already existing products in nature, man starts cultivating new ones. After that, reason and mind begins to take the lead. The purpose of life of the human-being is born by the beast of burden of reason, which is never exhausted, never fed up and daunted.

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The greatest prosperity is reasoning.

The most important value is knowledge.

Because all the creatures at man's disposition are mortal and are oriented towards the bad, since each mortal creature belongs to the world of opportunity. Even though the human-being is a mortal creature as well, he is entitled to eternity and reasoning in people is eternal as well. In any case, just like everything that has an outer existence, the source of reason is also outside the physical world. As the source of such prosperity is not this world, the science is surely the greatest treasure, which is able to transform the reason that is endless, able to produce and change the world we live in from an abstract element into a concrete one.

Knowledge is a treasure of which value never fades.

Mankind always needs knowledge. Therefore people communicated knowledge and science from one generation to the next and thus, they invented schools in order to sustain historical continuity of reason. Therefore it is said that schools are "houses of reason". Schools that are opened so as to transform reason into knowledge and put the knowledge into practice are the most important places of good manners. Education to acquire knowledge is not an ordinary process; certain conditions, rules and regulations should be fulfilled for education. We can call these conditions, rules and regulations manners of school.

After passing seven summers, from the first day on which we take our first step to the door of the school, a new era starts in our life. Like the transition of the man who once upon a time accepted that the source of power and strength is reason, from primitive life to civilized life, each of us starts a new life thanks to school. What is the principle philosophy of this different era? God has created man and surrounded him with time. This is the name of transition of man from the spiritual

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and abstract world into physical world. The main feature of physical existence, the basic factor of surviving is time. Time, as the main rule of physical world, takes all creatures eventually to nonexistence. Reason enables us to take advantage of time, to turn nonexistence into existence, and to ensure existence on nonexistence because it is a benefaction granted by eternal God to mortal human-beings. Each of us is trying to get acquainted with fruits and outcomes of efforts of our previous generations for transforming nonexistence into existence and we are trying to advance them further.

Thus, a human-being improves his capacity to go beyond the time and as a result, he starts walking by the time towards the eternity; he is saved from fortune's wheel and granted with an eternal life. That's why knowledge and science are of great importance to human-beings.

Beloved son, dear daughter!

You should consider school and manners of school values related to the essence and meaning of life. Manners of school are applicable from the time when we take our first step through the door of the school. Schools are the centers of knowledge and rules for being in such a center should absolutely be respected and are definitive.

If good manners don't exist, knowledge wouldn't exist either.

If reason doesn't exist, the human wouldn't exist either.

One doesn't need to search to find a human-being where good manners don't reign! Schools, which are the places of knowledge, have a different power, a different pleasure and spiritual atmosphere. The main good manners ruling this place, are the desire for education, thirst for science and entitlement of personal will to school rules. Schools are holy places like tekkes (small mosques). Therefore you should act in line with the spirit of this holy place from the first day on which you

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take your first step through its door. No matter whether you are a student in secondary education or in higher education, the veil of your face is good manners. You should demonstrate good manners in school, you should act seemly, talk seemly, you should receive education seemly, and demonstrate what you have learned seemly. Education starts with holding a pencil in your hand, writing and reading. Reading education is a very important and meaningful act. Therefore it comprises many meanings both in our language as well as in other languages in the world. By reading, we discover a very different world in the universe where we are living. Thanks to reading we can open the doors of the spiritual and treasured wisdom of our ancestors. That's why education, learning how to read and write is considered reaching the door of heaven. We become man by education. With education and with reading, we demonstrate that human-beings are wise. Thanks to education, a person can set sail to his spiritual and moral world. Therefore the most reliable and perfect way of discovering other worlds is to receive education. I haven't expressed this fact as an ordinary one. The main characteristic of a person is to become a living thing, which is able to influence its surrounding, which is different than its peers, more attractive and capable of obtaining admiration. A human-being is always interested in different worlds and different things; because he has reason. Reason is a being which cannot fit in his bed like an ardent river. Reason is the enthusiasm of the spirit going beyond its limits with fluctuations. In fact, reason flows continuously and then stops. Its speed is a thousand times higher than the velocity of light because light belongs to the physical world and reason belongs to the spiritual world. Bricks make the building, drops make the ocean, soil makes the earth and cells make the body. A human-being can go beyond the limits of time through his reason and go into deeper eternal worlds. Such enlightenment ripens through

education at school. That's why school days are the most beloved and esteemed time-span of our life, are engraved to our memories and recorded in our minds. Education provides us with the opportunity to reason, which is the biggest prosperity. This is unique to human-beings. Reasoning enables us to compare the taste of learning life with other pleasures on earth. Therefore, the great philosophers in our history adopted retirement from the world and lived up to this principle in their individual lives. Retirement from the world is to be alienated from physical pleasures for the sake of the pleasure of thinking. Of course our current daily life requires different principles for living and I am not inviting you to retire from the world. My point here is to take lessons from the devotion of our ancestors to education and science. The best savor, the best pleasure today is education. The savor of learning cannot be replaced by any other savor.

* * * * *

The earth is the school of the Mighty God. The earth is too big to travel, see and taste during a single lifetime. Indeed, the earth is big because it is so complex that it cannot be understood completely during a lifetime. The positive side of the earth is that one lifetime does not suffice to enjoy life completely. Since the invention of paper and pencil, grand philosophers have written volumes of books regarding the meaning of the world and life. However most of them were left in old pages of history and lost. The world is covering distance toward the future.

The world is going towards eternity.

Life is oriented towards perfection.

The human-being is walking towards the future.

Great philosophers want to see the future thanks to volumes of books that have remained with us from history. One of

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them says: "Before a big man comes to earth, his place and purpose is determined by God, whereas other people search their place and purpose by themselves". No matter whether you are a big person or a little person; if you cannot find your place on earth, your life passes with torment.

Beloved son, dear daughter!

Life is granted only once. Love falls to one's share only once.

Every person on earth is face to face with life and the world. There are many ways in life. Most of these ways bring you to happiness.

This is necessary to come into being and to attain your goal.

A man without any goal is like a blank cartridge.

It doesn't matter whether you are rich, poor or a shepherd; if you don't find your place on earth, you cannot take pleasure in living, you cannot reach your target.

Story: God, having created the World, Moon, Sun and Adam, thinks: Where

should the meaning of life be put? Should it be hidden on top of a high mountain or should it be hidden under the sea, or should it be buried under seven layers of earth? In the end, God decides to hide the meaning of life in each person's heart, in each person's inner-realm. This is because the eyes of mankind look outside and watch the essence of life from outside. God hides the meaning of life in the heart of man considering that mankind cannot achieve unless he turns his eyes to his inner realm. Eyes always see the outer world. Disregarding his status, he even sees the faults of our Prophet but unfortunately cannot see his own faults easily. If you succeed in seeing yourself, controlling yourself and knowing yourself, you become a great philosopher, a genius. I would like to establish a Turkmen State on the conscience of the government that we have established as Turkmen people for the first time for eight centuries:

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The basis of Turkmenistan government is conscience;
The emblem is unity and integrity;
The policy is justice;
The flag stands for high morals, hope!
High morals and hope are the shortest way that would bring us to the target.

Story: In ancient times, a gentleman encounters a wise man. The wise man says:
- Young man, wish whatever you want from me, you will absolutely have it.
- "Sir, I have everything, my mother and father left me many goods. If it is possible, show me the world, which God wants us to see. Let me see the life below, upper life, past and future life" answers the young man. The wise man tells him:
- If you would like to know life on earth, learn it from the book, then you would be able to see the summit, the future and the past. And then he disappears.

I got used to reading books when I was a child. My elder brother Niyazmurat was an ideal student at school. He read most of the books at school's library. He taught us reading when we were five years old, because we were free all day long. My mother used to go to work early and come home after sunset. Elder relatives who witnessed the years of war know very well; people used to work fourteen hours a day. Two-fold of today's working time. Thus they gathered force in order to beat the fascists and win the victory against the enemy. When I started my first year at school, the teachers were surprised a lot. I was able to solve the problems that are taught in second class. I heard nothing from my teachers but appreciation. So the library was my second address. I used to find and read interesting books with Niyazmurat. Once we finished a book, we started another one. When I turn and look

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back to my past today, I realize that books saved me from the effects of troubles that I encountered; because the world of books is a very different world. They end with the victory of good people and they narrate a better, more fair and nicer world than the one in

which we are living in. Children who got accustomed to reading starting from very young ages have an active spiritual and mental world. Whom are the book readers like?! They are like a farmer who plows his field night and day and who manures it, plows again, irrigates and as a result, who gets abundant crops out of it. A man who doesn't read books, on the other hand, is like a farmer who does not take care of his field; who can never get good yield out of it even if he expects more and whose field is covered with wild herbs.

During those troublesome days when I was alone, having lost my relatives; books saved me from loneliness in that strange, cold and merciless world. Bored or cheerful times, I read books when I found time. A book is a different world. In this world, no one ever disturbed me as the son of a rich man or orphan. The eyes, heart and mind of a person who reads books are full. I can distinguish people who read books from those who don't read books. If a person, no matter if he has received his diploma, has a job but doesn't read, he cannot be successful in his job, even such people cannot speak with other people either. People who read are made up of honeycombs in a beehive of honeybees. Each honeycomb is full of love and with necessary things that may help one in difficult situations.

Who are the maitre, teacher, friend and comrade of a person who reads? Great philosophers, intellectuals and authors, who have left books as valuable treasures to the world. No matter when and in which century they have lived, no matter which nation they are from, they are your maitre, your precedent and your friend.

In order to live a wealthy and prosperous life, we don't need the mind so much. A person who devotes himself to his

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work and job can maintain a good life. If a person likes agriculture and devotes all his strength and effort to earth work, the earth bears him its fruits. If you look at the examples of past intellectuals and sages, you can see that a person who likes earth work can speak with the earth and a person who likes animals can speak with them. A person who likes a job and who devotes himself to that job never encounters any hardship; however if that person has received an education then the case would of course be different. A farmer would no longer be a simple farmer but become an educated farmer, and a person interested in husbandry would gain knowledge on details of his work. Their life would be illuminated, efficient and would have a different sense. My father, my mother, my relatives, my friends and comrades were books. A reader's heart is full of good intentions, his spirit clears, his thought matures; besides, his spiritual, intellectual, linguistic and emotional wealth increases.

I believe that we can make stairs out of books and we can reach the sky; wings can be made out of books and other worlds can be accessed. Look at previous Sufis; they read all the books of their era in madrasas, tekkes (small mosque) and in their homes. They wrote books as well and then they retired from the world in their special retirement houses and struggled with the "self" in order to get closer to Mighty God. Thus, they became the wisest personalities of our nation.

There are many steps in life:

- On the first step are the people who meet their daily needs and provide for their families, who are only interested in working and living a normal life;

- On the second step are the people who have read a lot, who have talked with famous philosophers and sages and who have devoted their life to understand the secrets of life;

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- On the third step are the people whose reflections have become mature and deeper.

After the third step a person starts discovering the secrets of life and the universe.

Story: In ancient times, a holy dervish used to travel from village to village and town to town during his whole life and advise people, wish good things and finally he got very old. He felt he would soon die and moreover he fell ill. Awaiting his death, the helpless dervish went to the town with great difficulties. He walked through the shopping places first and entered a bookstore. He asked the bookseller how he was. The bookseller complained:

- Market is so flat.

- What's up, aren't the books in the market good?

- No Sir! The books are very good but wealthy people don't buy books, because many of them are illiterate. Those who can read don't have means.

Even though the dervish was very exhausted he set off again; good fellows tried to tell him that it wouldn't be good for him to set off in his condition. Doctors told him:

- Dervish, you would die before your arrival at the next village if you set off in this health. You have a serious illness, don't go anywhere, and stay here!

Dervish:

- "Here there are more sellers than buyers in the market, prices are so high, bookstores don't have any customers; I would prefer dying in an isolated desert and being a bait for jackals" and he continued on his way without any halt.

Dear youngsters!

Try to derive lessons from each story, from each tale. Let the book be your friend and your comrade. The value of life is

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understood thanks to books. Books enlighten and illuminate your life.

Love your beautiful country, beloved patriot cordially!

Those who love this land, this country can be the sons of this patriot.

Only those who exert efforts for this patriot can be Turkmen.

We have awarded wings to this country; you should fly toward the sky! We have introduced the Independent and Eternally Neutral Turkmenistan to the world; from now on, you will introduce yourselves to the world as new generations with free will deserving appreciation from your ancestors!

If your luck goes well, you may be one of the prominent riches of the country, an

owner of large lands or the owner of herds in one year, three years or at most in five years.

However, in order to be a wise person, in order to be a knowledgeable, modern person, you should spend your lifetime by reading, learning and knowing.

In the past, when our ancestors talked about a great sage, they used to say:

"Reading and reading, that sage winged and flew". I wish that you would learn, advance in the field of science and fly.

* * * * *

The human is the child of nature. Changes that take place in the world and in the whole universe are of direct concern to us. Among all improvements and changes in the world and in the universe, our schools and teachers are lasting. Every event that happens in nature is made up of successive phases and components like a chain. The world revolves around itself and this makes one day; the moon rotates around the world and this

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makes one month; the world spins around the sun and this makes one year. There are four seasons in one year and they provide us with the necessary products needed for a life of one year: plants sprout, have leaves, blossom and then they drop their leaves and hibernate. This is what the human-being's life is like. A human-being is born as an infant and passes through the seasons of childhood, youth, adolescence, maturity and elderliness.

The world only revolves around its axis and makes up days and nights since its inception. Look at the Sun, which spreads light around by revolving around itself; it brings us cheer, happiness, cleanliness, pleasure, strength and power in the mornings when it rises. While continuing its own routine, the Sun leaves the veil of night on us at the end of the day in order for us to get rid of fatigue, to relax and to feel relieved.

The universe is expanding constantly in huge momentum. A human-being's mind and reason expands in all directions as well and horizons come after horizons. It is not possible to compare yesterday's momentum with today's. It is not possible to compare today's momentum with the future's either.

A hundred and fifty years ago, it took two weeks for the news of the assassination of President Lincoln of the United States to reach Europe; however, the news of Armstrong's first step on the moon was declared in one and a half seconds.

Evolution and change are the rules of life and the rules of universe.

Don't waste even one minute of your life that is awarded by Almighty God!

Try to make use of benefits of science and technology in your daily life!

The taste of life is hidden in spending the lifetime beneficially.

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To this end:

Read!

Know!
Learn!

* * * * *

Beloved youth!

A human-being is very complex, but has been created very well, perfectly. We don't use our brain for everything; we do things because we are accustomed to them. If we are accustomed, we wake up every day early at the same hour. Even the sleep of a human-being depends on habits. One should not necessarily wind the clock in order to sleep at twelve pm. and wake up at five. He sleeps in time and gets up in time. One big man said: "Don't even drink water at certain periods, it would become a habit." Whatever one's habit is, he is addicted to it. A human-being, at early ages smokes in order to put on frill, to try or by no apparent reason. With his friends, he goes to a bar and drinks. However, mankind's trials and experiments later turn into addiction. He cannot live without drinking every day and he becomes addicted to alcohol and sick.

Good and charitable works also turn into habits; this is of course appreciated. However, habits of smoking, alcohol and drugs make people addicted to this stuff inevitably. I would like to share an important memory of my university years as an example with you.

One day, one of our professors showed us this meaningful scene. It seems very simple at first sight but in fact it is a very important matter.

Our professor put an empty, transparent and big jar on the table.

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Without speaking to his students, the professor started his experiment. First of all he put into the jar the pebbles that were as big as his fist. The jar was full.

Then the professor asked us:

- Ok. Now, do you think that this jar is full?

Students nodded their heads and approved.

Then the professor started to put in other pebbles that were smaller than the first ones. He put in a few handfuls of these pebbles, which meant that the jar hadn't been full before. And then the professor asked us again:

- Now, what do you say, is the jar full?

We again approved that the jar was full.

The professor took some sand from another bucket and started to pour it into the jar. The jar was shaken slightly and the sand was filling up the tiny spaces in it. Two handfuls of sand were put in the jar, which we had thought was full.

The professor addressed to us:

- The jar is full, right?

Then we hesitated to agree.

The professor without asking us for the second time, took some water and started to pour it into the jar. Even if the jar was full, there was of course space in it for water.

The professor put some water in the jar. As a result, the jar was full of water.

The professor repeated his question:

- Yes, is the jar full?

No one said anything.

Professor took a piece of salt and started to put it in the jar slowly. Even though the jar was full, there was space for the salt. The professor put salt in it as the salt dissolved in water. After

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putting a great deal of salt in the jar, professor turned to us and said:

- Yes, the jar is now full, isn't it?

I haven't told you this event for no reason. That jar reminds me of opportunities for people. Opportunities for a person are limitless like with the jar. We think that the jar is full, but we can still put something in it. I consider this jar as an example in all my behaviors. We shouldn't be hasty in making conclusions. We should try to fully understand everything. Every person should try to improve his capacity to learn everything in depth, to have a broader view and to improve himself. I wake up every day at five o'clock. I try to greet each day as a gift from God and try to spend it for suitable purposes. A human-being is granted life only once. Don't waste this life which is unrepeatable with meaningless habits, try to live it well and reasonably. Don't take a shower because you are accustomed to it every day when you get up; but have your shower with awareness and with pleasure. Do physical exercises every day as they are good for a healthy body, you shouldn't do it just because it is your habit. Every day have a breakfast but don't do this just because it is your routine, try to take pleasure from your meals, from life; this pleasure, this delight would be much more different.

Friendship, brotherhood begins with greeting others!

Unfortunately, greeting has turned into a habit, i.e. friendship, humanity has started to be a burden.

Nevertheless, from now on, be sincere, frank when you greet your friends and the people you know, ask them how they are in order to share their troubles. In one week you will surely realize that the people you know are your friends and that your friends are your brothers.

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Story: It was said of a talented master that he was very skilled in building a house with bricks. He used to do all the master works of the house by himself. He could succeed in building a house that would satisfy the owner in two months. One day the master wanted to build a house for himself as well. While he could complete the rough work of others, he could not even build the mud bricks of his house in five months. Briefly, he could complete his house in two years.

His fellows asked:

- You build houses that satisfy us in two months but why did you build yours in two years? The master answered:

- While I was building my house, I plastered each brick by myself and put them together. Therefore I finished my house in two years. You are paying me for my competence, and I finish your houses in two months as expected from a talented master. If you were to pay for the sincerity and affection in my heart, either you would be left with no money, or I would be left with no money.

Life is an invaluable chance, let's not turn it into a burden; let's consider that each moment is an opportunity and let's try to enjoy it. May our life be valuable like a work of art.

* * * * *

Oratory, the science of eloquence is a branch of art that emerged in very ancient times. Oratory and eloquence are the products of a great mind and understanding. Two thousand, two thousand and five hundred years ago, oratory reached its top levels in the old Greek and Roman civilizations. In the
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field of oratory, great schools were opened and special skilled young people were trained in these schools. In ancient Nisa this branch of art advanced further, but manuscripts from that period were burnt unfortunately.

Oratory is a very important branch of art. In old Greek and Roman civilizations, people who proved to be talented in oratory could get important duties. Hundreds of intellectuals such as Socrates, Plato who is named as Eflatun in the Islamic world, Aristotle, Seneca, Cicero achieved in being acknowledged by the people thanks to their skills.

Turkmen sultans and Khans attached great importance to oratory. Far-sighted and sedate people could succeed in preventing big wars and in saving those under the penalty of death.

Starting from the time of Oguz Khan, generations of Khans and Sultans on the Oguz throne received education in schools for years. Oratory was one of the major courses taught in schools. During the rule of Gazna, Seljuk and Harzimshah; madrasas and schools, attended by the princes and sons of elite families became centers of science in the country.

At these centers, the future Sultans, viziers, commanders and the young people who were going to be ambassadors were educated. There, learning at least one foreign language is compulsory. Emperors, Sultans and Khans sheltered hundreds of scientists, poets, astronomers, astrologers, and doctors at their palaces. Every week, conversations among scientists, and poetry contests among poets, were organized. Paying visits to the dergahs of the philosophers and the dervishes who wandered village-by-village, city-by-city, and conversing with them became the custom of Turkmen Sultans. Apart from these, there were humorists and clowns to entertain the palace people.

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Our ancestor Makhtumkuli emphasizes that, in the history of the Turkmen, Shah Abbas had no equal in the subject of rhetoric.

Dear Turkmen People!

In this book that I have composed, I never talked uselessly. I want you to be successful in the areas of rhetoric and humor.

Rhetoric must be valued on the government level. In our spiritual and golden society the discipline of rhetoric should take its place among our spiritual values. We should have the custom of organizing ceremonies and evenings among young people at schools, universities, offices, entertainment places, and civilization houses.

Rhetoric is the essence of moral highness.

I see closeness to the Turkmen soul in Zen teaching. I particularly value the symbols used in Zen teaching. Let me tell you a piece from the Japanese Zen teaching.

In one of the distant villages of Japan lived two brothers. They were priests at the Zen temple. According to the principle of the Zen temple, the monks who roam around the world could go to the temples to eat, drink, and rest. But, in order to earn that right, the monks have to make discussions with the temple's priest about the subject of Zen. The monk who succeeds in the discussion has to be served by the priests the way he desires.

The elder of the priest brothers was very educated and clever, whereas the younger one was a stupid and a spendthrift person. In addition, one of his eyes was blind.

One day, a monk arrived their temple.

The elder one ordered his younger brother:

- Go near the monk who has just arrived. Tell him that you would like to make a discussion without talking.

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- The young priest went near the guest. The monk and the priest began their silent discussion. Then the elder brother noticed that the monk picked up his belongings and left the temple. The elder brother stopped him, and talked to him. The monk said:

- You have an exceptional brother. He has defeated me in the discussion

The elder brother asked:

- Tell me, what sort of a discussion has occurred between you?

The monk started talking:

- I declared that Buddha is one, and I confessed him by showing my finger. Your brother showed me his two fingers and he opposed me, and said there is Buddha's and his orders above. I developed this idea of your brother. By keeping in mind Buddha, his orders, and the believers in Buddha, and the masters who live in nature according to his orders, I showed my three fingers. He concludes the discussion by showing his fist. I admired this thought. By showing his finger, he shows that everything in the world, every living creature is in harmony. He said a conscious being has created everything. I have accepted my defeat, and I am leaving.

The monk left. Then the elder brother went to his brother.

-Where has that stupid monk gone?! asked the younger brother.

-You have defeated him!

-No, he defeated me. That's why I want to intimidate him.

-Tell me what has happened.

-When he saw me, he told me that one of my eyes is blind, said the younger brother. By showing his finger, he told me that I have only one eye. I did not want to be impolite since he was a stranger, so I showed my two fingers.

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By showing my two fingers, I told him that he had two eyes, and I told him with dignity that he had no physical defect. That foolish monk did not understand the courtesy that was offered to him. By showing his three fingers to me, he said, "with your brother's eyes, your eyes will make three." Isn't this too much? He deserved punishment. I could not bear that, and showed my fist. When he saw the fist he realized that he was going to be beaten, so he left. I assumed that he came to see you to complain. Did he complain?

The elder priest said nothing good or bad.

Dear son!

Dear daughter!

There are lies against truth, hate against love, prohibited against legitimate, and badness against goodness. There are two sides of the ocean of life. On one side, there is hell; on the other, there is heaven. Would you like to go to heaven by obeying the rules of the Almighty God, or would you like to go to hell by following the vile Satan? This choice is left to each individual's own will.

Starting with the ancient times, our predecessors have chosen the best and the most correct way to teach their sons to be virtuous and to educate them. Our ancestors believed with all their hearts that the Word is God's sign. They accepted the Word as honor. They preferred to die instead of to lie. Secondly, our ancestors believed that the souls of our ancestors' fathers can see and feel. Also in these days our ancestors say: "Say! God sees! Is it possible to own another man's property?" or "God hears, can I lie without being ashamed of my beard?" Our ancestors believed with all their hearts that God is Hakk, and the souls of their fathers are their comrades. That it is why lying is worse than death for them.

I have searched the archives a lot about the practices of the oppressive regimes of the thirties. Even at the times when

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they knew that they were slandered, the innocent, miserable people took refuge in God, and did not give answers to the questions except using the words "yes or no." There were a lot people that were killed during NKVD's (the judicial commission of the Ministry of Interior) interrogations since they could not have lied to say yes to questions like "You have attempted to destroy the Soviet government," "Were you among the ones who have destroyed the kolkhoz's depot?" "Have you tried to poison the kolkhoz president?" of the three members of the NKVD committee.

God is the friend of the honest person.

God sees and watches everything.

God even knows what you feel inside you.

Our hearts, our conscience, our faith are God's watching places.

If you steal because you think that nobody sees you, it means you are nothing because you see yourself stealing.

If you lie by saying that "Come on, never mind, nobody will notice," you are nothing because you yourself know that you are lying.

Dear son, dear daughter!

Our ancestors uttered, "Cling to the good work."

Clinging does not only mean doing in haste, the real issue is not finishing the work quickly, but also doing it well. When you start doing each good work, try to make it good. Like the man who is in love with a beautiful girl and who sees nothing, devote yourself to science, learn it in detail. Pull the thing that you want to pull with its root. Superficiality, never minding, doing a thing without giving importance to the things done in science and in every business are the characteristics that do not suit the Turkmen people.

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A book is the solid form of human thinking. We cannot give the importance to books that they deserve since our eyes have become acquainted with them. But let me remind you that human-beings have suffered for long years because they could not discover the way to materialize their own wealth by abstract reasoning. In the end, humankind has found the book, the sacred object. By fitting it between two folds, the book has put in our hands the intellect of humankind, which could not be fitted in the world. Can there be a more precious gift for the person who understands? When compared to a book, pearls, coral, gold, and silver are nothing because none of them are the things that humankind has produced on his own, whereas the book is the manifestation of intellect. It is the confession of man by himself. Because of this, only man knows the power of the book. The material values that humankind has discovered - all the technological developments, inventions - they all are the products of the intellect. The real science is the science which can be transferred to life and which is beneficial.

No one can live with the intellect of another. One has to be conscious in order to live in the world. The teacher can teach a lot of things like how to talk, or how to behave in the society. He can talk a lot about these issues. But unexpected things happen in life. In these conditions, where are you going to find the teacher? The person will be known as a result of his relationship with other people. The words that he utters reveal his worth. Again, about this issue, the Japanese Zen teaching can be given as an example. For instance:

-There were two temples. There was no communication between the priests of these two temples. They regarded each other as enemies. The priests were recommending their community not be involved with the priests of the other temple. Every priest has a young servant. The priests of the

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temple were recommending the same thing to these young servants.

- Never talk to the young servants of that temple, they are very dangerous people.

But a young person is a young person. The more you tell him not to do a thing, the more he becomes eager to do it. Once, the young servants of the two temples came across each other. The young servant of the first temple asked the young servant of the second temple:

- Where are you going?

The servant of the second temple was walking by memorizing the Zen teaching that was taught at the temple. That was why he responded to the servant of the first temple according to the principle of Zen teaching:

- I will go wherever the wind takes me.

The servant of the first temple got angry at this word. He thought, "This man is having fun with me." As time passed, he became angrier. He remembered his master's words, and he regretted talking to the other servant.

The young servant went to his master. He told him that the servant of the second temple had replied his question "where are you going?" by saying "I will go wherever the wind takes me."

- Forgive me, my master. You were right. They are dangerous people. I knew that the servant was going to the market to buy fruit and vegetables, but I just wanted to talk to him. I am sorry since I am defeated by his words, my master. I am the one who wants to defeat him.

- The master realized from the words of his servant that the servant of the second temple replied according to Zen teaching, and taught his servant to defeat the servant of the second temple by using words.

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- Tomorrow you will go again to the place where you have met the servant of the second temple. If he replies to you in the way he replied to you yesterday, retaliate according to Zen teaching. Ask him: "What will you do if you do not have your foot?" Because a soul does not possess a body it will go wherever the wind takes it.

The following day, the young man went to the same place with the joy of the belief that he was going to beat his adversary by asking questions from the Zen teaching.

The servant of the second temple came, and the other asked:

- Where are you going?

- I am going to the market to buy fruit and vegetables.

So, what are you going to do in this condition? The things that the young man had learned from his master did not help him.

In life, your desires and your expectations do not always happen. You must be quick to respond. That is where the beauty of life is.

Dear son, dear daughter!

There are two virtues at school. One is the teacher's virtue; the other is the student's virtue. When the teacher obeys the rules of the virtues of teachers, he becomes a real teacher. It is said, "it is easy to be a scientist, it is difficult to be a man." Undoubtedly,

to be a scientist is not easy. Because one has to be a man before becoming a scientist. You have to be a man before becoming a scientist. You will only become a person who knows too much. The condition of becoming a scientist is being a man, and the condition of science is virtue. The teacher has to be a scientist. The scientist is the person who finds his own way in education and science.

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There are two parts of this way. The part before becoming scientist, and the part after becoming scientist.

In the first part, man owns the science of variations.

In the second one, he produces new opinions because science is not only the accumulation of knowledge and memorized realities, it is the totality of the concepts that open the person's eyes. Science is not quantity, but quality. It provides a new quality to the human character.

Not every person who reads can be a scientist.

The one who knows a lot is not a scientist.

The scientist needs his heart as well as his intelligence. The heart, transforms the intelligence from being abstract to being solid. The real scientist is the person who is born for science. Science is his country, and the other things are the things that are beyond the boundaries of that country. But there is no indestructible wall between them. The scientist is the person who transforms his science into a light that will illuminate the world.

It would not be proper for a real teacher, or a scientist to hide in his house. The best scientist is the scientist who gives his science to other people's service. The scientist who cannot teach is the man of greediness of intelligence and jealousy of opinion. Science is such a treasure that it becomes more valuable when you give it to other people. Science is such a treasure that you can give it to other people and also benefit from it yourself. The more science you give to other people, the more concrete it becomes in your mind. The person who knows this truth is the real scientist that is why he never hesitates to share the things he knows with other people.

At school, the rules of student virtues should be obeyed. The only thing that a student must think about has to be science and books. The intelligence of science loves powerful

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minds, the humble, the well intentioned, and the enthusiastic. The aim of the student is not to learn by heart and to repeat, it should be to learn to think. To learn by heart means to be pleasant with what the teacher knows.

To learn by heart is to be content with the few pieces of gold that the teacher gives. To learn to think, is to earn the key of the treasure that is full of countless pieces of gold. So, what is science? Science is not the knowledge that is learned by heart. Throughout our lives, we read every kind of book and learn a lot of knowledge. But can we preserve all of it in our minds? Of course not. The real science is the knowledge that is preserved in our minds for our entire lives. The others are lost with the wind. The

preserved knowledge is our own property, our own wealth; it becomes a part of us by settling in our minds and hearts. It is an object used for life, and it shows us the way.

About this subject there is a story about His Holiness, Naghsibendi.

A man approached Bahiddin Naksibendi and said:

-I traveled the seven seas. From one master to another, I learned everything, and passed the major distances in the religious order. The things that I have learned provided me a boundless joy. There is no other person like me because I have been to more different places than everyone else. I have taken lessons from numerous masters. I have heard your mastery in every corner around the world. And now I want to be your follower.

Naksibendi asked some questions to detect whether he traveled the seven seas, and to understand what he had learned from numerous masters. Then he asked his servants to prepare a superb meal. The person who had gone there to be his follower, appreciated this offer of Naksibendi.

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First came the rice. The master said: "Eat, eat," the man ate a lot and became full. The candidate continued to eat since he thought that it would not be proper to stop eating while the master was telling him to eat. Then came the fruit, then every kind of desert, and after that, again the rice. The candidate was full because of these never-ending offers, but he continued to eat since he thought that it would not be proper to stop eating because he saw that his eating made Naksibendi pleasant.

It is the duty of the follower to please the master.

The young man ate too much. It was obvious that he had eaten too much from his every move. He began to feel bad, and he put his head on the pillow. Bahiddin Naksibendi said to the young man:

- You don't feel fine, I guess.

- My stomach suffers while digesting the food.

- Right. Hey, young man, your situation resembles the one in the religious order.

You have learned a lot from numerous masters, but you could not apply to your life all the things you have learned, you could not digest them. What a pity, you could not take all the things you have learned. The reason why I have let you eat on your own was to understand who you are. I accept you as my follower, but my first condition is that you act according to the things you have learned. You have every kind of knowledge in your mind; it cannot accept any other knowledge. The young man considers that the master was right.

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EVERYONE HIS OWN GARDENER

My dear Turkmen nation!

We all have been created by the Almighty God, we are still undiscovered treasures. The Great God has created each of us as a treasure, but we are a treasure that is

still not discovered completely. The key for the treasure is inside us. Each of us can open this treasure, which was freely given to us with the only keys - with zeal and by struggling. Our lives will fade away from the memories like an unnoticed hidden treasure, unless human-beings work.

Work is a person's self-representation. The living witness that shows a man is alive is his work and his toil. Work helps the man to reach maturity, and the life to reach beauty. Humankind is the most perfect creature in the universe.

There are features of flawlessness. Firstly, the most perfect creature that God has created is the man. This is the first half of flawlessness. Here the Creator's will, power and science reveal themselves. The second half that completes flawlessness is hidden in man. It is what makes the man use his all senses in the most profitable way. What lies behind this is God's power and His divine dispensation. God has commenced; being perfect is left to him and his will. Because of this, work is a manifestation of God's will by human command.

All thinkers state that toil is the visible form of love.

There are three types of love:

Love of lust,

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Love of heart,

Love of toil,

Love of lust provides the continuity of the race and generations of all living things.

Love of heart provides the continuity of the soul, and its result is a good character.

Toil is material love, the materialization of love.

Toil can be considered as love from two perspectives; it gives results and products like the other forms of love. In conclusion, the value that we define is one of the most prominent values in human life and the world. Only the life with consequences can have a meaning. If there is no consequence, life is void. The consequence of toil is the level of welfare and the beauty of life. Nature, with the season of autumn, produces a new period of time. The time that is created there completes the development in a certain period of time. Life without a harvest, and work without a result are meaningless and bad. Value is born from the result, the product and the profit. If these were not present, man would quit this world and his life like he would give up his wish for living. Value is limited within eternity. For the continuity of life, time has to be eternal. If time stops, life comes to an end. Also, this continuity of time, which is accumulated in a certain period, yields result and profit. Toil makes life visibly more beautiful. Humankind has passed certain distances because of the consequences of his toil. Man's love for toil is the same with his wish for happiness. Love makes man happy and allows him to feel this happiness thoroughly. This happiness is a mixture of joys which belong to the heart. Toil gives man a boundless and unique spiritual joy. As well as protecting man's health, toil makes the man spiritually happy. With toil human life is saved from meaninglessness, aimlessness, begging, and depression.

Only the working man enjoys life because work is the key to happiness. Happiness is not given by other people, it is earned. Happiness is not a value that man takes from outside, it is a value created and developed by the individual.

Toil is life's fidelity. Toil is life's blessing.

Toil gives man the opportunity to be himself. For every human-being a child is precious, but the value of his own child is more so. Similar to this, the value of the wealth that the man earns himself is more precious than wealth he did not work for.

Toil develops the intelligence, it polishes the mind.

Every individual has a certain amount of intelligence. In fact humankind is the greatest intelligence and mind of the universe. In order to polish this mind, one must study, work hard and think. Working is not only for earning someone's living. In reality, a good life is related to the sustenance that God gives. The meaning of toil is different because toil is the source of happiness. To be happy financial opportunity is needed, but it is not adequate. Financial opportunity is one of the conditions of happiness. God gives financial opportunities, but He does not give a prepared happiness. Man has to deserve happiness by his own effort. This means that happiness arises from man's own hand, and with his own desire.

When man falls in love he reveals the power of love in him, this hidden energy gains freedom. Then he reaches happiness. Happiness means to be independent and free. So it is with toil. It is to make your effort, intelligence, and success active. It is to be happy by enjoying like a lover. That is why nothing will take the place of happiness that is gained by toil. To be loved makes a man happy, to love increases happiness two times. Wealth that is earned without toiling is good, but toiling and seeing its results is the ultimate happiness. Peace and welfare can be reached through toil.

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Peace is above material sustenance, pleasures, and spiritual joys. Peace is to see the fruit of life. Thus toil adds peace to life - it is the guarantee of happiness.

Remember the blossoming of a rosebud. When you have that kind of a chance, you enjoy it spiritually; your eyes sense the pleasure. With the rose your heart also blossoms. Thus have you ever thought about this reality? At moments like this not only your heart, but even the rose becomes happy. Our hearts become happy because of this beauty, and the rose becomes happy because of the toil that is used to materialize this beauty.

Similar to the blossoming rosebud, humankind blooms his intelligence and being by his toil. That is why toil makes life beautiful as it makes mankind.

My dear Turkmen people!

Do not stay away; do not be deprived of toil which is a benevolence of God! Without toil they will not be production, the wealth that is earned without an effort is worthless. The wealth given as a donor does not have any value for man. This type of wealth is like a beautiful but artificial flower. The end of pleasure and enjoyment is pain

and torture, whereas peace is an endless spiritual wealth. God has created man free, but made him dependent on his being about certain issues. The meaning of freedom consists of the fact that both happiness and wickedness are the consequences of your own will. Toil is also a source of happiness that is connected to the will. Thus if you want to be completely happy, you must get accustomed to working from your youth. Learn to work, to labor, to see their results, to enjoy life at an early age. Happiness is the peak, but you cannot reach the peak instantly. You can reach the peak gradually. The complex things, the inks start from their simple forms. When you are an infant, learn even the easiest things.

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What is the thing we call simple? Achieving to do a simple thing gives it a value. Everything that man accomplishes appears to him as simple. But this leads him to reach higher goals. Mankind ascends continuously in time. Remember your childhood. A child cannot give up playing. But for the child playing is not only playing, it means also to toil. Because, similar to the grown-up people who mature by working, a child grows up by playing. For a child, keeping his clothes clean is a toil because, in this way, he gets accustomed to doing things on his own. Learning to read and write is also a big task for a child. By reading and writing, a child learns to use his conscience and his thoughts.

Toil is an instrument to grow up. Man ascends to flawlessness by working just like he ascends from one step to another while climbing the stairs. Human growth has two forms: physical growing and spiritual growing. The first one is an outcome of nature, the second one continues with the maturity of the soul. The second depends on man's will with other factors. Thus man has to aim flawlessness in a conscious and logical manner. This type of an orientation is established in childhood. Parents should teach the value of working and toiling to their children. Learning not to give up and to be persistent begins in childhood. A man obeys the things that he has got accustomed to during his childhood. Sloth and giving up work gives temporary pleasure. Therefore it is natural for the child to like these kinds of pleasure. Though how can a child possibly know that laziness and idleness are temporary joys? Thus it is the duty of parents to protect their children from these kinds of wrongs. When you get used to a difficulty, it has no danger. If a child gets used to working, if he gets accustomed to working, toil becomes his character, and it enriches his character. As a result, it will not be hard for him to overcome difficulties. Man takes his parents as an example. If his father is hard-working, and his mother is industrious, the

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child begins to work. The things that he sees are always good. A man has to teach his child to do the easiest tasks, and to work with simple tools until he becomes two years old. Turkmen people say "the father's profession is proper for the son." It would be proper to teach the children in villages and cities the professions that are convenient to the regions they live in. In villages, agricultural professions and in cities professions about intelligence and arts are valid. In addition, people's special talents should be kept in mind

when choosing a profession. Farming, cattle raising, teaching, civil service, etc.-every profession has its own secrets and mysteries. But in all professions the secret of success is the same; dedication to your job and loving your profession.

Dear son, dear daughter! When you are young, get used to difficulties and working.

Since youth becomes after childhood, and toil after playing, it would be difficult to get accustomed to working. Being successful in life can be achieved by being successful in business; and being ready for life can be achieved by being ready for business.

Therefore, if you want to live successfully, strive to work! You need to be enthusiastic and you have to love your profession to be successful in your job. Find the job that you love with all your heart! If you do not enjoy the thing that you are doing, life will be meaningless and dull! Look for a job which is suitable for your intelligence and talent!

Do not run away from your job, do not whine; go for your job!

To do the job that you do not want and you cannot accomplish is a burden for other people. Not only you suffer; you will be a trouble for the others. You will make your job useless; you will lose your spirits! Thus a person should not only choose the boy or the girl that he is or she is going to be

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happy with, before that, he or she has to find the job, the profession that he or she is going to be successful at. Do not hurt yourself by starting to do the job that you are not going to achieve, show your seriousness in the job that you will accomplish!

Love your job! Then you will be happy. If you do your job, your house will be beautiful, you will be beneficial to your people, and your profession will be valuable.

Happiness is gained by working. Zeal is hard work's comrade. Toil and zeal create miracles. I want to tell you a story about Michelangelo. The famous master was walking in the market. He called the marble-cutter. There he saw a big piece of marble. He walked around the marble and stared at it for a long time. The master asked its price.

- If you want this, you can take it for free! I do not think that it will be useful for you. It has been lying here for twelve years. You are the first to show an interest in it. If you think that you can use it, please, take it.

The master took the stone and worked on it for a year. In a year, the experienced sculptor made a famous magnificent statue from the stone. He depicted Virgin Mari with the pretty baby Jesus in her arms. The master went to the market to show the marble-cutter how a beautiful statue could be made from that stone. The marble-cutter could not believe his eyes when he saw the statue:

- Where did you buy this beautiful statue?

- This is the marble that you gave me for free, the stone which you said that you could not sell for twelve years.

- How did you get the idea to create a wonderful work of art from that dull and worthless stone?

Michelangelo replied:

- I did not consider it at that moment. I had the intention to make a gigantic statue like this. When I came to the market, the idea came to my mind. I was wandering under its effect. I looked at the stone that was waiting for twelve years. I would not like to exaggerate, but I thought that I saw Jesus Christ in the stone. It was as if he was saying: "I am in this stone. Save me." I listened to my heart. I felt that I was not deceived. I cut the useless parts from the stone that I took from you, and saved Jesus Christ and Virgin Mari.

By telling this event, I aimed to tell you that you should listen to your heart and get accustomed to it. Our heart is the most reliable advisor in our lives. The heart does not betray. We push ourselves into difficult conditions by following it because of our desires.

Why have we chosen the way of our ancestors, developed it according to the conditions of the times, and declared it as the sacred way of our people and state? Because our ancestors' way is a sacred way of the accumulation of experience, it is the way that completes the Turkmen nation's customs and traditions, its nature and character, its soul and conscience!

What is the essence of this way?

Belief, purity, security, trust, respect, love, fraternity, friendship and the union of blood.

Our ancestors' belief was strong. They trusted their elders, the important people in the society and the leaders.

They trusted their homeland, people, and their country.

They trusted their land.

Our sacred land is our endless treasure.

They believed that their children would have had the chance to live on these lands prosperously and freely after they provided the order, peace, security, friendship and fraternity.

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They accepted this holy land as God's gift and an opulent treasure. Our ancestors believed in their power and zeal.

Our ancestors first believed in God, then in man himself.

They believed that the souls of their deceased ancestors were alive.

Our ancestors saw various matters of life as treasure.

Our ancestors accepted seven things as treasure.

A Turkmen's job and life are directly related to these seven things.

So, what are these seven treasures of Turkmen? To me, the seven treasures of Turkmen are as follows:

(1) Land: It is the first among the seven treasures of Turkmen. Perhaps, we practiced the justice that the world has never seen. We gave thousands of hectares of

Turkmen land to the real farmers for free. Land gives the equivalent of the work done by the worker and laborer generously, gives the farmer abundance and welfare. The farmer who has a land to sow will not suffer. We have a fertile land. These lands return one seed in a thousand, or two thousand. We have lands on which we make two or three harvests a year. If we cannot increase the production rates of cotton, wheat, rice, fruit and vegetables, we would be disrespectful to this land. Five thousand years ago, our ancestors sowed wheat and produced cotton on these lands. Today it is known by the experts that the land of white wheat is anew.

We receive a good production from the two million hectares of land that we use. In the future, we will have a ten times greater farming land; we have vast and untouched barren lands.

(2) The second treasure: Horse breeding

The Turkmen has seen as the horses that he raised as the symbol of sovereignty, freedom, development, life and

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Homeland. Our people respect the horse breeders a lot. The most important vizier of the Turkmen emperors and Sultans was the mehter leader. Mehter was responsible for the entire country's war-horses, full-blood horses, and horse herds. Turkmen people were the first to systematize the taming of horses by domesticating them. During the years that I lived in Kıpçak I used to go to the ranch with the children of the village to water, to let walk, and to wash the tamed horses. I really got used to the horses, so I could see the love in their eyes. I could see the love in the eyes of the racehorses when I caressed their heads and smiled with all my heart. I do not know another loyal animal except horses and dogs. When I brought a horse to the river, I used to fly like Gorogly. The Bedouin horse used to give its legendary wings to me. We could communicate with the Bedouin horses without talking; there was not even the need for a language. When I finished my works in the evening, the horse that I used to water would neigh, and start to jump. Could there be a greater happiness than this for a person whose heart was broken like mine? I was finding the love and caring in horses which I could have not found in human-beings. When I managed to finish reading the legend of "Gorogly," I understood him, I understood the Turkmen. Now I believe that the legend of "Gorogly" is not only about Gorogly, at the same time it is about the white horse of the Turkmen.

Dear young people!

Read the legend of "Gorogly" over and over, and then you could become a patriot, a brave man like him. You will understand the greatness of the Turkmen nation after reading this legend. When I had no owner, I became winged with the horse, and the legend of "Gorogly" helped me to be hopeful about my future. We have not chosen the horse by chance as a symbol of the fifth period, the new period of Turkmen history.

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In this period, our souls have to be really beautiful, fast, like our horses, high spirited and full of love like our horses.

(3) The third treasure: Carpet weaving.

Like the horse, the carpet is also sacred for Turkmen. Thousands of years of our history, conscience, culture, and the beauty of our hearts have been ornamented to our carpets. The Turkmen carpet is the choice of the most respectful palaces, museums, and the wealthy people of the world.

The Turkmen carpet has always had a prestigious, rich, and prosperous life. Is there a Turkmen family, which is not involved with carpet weaving? Our people who realize the value of the third treasure, who accept carpet weaving as sacred, have always lived prosperously because the carpet has always been valuable.

(4) The fourth treasure: Cattle breeding.

Our people believe that a shepherd who treats his animals well and does not beat them will meet His Holiness, Hızır by the end of twenty years. If you can love a sheep and take care of it for twenty years, even if you do not meet Hızır, you will gain a considerable wealth because a sheep's every part is valuable. Its meat is medicine. Its wool never loses its value because our people use sheep's wool in weaving, and use its skin to make shoes. In short, even sheep's excrements are not wasted, and are used as dung to make the land fertile, and to have more products. During the soviet period, our people were introduced to the entire world as nomads because nomadic people do not know reading and writing, and they do not have spaces, land, or vineyards. By saying, "Czar's Russia has come to take the nomads to the level of world civilization," the invaders aimed to purify their politics. Turkmen have never been a nomadic people. Can the nation who made global art with the Turkmen carpet, the most perfect carpet of the world, be nomadic?! Can the nation which has established more than seventy states in 330

history be nomadic?! Turkmen has always been one of the important nations in the consummation of fruit and vegetables. Turkmen people are tall and athletic, and they are good warriors since they consume a lot of fruit and vegetables. Milk, yogurt, airan are the foodstuff that the Turkmen likes and values.

Our people have known for a long period of time that the drinks made of camel's milk are medicine.

Story: When Lokman Hekim was on his deathbed, the prominent people said:

- Hekim, you were a great doctor who found remedies for thousands of diseases.

Now what are we going to do without you?

Lokman Hekim replied:

- There is no better doctor than the camel! Feed camel for its milk. Make clothes and socks from its wool, then no disease will manage to approach you.

In Turkmen land, where there is less water than Black Sand, the camel has a special place. Every day camels walk for kilometers, eat the healing herbs of the desert, and provide dairy products that are beneficial to our people's health. Everyone knows that there are people who have become very rich by feeding camels.

Since the earliest times, Turkmen have benefited from the camel.

The scientist who has found camel bones at Namazga-Hill discovered that camels

were present within the boundaries of Turkmenistan, and they were used as transportation vehicles, and animals for working.

Turkmen has traveled the tough roads of the Silk Road with camel caravans.

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The Turkmen has carried his load with camels. There is a saying about the strength and power of the Turkmen camels: "If there is a male camel in the caravan, the load will stay on the ground."

The Turkmen said: "To carry the palanquin, a white female camel is needed." The bride sat on the palanquin like sitting on a throne.

The Turkmen saw camels as property.

Lokman Hekim's words about camels are not rumors, they are the truth. It is known that camels have an important place in medicine.

(5) The fifth treasure: Poultry

Today poultry raising has become the fastest growing sector in our country. In towns and villages, thousands of hens, turkeys, ducks, geese, and even ostrich are bred, and production in this area increases day by day. Some produce chicks by artificial methods since it is an easy way, some others let the chickens incubate because the chickens which are bred in this way endure diseases, and their meat is delicious. The number people who nourish turkeys in pastures are not few in number.

In this sector, there are poultries with modern hencoops that are comparable to the ones in European countries in addition to the thousands of poulterers.

(6) The sixth treasure: Books.

The Turkmen's treasure of science is his eternal treasure. No one can steal this treasure. This treasure does not become worn-out, or lose its value. This treasure is always its owner's protector and guardian. This treasure is an inexhaustible treasure which makes its owner both wealthy and happy. The Turkmen nation has given a great importance to science and education since the reign of Oguz Khan. Oguz Khan endeavored immensely to make each Oguz educated and

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rational. He recommended that every citizen learn not one but seven languages. The Turkmen people have kept Oguz Khan's "A man who has a strong science defeats the man who has a strong wrist" saying in their hearts for thousands of years, and adapted it to their lives. This saying has a great place and stake in Turkmen's remaining Turkmen, and in being saved from perils for hundreds of years. In the schools that were established by Oguz Khan and which educated young rulers various foreign languages were as well as leadership and war tactics. Education in different branches of science was given. The Turkmen nation has placed great importance on our ancestors' advice, and always lived according to them. The Turkmen people who founded more than seventy states in history have lived with their own philosophers and thinkers, not with other people's ideas. Turkmen people have endeavored to comprehend even the religion of Islam by reading the poems of Makhtumkuli. The Karahanli people made use of Yusuf Hashacib of

Balasagun's "Kutadgu Bilig", the Seljuks of Nyzam'ul Mulk's Siyasetname, the Salurs of Sheik Seref Hodja's Muinu'i-Murit, and the Akkoyunlu (White Sheep) people of Long Hasan's Kanunname as handbooks. The Turkmen nation has always appreciated the value of science, and the book's worth and importance.

It is said that Makhtumkuli exchanged his book for a camel, Ersari Baba (13th -14th centuries) was given forty camels for his book and he always personally cared for the education of the people.

The Turkmen nation's struggle for education has been protected in our national heritage. You will recognize how deep, how intellectual, and how high-spirited is the spiritual world of the Turkmen people when you encounter our literary heritage closely.

(7) The seventh treasure: Water.

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The Almighty God creates the essence when He wants to create the universe. From the essence He creates water, from water He creates the universe, and from the universe He creates the world. When God creates the primal sea, water recognizes His grace. Thus, water runs continuously by adding the color of the sky to its color, and by saying "I wish I would see Hakk's face again." In the legend of "Gorkut ata," the miracle of water is described like this:

"In front of the cauldron, water came out"; he called out to the water by saying: "Water has seen Hakk's face, I should communicate with water."

Our legends refer to situations like sending someone's compliments with water, and asking someone's beloved one to water.

The belief that water is a miracle is still common among the people. In some places they say, "One should not go to take water before the right time." If someone goes, he will greet water by saying "Esselamü aleyküm, mother water."

Our ancestors who observed that a fierce thunder is soothed with rainfall, distinguished water as a great power. When a cyclone emerges, nomads spill water into its direction by saying, "Go away trouble, stand aside trouble." This is a manifestation of beliefs about water.

The presence of the sayings among the people such as Mir Haydar is the master of wind, Burkut is the master of rain, Baba Dayhan is the master of crops, Oraz is the master of fire, Veyis Baba (Veysel Karani) is the master of camels, David is the master of iron, and Moses is the master of cattle inform us that Turkmen people have some certain beliefs. There were times when our ancestors portrayed God as a woman, and worshipped her. The tradition of comparing God with the beautiful beloved one is based on these beliefs. The image of Zoroaster, Zoroastrianism's - the religion of the majority of the

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Turkmen nation before Islam - prophet, falls on an irradiant thing when he drinks water and goes to Murgap River during the spring festival. It is called "Vahu MaKhan" (good intention). Thus, fire was accepted as the symbol of goodness. That day has been celebrated as Nevroz. In those days, people used to worship the Sun in the skies, and fire,

which they saw as a part of the Sun, on the earth.

When there was lightning, they thought that God was angry with them. Therefore, beliefs like saluting the Sun, rubbing hands on their faces when they saw the Moon, burning straw in festivals and when a bride comes, burning incense sticks in some months, jumping over the fire, putting flames around a sick person, drinking from a breathed water on straw, accepting water as God and sacred have taken their places among Turkmen traditions. The beliefs about water and rain involving Tuytekin, Gaytarmis Ata, Garri Mama who hit his cup made of leather for rain are beliefs that belong to the period of fire-worshipping. Makhtumkuli's poem named "Let the rain fall, my Sultan," was inspired by the tradition to beg for rain from the sky god in the fire-worshipping period.

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Dear young people!

These seven treasures of our nation are the values which open the gates of our people's spiritual world and make them comprehensible. The interest of our people in these values and their inner world make them different from other nations.

Of course every nation has its own national peculiarities and values. A society which protects, respects and admires its nationality always lives in unity. We must protect our national heritage, and transfer our national values to our children and the coming generations just like our ancestors have done.

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Our people search, research, and find out. How can we be very rich? How can we be a wealthy family? The one who searches will discover. There are a lot of cows, camels and horses in front of every house. There are hens, turkeys, and rabbits in front of every house that will be adequate to feed their owners.

Farmers and cattle raisers are exempt from every tax. DayKhan Banks (Agriculture Banks) offer credits to the men of initiative, land owners, and cattle raisers on proper conditions. What else is needed to become rich? We must only free ourselves from the Soviet period's approach. Each family and each house in the state's structure is a tiny state.

The rulers of every state must think and consider making their families wealthy. You should not wait for orders from above.

Some people are capable of achieving this as if they got accustomed to it during their childhood. These people are capable and talented from their birth.

In general, people are determined to work because, during the million years of his life, mankind has become purified and has reached a certain level as a consequence of his labor and hard work. In the Soviet regime everything belonged to the state. Average amounts, which would not let you die but also which did not respect your work and effort, were paid to you. The person who brought water and who broke the pot were considered equal. You continued to be paid whether you worked or not. In the end, the

people lost their desire to work. As a matter of fact, it was clear that this was going to happen because the trouble that you suffer becomes meaningless when another person takes the profit of the work done. In the 1960s, the people who were working at the kolhoz were not paid monthly; they were only paid for the days that they worked. In the end of each year, they got their small allocations from a share of

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the annual production in proportion to the days that they worked. In the 1960s, the man who had a higher position in the kolhoz management used to get a higher salary than the man working there. The smart men who did not work and who hated working earned more than the working men, and got higher salaries. Thus people naturally lost their desire to work. Lands became unusable! Selling the products of their lands was another trouble. They regard involvement in that business as profiteering. To be healthy you need to have a normal blood circulation. You need to work for that.

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My dear citizens!

I resolved the matter from every perspective. Every place - mountains, plains, the desert, the steppe - in Turkmenistan are fertile places for production, we have a bright future. I want to boast with this fact. In the small number of years since our independence, we have confirmed the value of our land, water, desert, and mountains. We have believed that all these places are important and we have understood one truth:

It is possible to plant trees in every barren land in Turkmenistan.

On our mountains, walnut, pine, oak, and plane trees will grow in a short time. We have started to transform empty spaces into forests. In forty or fifty years, Kopetdag, Koytendag, and the Balkan mountains will become forests. The skirts of the Turkmenistan Mountains, Khanhovuz, Gulistan, Sasenem steppes and the Kesarkac hills will be resplendent with every kind of trees. Dehistan will become a subtropical woodland.

The vast Ustyurt lowlands that reach Aybogur will become abundant and fertile lands.

The 80% of Turkmenistan land is desert. Yes desert. But why? It is desert because until now we had enough land to

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cultivate. But now along the Murgap and Jeyhun rivers, new lands are opening up since there is not enough land to cultivate. In ten years, these places will become fertile. Plough, sow, take care, and harvest! There is no desert in Turkmenistan! The deserts in Turkmenistan are yet untouched places, but they are fertile lands that will be transformed into rose gardens.

You will reply to these ideas of mine by saying, "unfortunately there is no water." This is not only your idea, some administrators think in the same manner also.

In fact, this idea belongs to the past!

The ideas that belong to the past cannot shape the future.

There is too much water in Turkmenistan, more than you want!

God has given the land, would He not give its water? Right, it does not rain heavily as it rains in Europe. We do not have numerous rivers. We only have seven rivers. But is it not enough for a state to have seven rivers? Water is of course golden! Do not put the blame on someone else if you cannot make gold from gold!

We have enough water, enough money, and our hardworking people to make every corner of Turkmenistan suitable for cultivation.

As the structure, government style, and conscience of the Soviet system was wrong, our consideration of land and nature was also wrong. In only a short period of time like seventy years, we misused our land and made our vast lowlands and land infertile. We tired the land by giving less and wanting more. Not only our land, all the lands of Central Asia have become barren. Now it is more difficult to make those lands fertile. But by saying it happened like this in the past and by only talking there is no need to lose time. The Turkmen must make his land fertile! The Turkmen should make his land

fertile, but how? I have thought a lot about this important subject:

Turkmen Lake has come to my mind as a solution.

I prepared the draft of Turkmen Lake by working on the map of Turkmenistan and by traveling on the sea of ideas at nights. I have talked to experts, scientists, administrators and landowners. They have found my ideas accurate!

The Turkmen Lake project is not only a project of Turkmenistan's era; this project is perhaps one of the most important projects of the century, or the world. Turkmen Lake has the capacity to make both Turkmenistan and the barren lands of the entire Central Asia region fertile. Turkmen Lake is the rebirth of the nature. Right now, the construction of Turkmen Lake continues at a high speed. Turkmen Lake is the new sea that will become real with the Turkmen miracle, and it is going to be 80 kilometers in width, and 120 kilometers in length!

Turkmen Lake consists of a million kilometers of irrigation and used salt-water canals equivalent to ten thousand kilometers of river and a hundred thousand kilometers of trenches. Turkmen Lake will consist of a ten thousand kilometer long river, and a hundred thousand kilometer long stream. As a result, Turkmen land will again be fertile with its vital points. Today, during emergencies, the water taken from the collectors at Mari (Merv), Dagoguz, and Lebap is used for the irrigation of crops. Thus a million-kilometer long collectors will not only be useful for the soil, they will also increase their amount while passing through their mainline.

Turkmen Lake is going to be the second Ceyhun Sea. Right, its water is salty. But if there is water, even if it is salty, it is not difficult to distil it in our age. We can get gas from the gas pits that we have probed wherever we want near Turkmen Lake. In the close future, we will help the nature's rebirth in the Balkan lowlands, in the sub-tropic areas of Dehistan, and in

Ustyurt's vast territory by using Turkmen Lake's distilled water.

A million-kilometer long collectors can make the climate of Dagoguz milder. It will make the hot summers of Turkmenistan cooler.

Thousands of years have passed since Turkmen people started to dig up canals and irrigate their crops. Ceytun civilization and agriculture, which has a history of eight thousand years, is accepted as the starting point of Turkmen agriculture. Historical sources confirm the usage of irrigation systems in Ceytun.

But in the last seventy-eighty years the irrigation canals have become completely ineffective. They were seen as the useless heritage of the past. The canals have lost their importance since we started to dig pits to find water. But after five or ten years, the water of the pits becomes salty. We gave up using irrigation canals, and wasted our fertile resources by struggling to find more water because of our greed.

I tell you: "The irrigation canals are not our past, but they are our future."

The elderly people talk about thousands of irrigation canals in the districts of Kesearkaç, Etek, and Arcman. Where are those canals? A few of them are left. Why? Because entering a battle with nature and taking what we want from it by force became a rule in the Soviet period. Who would care about the canals when there was the possibility to dig pits and to use them in a month? Digging pits and pumping water are against the rules of nature. There would be a natural harmony if we benefit from water by using irrigation canals.

We consider each drop of water a gem. Now in the lands we cultivate there is enough water, but in the near future we will cultivate more lands, and we will learn more to earn riches. It will not be an exhausting task for our state to dig

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irrigation canals from the steppes of Mene-Cece to the Balkans. Do not the canals full of water symbolize the presence of the second Ceyhun in Turkmenistan?

The irrigation canals are the business of the future. Has not the state of Iran turned its lands to rose gardens? We will establish the system of large irrigation canals in a short period of time. Turkmen people will never suffer from lack of water and drought!

Historians indicate that the rest of the world utilized the same type of irrigation systems that had been used in Turkmen land. Indeed, since the earliest times, Turkmenistan has been seen as the land of agriculture. It is one of the highest footsteps of human development after the passage from nomadic life to established life.

Six or seven thousand years ago, our ancestors transferred water to their fields by digging irrigation canals and building water ponds. They achieved to water the crops without pumps by building head walls on Murgap, Tecen, and other rivers and by augmenting water levels. Thus, wherever you look in Turkmenistan, you will recognize the ruins of old canals and water ponds.

And now our people are digging canals, building ponds, and sowing seeds in the fields like their ancestors did seven thousand years ago. Today, the total length of the

irrigation canals in Turkmenistan has reached millions of kilometers.

We must dig million-kilometer long canals; continue to do that every year, we must take care of them, and clean them annually. The labor that is done for the canals is neither more nor less than the labor done in the fields. Today, we have the obligation to dig irrigation canals to bring water to two million hectares of land. We do not have special canal digging machines. The excavators achieve this task. The excavator does not dig up properly. As a result, one third of the water

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vanishes before reaching the irrigation area. The canals made from soil turn into swamps and reed-beds. More simply put, we must spend half of our efforts, which we spend for crop production, for water. In a short time, Turkmenistan will become the land of grapes and our vineyards will be irrigated by water-drip method. Soon, orchards and gardens will appear on the million hectares of Turkmen land, gardeners will irrigate their gardens by the drip method.

In a short time, the Karakum will become a shady and fertile forest as a consequence of the water pipes.

In a short time, the Mesedi-Missiran and Dehistan steppes will become walnut, nut, orange and lime forests. They will also be irrigated by the drip method. There, we will plant coffee and tea trees.

The vast Ustyurt territory becomes the land of white wheat, the "white gold."

Now, these are all dreams, but they will become true in the future.

Turkmen have achieved every task like performing an art. It is also possible to see this art in both pits and irrigation canals.

Turkmen have always been engaged in the search for water. The Karakum Desert covers an important part of our country. In the desert which nourishes the Turkmen people, a drop of water is appraised like a particle of gold. That is why water is called "zer" (gold), and an irrigator is called "zenger" (money-changer).

Since the earliest times, digging up pits has been considered as the most prestigious profession. The master of digging has become a respectable person in the society.

The pits are made in a few ways: the pits which are dug up on cracked surfaces, and which accumulate the water from

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the ponds that appear after rainfalls are called "çirla." They have sweet water. Pits are also dug up on the hills of wandering dunes. Their water is lightly salty, and it can be used for the animals.

Pits are also dug up on clayed and solid lands. But digging these pits has always been very difficult. The pits that are dug up on solid lands are called "çovluk." In these types of pits, water accumulates seeping drop by drop through the walls of the pit. These pits are called "damdam."

The people who live in sandy places protect their pits with great care. From time to time they clean them because these pits constitute the water supply of the people of the sandy places (the steppe people). In the Karakum desert, there are pits which are three hundred meters in depth. They are the deepest pits on the earth.

Pits are the sources of life and existence for the people who live in the country. Irrigation canals had the same importance for our ancestors who lived on the skirts of the mountains. The masters of canal [kariz] building are called "karizgen."

The bases of their extremely hard work, which requires effort and toil, go back to the ancient times. In the villages and the cities on the skirts' of the mountains, irrigation canals were used even before 1000 B.C.

Irrigation canals were invented to bring sweet water that accumulated underground to the surface. They consisted of a few pits which collected underground water, and the canals that united the pits. The pits are 2-5 meters in depth, 1 meter in width, and the distance between two pits is 20-40 meters. The length of underground canals can be one or two kilometers. Every hundred meters, the irrigation water can incline 10-15 centimeters; the difference in height can reach 60-70 meters at

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the bottom of the canal. Its walls are strengthened with wood and bricks to avoid the destruction of pits and passages.

The craft of karizgens [canal builders] has passed from one generation to another.

The irrigation canals bear the names of the master who built them, or the name of the person who ordered them to be built.

There are 175 canals of all sizes at the skirts of Kopetdag.

Archeologists have discovered evidence of an ancient people settled in Turkmen land that used irrigation systems.

Thus canals, pits, and artificial irrigation systems served our people immensely to obtain water for them. Just because of this, our people used their intelligence and brains extremely well to establish these underground systems. Fine art is born when intelligence and craft unites.

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Dear young people!

Pottery was an enormously developed branch of art in ancient Turkmen culture and civilization. But, with the Middle Ages, a regression and fall have started in the art of pottery

Pottery, was prevalent in the western cities during the earliest periods. In cities like Dehistan, Sehrislam, Nusay, Merv, and Sarahs making pottery by baking hard, red-clay in spheres had become one of the most leading crafts. These potteries were in various forms, and their surfaces were decorated with scenes from our ancestors' daily life and living.

The art of pottery saw its brightest age especially in the 8th-9th centuries. In the

cities of Misserian, Sehrislam, Durun, Nusay, and Abiverd, large earthenware jars (30-40 meters), glassed jars to save wheat, "golcha" to save other food, basins, 344

and pitchers were made. The potteries were painted in beautiful colors, and they were ornamented with calligraphy in "kufi" style. The things written on the potteries were generally about good wishes such as: "May it be abundant," "Good appetite to he who eats from this vessel," "I wish the owner of this vessel lives a long life," etc".

It is possible to come across the ruins of the old civilizations all around Turkmenistan. There, archeologists have discovered exceptional architectural examples.; On these lands, architecture commenced with Ceytun civilization around 7th-6th centuries B.C.

Goksuyri, Garadepe, Namazgadepe, Anev, and Yenikent are the centers of ancient civilization. In that period, strong houses and even palaces were constructed.

Urbanization started on Turkmen land between 3rd -2nd centuries B.C.

The establishment of the worldwide famous cities like Dehistan, Nusay, Gurgenç, Margiana goes back to the ancient times. It is possible to come across the examples of the architecture of the Middle Ages in many places. Ebu Fazl in Serahs, Astanababa in the district of Atamurat (Kerki), Ebu Said Mehnevi mausoleums in Mehne, Dayahatun Caravanserei, the mosques and minarets of Dehistan, and other works of art are among these examples. The old city of Merv, which embraces masterpieces of architecture, and which is known as "the mother of Khorasan cities" is the city that incorporates a few fortresses within its limits. Strabon, the traveler who journeyed through Margiana mentioned that the city was surrounded by a circular wall which was 250 kilometers in length.

The two-storied palaces built in the city of Merv demonstrate that Turkmen people have been experts in construction since the earliest times. Each palace and each 345

building was decorated with authentic ornaments. Right- angled arches, big doors which take the form of a triangle on the top, added a national taste to the buildings with the principal gates. The domes of the buildings were covered with enameled tiles. These works of architecture became examples for other cities.

Sultan Sanjar Mausoleum in Merv is the magnum opus of Turkmen architecture. It had been built so strong that even the soldiers of Jingiz Khan could not manage to destroy it.

Arabian traveler, Yakut bin Hamavi wrote that the dome of this mausoleum was seen from a one-day distance.

Residuddin from the ulema of the Middle Century said, "It is the greatest masterpiece of the world."

The architect of this building is Muhammet ibn Atsizi, the famous master of construction of Serahsli. Its foundation was laid in four meters, its height is thirty-eight meters, and its walls were laid with quadrangular bricks. The authentic architectural

design of the building, the decorations on the walls reveal the flawlessness of Turkmen architects.

Other beautiful works of art in Merv are the Kizbibi vault, the mausoleum of Mohammed bin Zeyd, the mosque of Hodja Yusuf Hemedani ... All of these embrace the national signs of Turkmen architecture.

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The constructions, which were built in the city of Kohne Urgenc, also bear the marks of our nation in architecture. The mausoleums of Il Arslan, Tekes, Necmettin Kubra, Torebek Hatun, and Piryar Veli, the minaret of Kutluk Timur and other unique works of art fascinate the minds of people with their colossal appearance.

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The minaret of Kutluk Timur is not only the highest construction of Turkmenistan; it is also among the highest buildings of Central Asia. When it was constructed, it was eighty meters long; now its length is sixty-five meters. The rumor that the aggressive soldiers of Jingiz Khan destroyed the top of the minaret is talked about everywhere.

The emperor of the time who ordered the construction of the minaret decided to kill the architect after its completion since he wanted it to be only one of its kind. When the architect discovered the emperor's evil intention, he began to find out a solution to save his head. While erecting the minaret, he also made a pair of wings from leather and reed. At the moment he finished his task, he flew away from the top of the minaret.

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There are a lot rumors among people about how famous architects and artists saved their lives by using their own skills. I think it would be appropriate to tell the rumor about Torebek Hatun, which I consider very important for the young people. According to the rumor, Torebek Hatun became the emperor after her father's death. Torebek Hatun was the single child of her family, and she was beautiful and haughty. Everybody went to see her, but she liked none of her suitors. Her beauty astonished many virile, brave men. An excellent master fell in love with Torebek Hatun. He composed numerous odes and poems which illustrated her beauty and depicted his affection for her. Torebek Hatun liked the poems of the brave man named Seyid. But because of her pride she never let him know that.

Torebek Hatun asked Seyid what his skills were. Seyid replied that he was a good architect. When she heard that, Torebek Hatun ordered him to construct the most beautiful

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building of the city. Then she said that if she would like it, she would marry him, but if

she disliked it, she would put him to death. Seyid accepted the condition, and started to work. With his unique talent Seyid built a construction which had never been seen before. The ones who saw it admired the building. In a short time, everyone learnt the beauty of this building. Torebek Hatun went to see the building with her viziers and his men at the palace. The building immediately conquered the girl's heart, and she decided to make the building her palace.

The emperor girl asked:

- "Can you do a more beautiful building than this?"

Seyid replied:

- "If you wish, I will do it"

Torebek Hatun stated, "Build me a mausoleum. If I like it, I will marry you."

Hearing these words from Torebek Hatun, the architect became exulted. Seyid embellished all his skills, his love, and talent on this building. In the end, he built another beautiful construction. One day, Torebek Hatun visited the mausoleum with her viziers and her men at the palace. This one was more stunning than the previous building. The people who saw it admired it, they flattered the architect and presented their gratitude and indebtedness. Torebek Hatun also liked the mausoleum. She called the architect by her side, and said:

- "You have done a good work. I cannot deny, you are talented, well done. But now prove your love for me!"

- "What can I do to show that I love you?"

- "Jump from the top of this building!"

The people around Torebek Hatun were amazed by these words, and said: "Our Sultan, this is an insult and a great mistake. This was really too much. Please be compassionate to him! If you do not want to marry him, just let him go."

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Torebek Hatun frowned, examined the people around her attentively. Everybody was petrified, and could not look at her face. The young man in love looked at her in an astonished manner, and did not want to believe his ears. The Sultan lady flirted with him by smiling kindly, and showed the way to the top of the mausoleum with her delicate hands. The young architect turned back, looked at Torebek Hatun from the tip of his eye, her smile and her charm melted his heart. Her mesmerizing eyes and her slim waist set the brave architect's heart on fire. The love that accepted every complaint voluntarily did not think about death even for a moment. He began to climb the steps with all his energy to achieve his beloved oners desire. There, he was at the top of the building. Below, down there, the Sultan girl, about whom Seyid had dreamed through sleepless nights, was looking at him.

The brave man who wanted to meet his beloved one jumped from the top.

People took the young man who was in the throes of death to his house. Each bone in his body was broken and he was in agony, but could not die because he had accomplished the last task that his beloved one told him to do. Seyid wanted to see the Sultan. The prominent inhabitants of the city gathered, and talked to Torebek Hatun: "If

you will not go to see this brave man who has sacrificed himself for you, and tell him that you belong to him, he will continue to suffer." The Sultan accepted this offer involuntarily, visited the young man, and after consoling him with sweet words, told him that she wants to marry him. The architect relaxed after this talk, a smile appeared on his face, and he passed away. In the first book of Ruhnama, I underlined this fact particularly: everybody must find his equal in this world. The end is obvious if you woo someone without realizing who you are. Our ancestors wanted to emphasize this fact in the story.

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Dear son, dear daughter!

Be beneficial to your people if you want to gain from life what you desire!

Succeed in giving before you consider taking; the thing that you need will find you!

Put yourself forward by your work and your legitimate earning!

Know how to survive!

You will become what you want!

Explain yourself first with ideas, then with your work!

Postponing today's work to tomorrow is to be deprived of the fruit and taste of today's labor. The taste of the newly cooked meal is different from the taste of the leftovers. Peace does not come independently; hardships cannot be overcome individually! While working work like a slave, so live like a gentleman. Life is movement; if you want to live, move all the time! Your hands and mind should not know to stop; they should be like your heart. Do not refrain from work; do not be intimidated by hardships! Happiness and future cannot be reached in a short time. The more hardships you see, the stronger you become! The joy of reaching your goal through hardship is completely different!

Be perseverant! Get what you want, do not come with empty hands from where you have gone!

You will meet a lot of obstacles on the road to success! If you fail in nine attempts out of ten, but reach your goal in the tenth, this is very natural. Giving up because of hardships is to reject your own self!

If there is no hard work, there will be no satisfaction!

Be hasty, have brilliant ideas, and do not worry!

Have sparkling thoughts, and a clear heart and eyes!

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Legitimate gain is your protector!

Do not see decent living as a trouble!

Deceptively illegitimate can be seen as a comfort, do not get close to it, legitimate can be seen as hard, do not run away from it! The pain of the illegitimate is forever; the pain of the legitimate is temporary!

Working means honor, do not turn your face from it!

In whatever form you accept life, it will happen that way! If you see it beautiful, it will be beautiful; if you see it bad, it will be bad!

If you manage to appreciate the things you take, you will be able to give! If you achieve to give, you will see appreciation!

Do not say you cannot do something before trying!

If you reach your goal, find bigger goals! Without goals life will be meaningless!

Spend your life with endeavoring!

The one who is determined and the extravert conquers the mountains, the timid goes astray on the road!

The blood of sweat is a piece of gold! You will find what you seek!

A man is known by his work, a horse is known by its ambling, and a sword is known by its sharpness! The only thing that will be your guarantor, and which will make you a decent and a respectable person among other people is your toil. Staying away from toil is giving up a decent life!

In similar fashion to how olive oil regenerates fire, working makes you faster, more famous, and adds a different meaning and significance to your life!

Do not seek happiness in the exterior world, but inside you!

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Do not be tired of life, life does not accept discontent, it gives it back to you. Life does lose the toils you give; you will get what you give! If you give joy, you will get joy; if you give happiness, you will get happiness!

Be determined, work, attempt, and never stay wherever you are!

If you stop you cannot protect your position, you will go backward!

While working, work according to the rules because everything has a rule. It is in vain to talk about success and results in a place where there are no rules. Working systematically needs effort, and it is also a manifestation of being cultured.

Determination, perseverance, order-organization, having project plans, and saving of time are the work ethic's fixed elements.

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Dear son, dear daughter!

The meaning of human life, its peace and beauty are related to having a profession. If a person does not learn a skill, life will be meaningless, tasteless, and empty! The unskilled person will neither be appreciated nor respected in society. He is always seen as a second rate person. Thus, try to learn a profession at your earliest ages! A person should choose his future profession knowingly when he is fourteen years old, and should start working on that.

A person should consider three criteria while choosing a profession and skill: your interest in the profession, your ability to do that profession, and the benefit of the profession to your society.

If these three criteria are present, you will have a profession. If you have a profession, you will lead your life. In that way, happiness will always be with you!

If you want to own your life, have a profession! There is no such thing as a bad profession because there is no useless profession. Life gives opportunities only to the professions that it needs!

What is important is to be an expert in your own profession. If you will not be an expert, you will damage the esteem of your profession. In the end, you will make yourself miserable and destitute. Be what you want, but be a master of your profession!

For the person who is an expert, his profession is not a duty, but his future and destiny. When the work is done professionally and with love, this work will illuminate the person's future and heart!

There is no unnecessary profession; there is only the unconcerned personnel! He loses his enthusiasm to work with his own inability and his unproductive work attempts.

This kind of a person makes life dull!

Do your own job, your profession and your toil will save you!

Work well! While working, the place where you work has to be tidy, orderly, and clean! Try to work carefully like an artist. You must make a great effort for that. Blowing like the wind, working in haste, and trying to earn three times more than you deserve are the signs of being impudent. Do not work in haste; try to get accustomed to working according to the rules and to being meticulous. Small savings will make up a fortune. Put yourself and your work in an order, then you will get profit and pleasure from your work.

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A man is like a tree, and toil is the gardener. Toil and work are the only protectors which will take you to your choice and to happiness.

Working is the guarantor of happiness.

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OWNER OF HEART

Decency does not only smarten a person's condition and movements, it also purifies his heart. Decency is not a value of physical beauty, it is, in fact, the unity of inner beauties. The spiritual maturity of Turkmen that comes from the ancient times reveals itself when it comprehends the unity of physical and inner beauties. The decency of believing is among the inner beauties of decency. Our ancestors, who were mentally and spiritually mature, realized that physical beauty would be meaningless if a person's inside is not disciplined. When the beauty of position and movement develops with the beauty of heart, the maturity will be perfect and faultless. When the discipline of position and movement becomes dependent on the decency of heart, decency transforms itself into a perfect and complete spiritual wealth.

The decency of believing is the decency of heart.

Believing materializes the peak point of Turkmen's spiritual thinking structure which has reached our day through ages.

This thinking involves a deep and great meaning. It has a number of ways and approaches. Believing which forms the basis of the structure of thinking is equal to the Turkmen's entire spiritual being, and it shares the same area with national spirit. Seas hide themselves in a drop of water, so the treasure of being embraces all the characteristics of the Turkmen's spiritual structure. Believing is the manifestation of the Turkmen's relation with his spiritual and moral values in a word.

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As well as reminding you the profundity of the subject, I would like to emphasize two more things. Firstly, it is not possible to refer to the subject in such a narrow context since the issue of believing is a deep, great, and important fact, and our main duty is not to do that. Thus, the things that you have to pay attention to are the elements of believing which have an effect on decency. Secondly, if you want to completely understand the subject of believing which shapes the basis of the Turkmen's structure of thinking, you have to be mature in mind and spirit to a certain extent, and have experience and knowledge about the subject. Thus, the things that I am going to refer to are for the people who are physically, mentally, and spiritually mature. There are four essentials to consider about the decency of believing. First of all, the individual has to reach a certain age. This starts at the age of seventeen or eighteen. Secondly, he has to be mentally mature. That is directly related to the first essential. Because at those ages, intelligence and the structure of thinking starts to mature. The individual has become mentally and physically mature, and develops himself according to his experiences. Thirdly, he has to build a connection between physical and metaphysical words, and has to be experienced about this subject. He gets spiritual gains about the ideas which involve the meaning of human life. The heart becomes rich with the profits beyond the horizon and by thinking. The fourth one is moral maturity. This is the unification of spiritual values with the character. It is the transformation of feelings, thoughts, and belief into personal wealth, and man's limitation which is put on his position and movements. When these four essentials assemble, the individual becomes ready to be disciplined. In fact, maturing and ascending mean to be ready for different surroundings and phases. There is no limit for ascending; that is why the idea that maturity has no limits is true. Believing is the theme of spiritual freedom. Believing is to grasp the secret of existence

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individually, and discovering its relation with spiritual facts. Believing is a phase that a person must reach individually, and it is a spiritual value that he must gain. There are some realities that cannot be told to the individual - they can only be described, but the individual must reach their truth individually. For instance, it is difficult to tell how hot water is even if you utilize the rules of intelligence and logic. But when a person puts his hand in hot water, he understands its temperature. Believing is trusting personality.

If a person did not fall in love in his youth, he will not understand what love is. To

understand the meaning of love he has to fall in love. Love can only be understood by living. Believing is also love. The condition of believing is love, and its outcome is spiritual reality. When we look at the subject only from this perspective, the real meaning of love can be understood by thinking. Believing actually means confidence. Saying that a person has believed is a superficial and limited method. When the individual reaches reality on his own, and when he notices it, then he should have confidence.

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Realizing the reality means to fall in love and choose the way of love.

Love, is a special way to mature spiritually and morally. It is possible to converse about this way's experience and observations, but it is never possible to transfer the experience and gatherings from one person to another. Love is the spiritual life. A person can never live on another person's account, and he can never be born again. In the end, love's spiritual way that leads to believing is similar. An individual can learn science, but not believing. So it is with love. Philosophers before us grasped this profound truth entirely. This is an important concept taken in the improvement of the Turkmen soul

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because this truth has proved the absolute necessity of providing independence, freedom and existence to human character on the road to the spiritual universe.

On the path of religion we walk as a nation, but on the path of believing everybody walks individually. Religion can be repeated as word and different customs, but believing is a spiritual happening that belongs to the heart.

Our great thinkers accept the relation between religion and believing, but, at the same time, they indicate that they are two different things. A new era has started in the spiritual development of Turkmen by recognizing the thin line between religion and believing, and this condition enabled the individual to have freedom of religion, and strengthened the temporality of the society. At this point, I want to refer to the meaning richness of believing. Believing is the confidence in God. Believing is the confidence in spiritual values. The greatest and most important of them is of course God. Believing is to feel the presence of God in your heart, and to accept Him with your heart. It is not possible to understand God haphazardly. Our old thinkers stated this reality could be found in the heart, by feeling it. Believing does not emerge with proof and silencing. Believing can be expressed through the senses. Believing is to believe, in God's presence and uniqueness, to feel this with all your existence in your conscience. It is easy to teach, but believing is not like that. Because believing is the development of the feelings about the creation and nature.

The development of feelings is possible by walking the way of love. In our national and spiritual heritage, the rules of the way of love are described in detail. The people who walked this way have reached God after sipping sufferings and pain during long isolated days and fasting. Beyazid-i Bestami, Yunus Emre, Yusuf of Balassagun,

Jelaleddin Rumi, Nesimi, Nevai, Devletmemmet Azadi, Makhtumkuli Firaki were the people of this place of love, and there were more people than these. The spiritual wealth of these high souls will remain as our nation's eternal heritage. Believing helps the individual develop, but the individual cannot live on his own. This is the real meaning of love. Love enables the individual to improve all his spiritual traits. The improvement of traits can be possible by contacting directly a human-being from outside. Roads and characters can be different, but they all lead us to the same goal. Life in the world is based on the relation between two people; this is privacy, being in solitude with the beloved one in every sense. The love of the great religious thinkers manifested itself by transforming God into a character, and being attached to Him. This is because it is in vain to talk about love if there is only one individual. There are only two characters in a life of love: "you" and "me." This kind of a high and elevated feeling of love has been declared in the prayers of the religious thinkers from which you can understand these things: Love is the discipline of realizing the reality of essence and understanding life.

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Love is the name for reaching life.

Love is denying non-existence and absence.

The outcome of love is devotion to God. It is abandoning the mortal, and turning to the eternal. It is the process of being among the good by benevolence, beauty, and purity. The world of this kind of a person is perfect. There is no place for evil in his heart. The devotion to God is to volunteer for eternity. From this perspective, human life gains an importance, the individual lives according to his aim, and he has some principles for life. The real meaning of these

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realities is to elevate religious and spiritual values above other things.

It is possible to find spiritual progress in Turkmen's values about believing. Believing is the principle of gaining an eternal life from the perspective of religion. The precious spiritual-moral meaning of believing in our temporal structure of thinking indicates the heart's spiritual richness and the stability of justice. In the state of temporality new principles of believing emerge. They can be organized as:

Believing in God;

Believing in the homeland (love of the homeland)

Believing in the people (love of the nation)

Believing in life (joy of life)

Believing in ethics (being virtuous)

Believing in God is to believe in God's presence and uniqueness.

This belief saves the person from meaninglessness and from being errant.

Assuming that lies would make a person happy is to go after a dream that will never come true. Reality is God's consent. In old times, there was a sagacious emperor, and his people loved him. But that emperor was enduring an absence; he did not have a son or a daughter. After a while, the emperor decided to adopt a child.

Public criers shouted, "Listen to me people! On Friday our emperor will adopt a child. The child must be a ten year-old boy; our emperor will leave his throne to his foster son, and he will rest. The people who want to give their sons to the emperor should gather in front of the palace on Friday."

Before the crier finished talking, the public square in front of the palace became full of ten year-old boys.

The emperor gave flower seeds to each boy, and declared his condition. "After sowing these seeds and growing them,
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you should bring me a bunch of flowers. Of whose flowers the emperor becomes fond of, that boy will become his adopted son. You have three months; after this period it is our decision to gather in this same place."

Three months passed. The emperor went to the square, and saw that the square was full of beautiful flowers with different colors. The boys who had taken the seeds were waiting for the happy moment.

The emperor looked attentively at the boys while passing near them without stopping.

At another corner stood a boy crying who had no flowers in his hands. The emperor went near the boy, and stopped. He asked:

- "Why are you crying?"

The boy spoke of his trouble:

- "My emperor, the seeds that your Excellency has given me did not grow despite my efforts. I tried everything, but in vain. I am weeping because you will not adopt me since I do not have any flowers."

- "Do not cry because of that, because I will adopt you as my son. Your seeds did not become flowers because I boiled them before giving them to you. These people who have brought flowers think that they can deceive me. Their flowers are not from my seeds. They have found them somewhere else" said the emperor and hugged the boy.

"You told me the truth; you did not lie to me. Listen carefully, the person who accepts the truth, not the liar, will become happy in the end."

Turkmen youth must believe in God, and be afraid of Him. Being afraid of God is not being incompetent because the meaning of this fear is different. God is not a physical being. The possession of the Supreme Soul (Zat-i Uluhiyet), who is

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independent from time and space, must be recognized, and you must obey Him through your entire spiritual life.

Believing in homeland is to hold your fatherland superior to your life. You should

identify it as a higher being than yourself.

Believing in the people is to realize that the benefits of the nation and the society are more important than your benefits. You should adapt the idea that your existence is worthless if there is no nation, and your existence is trivial.

Believing in life is to accept that the beauty of the world depends on the joy of life. Consequently, everybody's life comes to an end. But the length of a human-being's life demonstrates its meaning and beauty.

Believing in ethics: it is to believe that a person should live according to some moral measures in this short and mortal life. A human-being's life depends on ethics. History shows that human nature becomes corrupt, and cannot protect itself in time if there is not a moral balance between people. Because of that, believing is the basis of our lives.

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My dear people!

Turkmen people have purified and developed their old tradition for centuries, and brought them to our time; they did not give up their customs and traditions when they changed religion.

Their previous beliefs, customs, and traditions played a significant role in the acceptance of Islam by the Turkmen people's own will. They declared to the instructors of Islam that they would accept Islam as the Turkmen's religion on the condition that the best manners of their former customs and traditions had to live together with Islam. Since the instructors

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of Islam realized that Turkmen beliefs and customs coming from the past could not damage the new religion, they set people free in choosing Islam as their religion. Unquestionably, we should remember that Gorkut ata had a significant role in the spread of Islam in a diplomatic way among people. He was the person who introduced Islam to us. The second age of Turkmen, the Age of Gorkut ata is the period of the spread of the religion of Islam. In the third age, the Age of Gorogly, Turkmen people accepted Islam in masses, and Islam became permanent as a result of Gorkut ata's sermons and advice.

Islam advises purity, simplicity, the clearness of hopes and thoughts, and generosity, and forbids fraud, parsimony, and cruelty.

Islam is a religion founded on the bases of love and respect, and does not oppress the people from other religions, and does not prevent them from practicing their religion. In every country of Islam, the Muslims live in harmony with the people from other religions, and everybody lives according to the rules of their own religion. They have no obstacles. On the contrary, if a religion clashes with another, Islam negotiates between them. In the past, some religions did not allow the religious minorities to live freely, but Islam has never given permission to that. Some leaders attempt to create disagreements by using religion. They want to base it on a foundation, but that does not have a specific

basis. The thing that has no foundation collapses easily. Today, there are three thousand religious practices. But there is a single faith on the basis of all these.

Turkmen people have believed in the religion of Islam with all their hearts; they have assimilated it in their souls with their beliefs, customs and traditions coming from the past.

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The Turkmen nation has accepted the Qur'an and Mohammed's advice as the principles of life. Turkmen people believe in a single God, and recognize God's uniqueness and power.

At the instant when the Turkmen child starts talking, his parents teach these words:

- Whose creature are you?
- I am God's creature.
- You belong to whose religious community?
- To Mohammed's community!

In this way, the principle knowledge of the religion passes from one generation to another.

Only the good things are taught.

The things that are taught and live in people's minds settle in the nation's heart. The things settled in the nation's heart illuminate its road.

A human-being is evaluated according to his character and personality.

Each child that comes to the world with God's order is pure, cute, and precious like a diamond. The child grows up, matures, and becomes brilliant like the gem. After being transformed into a gem, the person goes to God's residence. The child, who gives a great pleasure to hundreds of people, offers happiness to thousands when he grows up, and departs from this life being missed by everyone.

The wealth and prosperity of every person that comes to this world is his character and personality.

God gives a peculiar face and appearance to everyone, and ornaments with this body with clothes, but the most precious and the most liked side of the person is his character and personality.

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Look, there are a group of trees there. You have to know which one is shady, which one gives fruits, which one is long living, which one is short, which one is decayed, and which one is strong by looking at them from a certain distance. The ones that do not give fruits are big, large, and gigantic, they have branches that try to reach the skies. The fruit trees branches bend and look downward.

Humankind has two types of beauty: the potential one given by God, and the one that he gains by using his petty will.

Like every individual has his own character, each nation has peculiar features. We, as a nation, have been sovereign for five thousand years, and shaped a good

character and decent customs as a result of these thousands of years. Every individual reveals his nature in weddings, entertainments, and mourning. The industrious and hard working person begins to serve immediately. You must see, he either prepares the hearth or cuts the wood. Another one immediately begins to organize all the work in the best manner. And another one enjoys the wedding by gathering people around him, and sitting at the table and sipping his tea. He also mourns during times of mourning.

A Turkmen's character is being a man of his word, and being devoted, courageous, brave, bold, daring, hard working, forgiving, generous, humble, patient, determined, compassionate, productive and practical.

Why do we love with all our hearts the book of "Gorkut ata" and the legend of "Gorogly"? Because in these works we see the brilliant gem-like character of our ancestors, the real Turkmen, and with the help of these characters we develop ourselves.

For example: Salur Kazan sees in his dream that the enemy is going to invade his town. He leaves the place where

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he is present, and learns from a shepherd that the enemy who committed numerous crimes has plundered his motherland.

The shepherd who stood against the enemy courageously wants to fight against them with Salur Kazan. The shepherd, without listening to Salur Kazan's advice, decides to revenge his relatives who were killed by the enemy. But, Salur Kazan does not want to take the shepherd with him, because he is a gentleman. A gentleman would not go to the war with a shepherd, he must take his revenge on his own. Otherwise tomorrow a garrulous man will say: "Salur Kazan is afraid of taking his revenge, he went to war with a shepherd." Therefore, Salur Kazan ties the shepherd, and leaves him there by saying:

- Shepherd, before the night falls and you starve; find a solution to save yourself.

After a certain period of time, Salur Kazan looks back and sees that the shepherd is coming behind him with the tree on his back. He says:

-Hey shepherd, what is that tree on your back?

-I thought that my master would need a fire to cook after he fights with the enemy, replies the shepherd.

Do you see the purity of the old people's character, and their practicality?

A Turkmen's good traits like being humble, modest, determined, hospitable, well behaved, devoted, productive, patient, war tricks when needed, brave, and generous cannot be given up!

The gallant gentlemen of the "Gorkut ata" book and Gorogly would never attack people unless they were attacked by them first. They communicated with the enemy by using nice words, and aimed to convince them. When they had no alternative, they did not only defeat their enemies, they also became their

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friends. Isn't it true that only prophets would have character traits like these?

Who has bright ideas, and a high aim in life will also have a beautiful and caring

inner world. Who has a beautiful inner world will have a mature and beautiful character. The people who have beautiful inner worlds and structures of thinking have brilliant eyes and illuminating faces.

Our characters develop at home and at school, in the society that we live in, among our friends, and according to our attitudes about life. The people who conquer themselves are the people who are good examples, and who have good character traits.

The people who act according to their desires, and who only think about themselves have immature souls, and they always change their places. There are even some people who could not take their places in the society, who are aimless and void. If you have good intentions and high aims, your characters will also be good, and you will enjoy your lives.

Noble and wise Turkmen people has taught their features even to the animals that they tie in front of their houses.

Until the end of the legend of Gorogly, which is thick like a pillow, Gorogly continues to depict his winged white horse. Because Gorogly's white horse is clever, it has strong intuition, and it is vigilant. When his owner looks at its face, it feels what he wants. The white horse is Gorogly's friend.

Turkmen will consider his property inauspicious if it does not resemble him.

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My dear Turkmen!

I want you to learn in detail the elevated character of the Turkmen who has always been like this since the ancient
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times, and I want to seize the time. I want you to be nobler, and I want you to reach spiritual wealth and big achievements. Thus, I want Turkmen to be attentive about the superior character that he has inherited from his ancestors, and I know that you would like to be similar to those characters.

Humankind is perceived according to the degree of his understanding, tolerance, and forgiveness. There are numerous beautiful traits in the character of humankind. Surely, it is difficult to prefer one to another since they are all beautiful. After observing my childhood during which I suffered a lot, my youth, and my whole life, I want to put my forgiving and tolerant character at the first position.

I believe with all my heart that if you do not have the feeling of heaven in your heart, and if you have not made your heart beautiful like heaven, you cannot go to heaven after you die.

If you do not believe in God with your heart, you cannot go to His presence.

If you have the seed of hell in your heart, you will not get close to heaven. If you have the wicked Satan in your heart you will not reach God's presence.

Everybody has a conscience. Religious thinkers call it believing. Humankind lives in this world with his conscience, and he passes to the eternity with his believing.

Conscience measures our good and bad deeds. Conscience is our touchstone.

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Dear son, dear daughter!

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Your conscience tells you who you are, and who is your friend. You can deceive your wife, your son, and your nation, but the conscience can never be deceived.

Conscience is God's representative in the heart.

You cannot deceive God and His representative.

The greatness of conscience is its forgiveness. Conscience forgives; it transforms your great sins like mountains to tiny millets. But never forgets, everything is saved and stays in its memory. Life becomes more complicated with each year and each century. Every person that comes to this world struggles with each other for life, to be in high positions, to become rich and to be administrators. In this struggle, firstly people try to break each other's heart and to damage each other's inner world, then work against each other cowardly.

If you spend your time with two of these you struggle with useless people in your life.

A drunken man stops a Jew, and wants to quarrel with him:

The smart Jew asks:

- First let me understand what I have done to you!
- You crucified our Lord Jesus Christ!
- But that is a crime committed two thousand years ago!
- The drunken man continues to hit him by saying:
- I heard it yesterday, so I take my revenge on you today.

Feeding the feeling of revenge, and nourishing a grudge are not the features of a noble man.

It is the duty of a good man to forgive what has been done to him and to respond to evil with goodness. Forgiving and being understandable are the most important and supreme characteristics of a person.

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I wake up very early in the mornings. It is a different feeling to taste the still of the night, the disappearance of the stars from the sky one by one, and to see the dawn, which paints the half of the world with different colors. The sound of the birds which sing on the trees when the sun rises is much more beautiful than the symphony of an orchestra in the world. When the sun rises, you do not see the birds, but you can hear them singing wonderfully.

They rejoice in a beautiful new day that God has offered them.

I wonder is there anyone among you who rejoices the new day? Probably there is not. That is why God has given wings to birds, not us.

We cannot rejoice and enjoy each new day like the birds. Most of us cannot achieve to wake up a newborn child. There are some people who cannot forgive the person that broke his heart when he was a child. As a result, he lives with his old worries. One must learn to forgive, and to let the bad memories go. Then it is possible to heal the heart that is wounded by another person.

Jesus Christ looked at the people who were yelling at him and wanted him to carry his crucifix, and said:

- My Lord, forgive them! They do not know what they are doing.

He begged God to forgive his enemies.

And life teaches another lesson. When you start to do something, do not repeat it for the second time. Tooth for tooth, blood for blood.

Humankind is not mature. If it were, it would not break other people's hearts.

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Is there a wise person like Makhtumkuli who can take a burning wood, which is big like a fist, in his hand and say, "If you can bear, do this thing."

While conversing with the prominent ones of the state, one of the impatient gentlemen uttered bad words to be heard. Tugrul Beg pretended that he did not hear them. When the meeting came to an end, and when Tugrul Beg was left alone with his intimate friends, one of them said:

-Tugrul Beg, that son of a dog uttered disgusting words, but you pretended that you did not hear him.

Tugrul Beg replied:

- If I were the son of a dog, I would retaliate, but I am not the son of a dog, I am the son of Seljuk. Also, you cannot be a Sultan if you hear every word. At that moment I was trying to speak to God in my conscience.

The man who knows to forgive saves two men at one time: his own self and the immature person who does not know himself.

First learn to forgive yourself, so that you can forgive the others.

The man who can forgive wrongs is a good man, he is chosen by God. There is a mysterious power in forgiveness. Forgiveness returns to the person as reward and respect. I want to mention an event from Buddha's life about forgiveness. All the unexpected things can happen. A person comes near Buddha unexpectedly and spits on his face. Buddha wipes his face and talks to the person in a calm manner:

- Is there anything that you want to say?

- Buddha's student Ananda gets furious about this incident, blood rushes to his brain. He says:

- My master, the thing that this horrible man did is unbearable, please let me get rid of him.

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Buddha does not allow Ananda to do this, and replies:

- Firstly, this stranger came near me, not you. Secondly, look at his face carefully?

Do you see a trace of evil on his face? He does not know how to give an end to being miserable and to stop the fire burning inside him. He looks for a solution. He does not know how to end the storm in him. If he is full of anger, I am full of love and affection. Like this man, I also do not know how to reveal the things inside me. I know what kind of a situation he is in don't you see, Ananda?

The furious man gets amazed by Buddha's and Ananda's behavior. If Buddha attacked to take his revenge, he would not be astonished. If Ananda would attack him to protect his master's honor, he would not be astonished, too. But it is an unexpected condition if you are not punished after you insult someone. That man is amazed by the greatness of Buddha's character. He thinks about Buddha through the entire night. The more he thinks, he realizes that he was wrong. His respect for Buddha increases. In the morning, the man goes near Buddha on his knees, and asks for Buddha's mercy.

Buddha talks to Ananda :

- Do you see, the same man again? How he respects me, but he cannot verbalize his pain. That is why he is begging on his knees.

Do you recognize how weak is humankind? He does not know what to do when he has lots of things to say. He cannot articulate the things he wants to say. His tongue remains generally desperate. In addition, this man seeks for a more advantageous condition, and a sign. This man is expressing his inner world in the best and the perfect way he can by begging on his knees.

The man says to Buddha:

- Oh, the great master! Please forgive my mistake and my error, pardon me. I very much regret what I have done. Please

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do tell me what I should do to make you forgive me! I am ready for anything!

Buddha replies:

- Let's forget it now! If you have noticed, the man who spit on your face is not here today. Today, you are not the same man. Today you are someone different. Today I am someone different. Today, you have become someone else. What should I say to you; today you are not the man who deserves to be spit on his face.

Every man plans his life according to his financial and spiritual possibilities. Every society's structure is formed according to its sources of income, its developed structure of thinking, and spiritual wealth.

Foundations and social organizations are important factors in the development of human civilization. Charity is found in man's nature. With the major religions, charity has become dependent on certain rules. It is the moral debt of people, who are in good conditions financially, to give zekat, osur, and fitre. In old times, mosques, schools, and Muslim schools of theology were established and survived with the earnings of foundations. During the Seljuk period, Turkmen people led a wealthy life in abundance. Foundations and charity institutions were developed immensely. The Sultans of Seljuk, viziers, and other prominent wealthy administrators established great mosques and schools. Charity stones, places where sufficient amounts of charities for the poor were put

in the mosques, were built.

Each mosque had its own foundation property. Foundation lands were used as "iltizam," and great amounts of money was earned in that way. It is not true that all the money was given to mullahs, and the imams of the mosques. A considerable amount of these incomes were distributed to the poor, widows, and orphans.

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In the old days, an old shepherd met Hizir. The eyes of the shepherd were full of tears since he reached his aim, and came across Hizir. For thirty years, this shepherd had never beaten a sheep from the hoard, never yelled, cursed, or whined about his life.

Hizir said:

- Shepherd, your wish has come true. The Almighty God has shown affection to you. Here I am, wish anything you want, your three wishes will come true.

The poor shepherd could not know what to say:

- Hizir, I am a shepherd. For all my life I did what I was told to do: I do not need this world's possessions. Please allow me to talk to my wife and my children.

The shepherd went to his house, and told them what had happened.

The whole night he talked with his wife, his three sons, and his daughters-in-law. Each one them asked for something.

In the end they said:

- Father, we have spent our lives in deserts amid herds, we have become like them. Do not miss the chance that God has offered us. For each of your sons, make a wish for a palace in the middle of the city, which is grater than the Sultan's. For each of your sons, make a wish for a treasure of gold. Then you can wish what you want for our mother and yourself.

The next day, the shepherd went near his herd. Hizir welcomed him again, and repeated:

- Shepherd, I am ready, wish whatever you wish. The shepherd replied:

- Hizir, what God has given me is adequate for me. I want nothing.

- What about your sons?

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- My sons can come hear and do your service. If God chooses them, they will meet you, then, they can ask for what they want!

Every nation tells stories and rumors which are appropriate for its character and soul. These stories and rumors illuminate the nation's road like a torch.

The Turkmen believes with all his heart:

Laughing, being merry and rejoicing are not included in the calculation of life. If you laugh for five years, you will have ten more years to live. When you get angry with your daughter, your life will be shortened. Rage is dangerous for both your own self and for other people.

One day, the Sultan of Seljuk, Melik Shah, gets furious. The Sultan who is a smooth and tranquil person in general, holds his sword and blazes like a fire that trembles

the earth. Suddenly, he gets out of the palace, and starts to walk rapidly. Who can attempt to go near the Sultan in a situation like this? The Sultan enters the building that is used for resting, and starts to drink wine. At that moment, the Sultan's wife, who is not aware of anything, commences to moan after realizing that the Sultan is drinking wine.

- Sultan, what are you doing? Drinking wine is a sin, is it not?

- I would call myself a brave man if I can manage to stop the storm in me by committing a petty sin.

When a person gets angry, his blood in his veins will freeze, his brain does not function, he will be removed from being a human, and he will become wild like an animal. There will be no intelligence in a person who gets mad. The man who has become insane will not know what to do. God forbids, he will even get out of his religion.

Mohammed aleyhisselam ordered:

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- Rage is like an ember in man's heart. Do you recognize that when a man gets angry his eyes flush, and pop out? When one of you gets angry, if he is standing let him sit, if he is sitting let him lie, or he takes refuge in God.

Lokman Hekim stated:

- The person who cannot suppress his rage will not be a mature person.

Our Prophet aleyhisselam said:

- The one who defeats his opponent in wrestling is not a wrestler. The real wrestler is the person who defeats his rage when he gets angry.

When I get furious, I immediately say to myself:

- Everyone can get angry! If you are strong, this time manage to laugh.

When rivers get angry they overflow and destroy their banks. When a person gets angry, first he will hurt himself.

Rage is a hard trouble, because it has the sword of fate and lightning in its hand. Did not the world wars happen because of somebody's rage? When prophet Noah could not suppress his rage, didn't he make the world drown in water?

In human nature, mercy and cruelty remain together.

When man gets angry, he will be the slave of his cruelty, becomes removed from being human.

According to the rumor, Hodja Ahmed Yasawy would burst into tears when he got angry. When people asked him why he was crying, he would reply:

-I cry because I know that I am far away from my God.

Fire is extinguished with water but there is no magical water that can restrain man's rage. We can only restrain it by using our intelligence and sagacity. The person who gets angry removes himself from sagacity. We should be his support.

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Two fighting people should be separated from each other instantly. One of the biggest meritorious actions is to separate fighting people and to reconcile between them.

Once, in one of his campaigns, Sultan Alp Arslan whipped someone when he lost

his self-control because of his rage. Then he became regretful of what he had done, and told his viziers angrily:

- Why did you not stop me? Should not the viziers and the helpers of the Sultan control his rage?

* * * * *

My dear young people!

A Turkmen says "Rage is the character of the infidel." Rage pushes man to horrendous wickedness. A man has to achieve to defeat his rage, and to control himself. It is not a coincidence that our ancestors focused on the issue of doing nothing at angry moments. Being calm, forgiving, and being tolerant have to be the distinctive features of a Turkmen. There is a fortress for you to conquer and no goal to achieve with your rage. Tolerance, forgiveness, calmness, and maturity are the guarantors of success in human life.

There is an endless power in believing. Beliefs are the bases of the lives of every human that is living in this world, and they cannot be demolished. To what do we devote ourselves with all our hearts?

To the Almighty God;
To our holy country;
To our beloved people;
To our sacred land;
To our dear ancestors;
To the bright future.

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Turkmen people have never removed themselves from God despite the fact that we were living in an atheist country, and we were removed from our religion, mosques, and schools.

They never stopped loving their fatherland despite the fact that they lost their independence, and lived under the control of other people. They never lost their will even when they lost their liberty.

The 21st century is the age of knowledge and communication. The community of humans has reached the peak of development. There is no person today who gets worried only for himself. Today, everybody is in contact with each other and the whole world. Today, there are thousands of thoughts and problems on people's minds. As it is a custom, every individual prays to God, refers to his trouble, and ask for His help. Sincere words have an effect on the human heart. If you are not sincere and pray to God just because you are accustomed to praying, would your prayers be heard? In the religion of Islam it is believed that there are two angels on the shoulders of every human-being; one records your sins, one records your good deeds. If your angel who writes your sins works for night and day, and if the one who writes your good deeds rests continuously, then will God answer your prayers even if He hears them? Do not forget, we want to satisfy

ourselves by being occupied with earthly things. God does not forget us even at the times we forget Him because there is no other power that is more merciful than God.

Remember the legend of Gorogly. When things went wrong for Gorogly during times of peace or war, he would stop fighting when he sensed an ill omen. He would perform his ritual service, pray to God, and he would be purified spiritually. Then he would continue fighting, and defeat the enemy. Life is hard, even you if are Gorogly there are powers that can defeat you. In these situations, you have to trust

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yourself, and put your faith in God instead of lamenting. Belief means power and strength. Belief is a power that cannot be defeated.

When you were a child, your dear mother's and your honorable father's love and caring made you happy.

In your youth, the love of your angel of benevolence, whose eyes were full of love, made you cheerful.

Definitely, the love that you give to your important duty, to your dear people, and to your beloved country makes you happy.

Spring's beauty that blooms in various colors, the seas which rise in waves and then become quiet, and the immense love of the snowy and misty mountains ought to attract you.

God's love is a kind of love that accumulates all sorts of love within itself, and gives you a power which would make you feel that you lead your whole life in a sea of love that is eternal and beautiful like the universe. That is why we must only be suitable for God's life.

The decency of love has three manners and three conditions. The first one is the intelligence, the second is the heart, and the third is the action.

Intelligence and thought means to comprehend what belief is.

This means to be connected to the Turkmen's thinking structure that has been accumulating knowledge about the subject of belief for centuries, and to know that treasure. Our ancestors had an immense and rich, and a profound thinking structure about this subject. It is an obligation to know this treasure that they have founded, and to understand its meaning. But a great effort is needed for that, and this is the middle road. Instead of intending to reach intelligence, a man has to aim his heart to reach spiritual maturity and unity. Otherwise,

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deficient and immature individuals will be raised. Their qualities are: the mind of the person who is not matured in believing is engaged with the idea of God, whereas his heart is busy with "masiva" [object]. Thus the mind is obsessed with the truth of creation, and the heart with earthly love. Looking from the perspective of the soul, this is a deficiency. The person who yields his mind to his soul (to the ideas about believing), and his heart to the object ruins his life. This life is like a tree that cannot become green. Therefore, the heart's condition must be accomplished by giving importance to the heart

which is the second matter of the decency of believing. That can be achieved by feeling spiritual love. Believing should not only be verbalized, it should also live in the heart. Otherwise, everything will only be words and expressions. The condition of reaching this stage of heart is to be clean of doubt and desire. Desire is the person's side that is interested in substance. The mature man is the person who becomes divine and spiritual by staying away from physical pleasures and substance, and by putting the decency of believing at the center of his life.

Desire is the greatest and most dangerous enemy of man because it likes ready tastes. But its consequence is a great sorrow. When a person utters that desire is a need for human-beings, he gets out of the sphere of the legitimate, and looks down on the created beings, and degrades man to the level of animals.

A love for desire and bodily activities is to be unable to avoid physical pleasures. It is possible to classify desire after generalizing the accumulation of the Turkmen's thinking structure:

- Desire for wealth (love of property)
- Sexual-physical desire (being lustful)
- Desire for inactiveness (sloth)

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- Desire for stomach (gluttony)
- Desire for life (love of luxury)
- Desire for sovereignty (love of fame and status)

All of these items, more or less, to a certain extent are the characteristics of animals. Thus, desire is a humiliating thing for a man. On the contrary, believing is the way to be free by maturing the feelings of nature and limiting the cravings of desire. Desire for wealth (love of property) is an outcome of the continuation of the urge to eat and drink. These kinds of urges create the love of property and money in man, and the person loses everything in this way. This kind of a person would not have a character. A person's spiritual side is stronger. A man lives like a man because of his nature. If a person stands against his nature, and obeys his desire, he will have a bad end, and greed for life surrounds him everywhere.

Sexual desire increases lust and directs man to adultery. The rules of the intelligence are invalid when there is desire; desire accepts no boundaries. Adultery is the chief enemy of love, the family and moral values; it destroys all of them.

Desire for inactiveness, is sloth and carelessness. Man has come to the world to live, and in order to live he has to work. A person can live like a person if he sleeps and rests in certain orderliness.

Desire for stomach, is being immeasurable with eating and drinking. It is to be addicted to things like alcohol, hashish, drugs, and cigarettes. These kinds of habits will make a person vulnerable to certain diseases, and they will shorten his life.

Desire for life is to protect a person's life from everything, and is to give the greatest importance to it. Love of luxury makes the person gutless, dishonest, and a villain.

Love for fame and status comes forth by attacking other people's rights, and by using power.

The only way to be saved from desire is to go in the way of believing.

The believer sets a wall to the wishes and demands of desire. When a man commits a crime in his life by obeying his desire, it does not mean that everything has finished. The solution is to repent.

Repenting is to be reborn again spiritually. Then the person frees himself from the effect of desire, and unites with believing.

Repenting is to renew yourself. But, repenting is not a simple thing that everyone accomplishes. After sinking in the swamp of desire, a few people can manage to get out of there. Luck smiles at man three times. You will get two chances to return to believing after sinking in the swamp of desire. Therefore, if a man loses his belief for a single time, it will be very difficult for him to return. I have given detailed information about this subject in the second work of Yasulular. I would like to emphasize again that the religious leaders have a great responsibility in making people's thoughts about repenting and believing deep-rooted. Let's try to take our share from Hodja Ahmed Yasawy's words:

Know everyone you see as Hizir,

Know every night as Kadir,

Everyone is good, but you are bad.

Everyone is wheat, but you are straw.

A Turkmen's beliefs should find its place in his heart, and should embrace his entire soul.

Weakness of believing leads man to inactiveness. Thus having a strong believing is the manifestation of a strong society.

From the first days of our independence, we have given a great importance to religion. We have built mosques in towns, villages, districts, and cities. We can easily say that the mosque in Kıpçak is one of the greatest mosques in the world. We will continue to build mosques like this and we will give a particular importance to religion.

But the state and religion should be separated from each other. The religious personnel should only do their religious duties. They should not make their offices the instruments of their personal interest, and they should support government policy. It is possible find property after losing it. You can buy a similar thing. An idea can be forgotten, and can be remembered again. Matter and intelligence are the materials of temporal life that is why you can find them again in time.

But believing is not like that. Believing is a reflection of the eternal life. It is difficult to gain it since it is very precious. Thus, learn the part of the decency of believing, which looks to the intelligence well. Utilize the features of the heart properly, and then reach believing. Be a man of action so that you can live your whole life with a strong believing. Then you should earn you place in the eternal life.

**THE TURKMEN DOES NOT SPARE HIS LIFE IN BATTLES,
AND HIS PROPERTY AT WEDDINGS!**

Festivities are the most peaceful moments in the life of a Turkmen, and they are the spring of the Turkmen's heart. Most of the characteristics of Turkmen manifest themselves during festivities.

There are three kinds of days for Turkmen: ordinary days, days of mourning, and days of festivity. Among these, festivities are special moments of life. Turkmen entertainments are not like the other nation's entertainments. With these events, Turkmen people reveal the importance that they give to life.

Most Turkmen characteristics are related to festivities and celebrations. I would like to especially emphasize two of them. The first one is splendor. A Turkmen likes to entertain himself with splendor. The second one is generosity. The Turkmen who makes the celebration would not feel comfortable if he does not use everything he has. I see our people's spiritual wealth, or with the word's real meaning, the enthusiasm in these two characteristics. You see this striking truth in the old Turkmen legends that you read. In Turkmen

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legends the two significant factors of life are mentioned: war and entertainment. War and festivities appear to be the two basic realities in the legends after you separate the assisting, and less important background scenes from the story. The same spiritual characteristic that is peculiar to the Turkmen's heart appears especially in these important time periods. In fact, this is a characteristic, but it changes according to the atmosphere of war and festivities. The general implication of this is not to think the end of it that takes the name of self-sacrifice in the war, and enthusiasm in the festivity. The feature that makes a Turkmen a real Turkmen is his self-sacrifice in war, and his openhandedness in the festivities and weddings. The courage, fame, and honor of a man are indicated with these measures. The one who can give up his life on the day of war, and his property on the day of festivities is always respected and praised. The brave Turkmen man has to be crazy on the battleground, and enthusiastic at weddings.

The Turkmen nation passes the entertainment day enthusiastically after making great preparations. Enthusiasm is the transformation of life from its usual state to another speed; it means to show your pride and joy enthusiastically. This is a sign of open-heartedness, and a manifestation of a different spiritual talent, effort, and character. One day, a stranger who has gone to a Turkmen wedding told me: "You have a very different people, they can distribute all their savings easily at their wedding."

In these words, I sensed a feeling of appreciation and envy for the beauties that he did not possess.

Turkmen people are a spiritually rich people who looks at the world from upward like a falcon on the top of a mountain. The Turkmen describes this world as "a world to

spend lavishly." Worldly life is a life in which you have to spend lavishly; while working, you have to spend lavishly your ideas, effort, and hard work.

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This is the world where you have to spend lavishly all the sorrow and grief that have been gathered in you in the day of mourning.

This is the world where you have to spend lavishly your courage and bravery on the battleground despite the dangers against your life.

This is the world where you have to spend your property lavishly on the day of entertainment.

This way of getting in touch with life is called "Turkmen contact." "Turkmen life" means to give your entire existence to life. A Turkmen thinks that a life in which property and existence are saved, and sadness and joy are not shared is a fake type of life.

The best parts of worldly life are revealed in Turkmen entertainment. Since it is one of the four essentials of life, the peculiar rules of Turkmen entertainment, wedding traditions, and their performance have been developed throughout centuries. Because of its peculiar characteristics, the Turkmen nation does not like hiding, being different, and to be isolated from society; these people like crowds. Therefore, they organize their weddings with the whole people. The Turkmen nation has found the opportunity to organize festivities and weddings at certain periods of life since they have high characters, and they like to enjoy life. Thus, various entertainments are organized in public. Here, I will mention only their major characteristics.

The pregnant woman is called "the woman with celebration," because when the baby is born, they will make a baby celebration. In this ceremony, they call for prayer, a name is given to the baby, and there will be numerous offerings for the guests. Turkmen organize a great festivity when a baby is born. It is the symbol of the happiness

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felt for the life given to mankind, beauty of life, and the great wealth of meaning.

Turkmen cut the hair of the newborn baby, and make a cap celebration. The uncle (mother's brother) cuts the hair, and a present is given to him because Turkmen people say that "a boy will resemble his uncle."

When the first tooth of the child appears, a tooth celebration is made. It is done to pray for the boy to be healthy, fit, wealthy, and brave.

When the boy reaches a certain age, the circumcision feast is done. The meaning of the circumcision is to wish for the boy to be brave like many other gallant men.

The greatest celebration of Turkmen is the wedding. Generally a wedding comes to mind when Turkmen people talk about celebration. This is a natural thing. For the Turkmen, family represents one of the major values. Every wedding gives the good news of the establishment of a new family. The protection of the family, to continue the unity according to the values of our ancestors and to customs and traditions are the bases of national stability and continuity.

There are some peculiar Turkmen customs and traditions about marriage. In

general, the wedding is referred to as "marrying the son" because another house is opened for the boy after he gets married. This is an Oguz tradition that was formed thousands of years ago. The young man who wants to get married shoots an arrow in Turkmen desert. A house is built where the arrow falls down, and the wedding takes place there.

"Evlenmek" (to marry) is a word that has been derived from "ev kurmak" (to build a house). For the girl, getting married means "durmusu cikmak" (to find a husband).

Because the girl enters life as a member of Turkmen society who has every right. The girl and the boy, before getting married, live with their parents.

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The preparations of the Turkmen people for the wedding begin with asking a girl in marriage, with "dunurculuk." Asking a girl in marriage is a special tradition. The parents, who want their son to get married, choose the best candidate to be their daughter-in-law after consulting their relatives. There are two conditions in choosing a daughter-in-law: firstly, the girl's family, their reputation among people, their financial status, and the possibility of being relatives with them. The second condition is about the girl's beauty, virtue, talent, and skill. After agreeing on these two conditions, the most important thing to do for the parents is to ask their son's opinion. The procedure of asking the girl in marriage starts after taking the boy's consent. But if the boy is in love with a girl, they will go to ask her in marriage after taking the consent of the parents.

There are some special rules about asking a girl in marriage. To be "dunurcu" means to become relatives, and it is a delicate job. People refrain from acting openly, and they do things in secrecy. Turkmen people call the go-between, "osmakçı" (matchmaker). Osmakçı is generally chosen among old women. osmakçı visits the places where there are a lot of girls and women, investigates, and gathers information secretly. It is the duty of osmakçı to learn whether the girl wants to get married or not, and her parent's opinion about the subject. She learns the parents' opinion by asking some questions.

After finishing her duty, if osmakçı gives the hope that the consequence can be positive, then comes the term of "sozcu" (spokeswoman). In general, sozcu goes to the girl's house on Wednesdays. Different from osmakçı, she acts openly, not in secrecy. She goes to the girl's house, says that she is the guest of God, and has come to ask the girl in marriage. Sozcu commonly talks allusively. She declares her intention openly by saying "I have heard that you have a ring

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covered with gems. X likes to have the ring." When she goes to the house she takes candies and chocolate with her, and returns with the hope that it would end happily. The family of the girl is not expected to answer overtly and clearly. Generally answers that are to comment are given to sozcu. This means to open the way to the Dunurcu.

Dunurcu is a crowded group of people. Among them there are the prominent members of the society, old women who will talk to the women in the girl's family, and the relatives of the boy's parents. Dunurcu will go to the girl's house in the evening, after everybody returns home because the essential thing in asking a girl for marriage is

protecting the dignity of the girl and her family. If *dunurculuk* [asking the girl for marriage] will not end in a positive way, this thing is kept secret so as not to cast a shadow both on the girl's and the boy's families' honor. If the *dunurcu* are not going to receive a positive answer, the wrapped bread will not be opened. But if the parents do not reject the offer, and if there is even a little hope, then the bread is opened.

Dunurcu do not open the bundle, and divide the bread into big parts, they just take a small piece, and taste it. After this, they declare their real intention openly. This is generally depicted as "We have a brave son around here, we have followed him." If the girl's parents like the proposal of *Dunurcu*, they ask for a few days to consider it. The bundle, in which there is bread and sugar that the *Dunurcu* has brought, is kept waiting until the girl's parents reach their final decision. If the bundle is not opened until the end of the given time period, it means that the parents do not want the marriage to happen. If the bundle is opened and put in front of the *dunurcu*s in their second visit, it means that the parents have decided upon giving their daughter as the bride. The

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essential point in coming to an agreement is getting the consent of the girl.

The tradition of *Dunurcu* asking a girl for marriage is an important custom in Turkmen life. It illustrates the fact that marriage is an important and serious affair. The families think seriously about the future of the girl and the boy. After obtaining the consent of the girl and her family for marriage a sum of money is paid to the bride's father, and the date of the wedding is decided. The girl and the boy prepare for the wedding in a special way. The girl arranges her trousseau, which consists of her belongings, and the presents that her parents have given. Before the wedding, the girl exhibits her trousseau. Her friends and her relatives visit her, and provide what is missing among her possessions.

There is a wrong conviction that there is no girl's wedding in Turkmen tradition. This is not true. Turkmen people call a girl's wedding a "girl's heap" (*kiz yigini*). The girl's parents organize the girl's wedding. Today, there is no difference between a boy's or a girl's wedding. The girl's wedding is done on the day before the boy's wedding.

In Turkmen tradition, the advice that the parents give to their daughter is important. The mother teaches the girl how to be a good housewife, and to establish good relations with the people that she is going to meet in her new life. And the father gives her advices about being respectful to her husband and father-in-law.

On the day of the wedding, the girl's escort comes, the "*kurte*" [veil] is put on the bride's head, and she is taken to the boy's house. There are a lot of customs for taking the girl out of her father's house.

At the moment that the girl attempts to leave the house, she is stopped, a tip is given to the escort, and the girl departs

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out of her house. Presents and money are thrown over her head.

Meeting the girl's escort is one of the most entertaining and joyful moments of the

wedding. The individual who first recognizes that the bride is coming is given a tip. The escort is welcomed with belladonna incense sticks. Old women pray for the new bride when they go to see her.

To perform the marriage ceremony, the witnesses and women with scissors get ready, and the ceremony is carried out at a convenient place. After the ceremony, the guests drink sherbet.

The rules about marriage that the families of the girl and the boy have to obey are confirmed in Turkmen tradition in detail. On the day after the wedding the girl pays a visit to her father-in-law's house. The bride first meets her in-laws before taking her veil off. The girls near the bride give out the presents that she has brought with her.

In order to be prepared for the wedding, the groom has to know the customs about the wedding night. He has to be serious and he has to behave himself on the wedding day. He must not drink. In Turkmen weddings, the groom has his best man, and the bride has her friend near them. They give some information about the subject to the bride and the groom.

Before and after the wedding, the close relatives talk about the wedding at the groom's house. Certain tasks are given to certain people. The aim is to make the best wedding without having any trouble.

In Turkmen weddings, during the ceremony, a woman stands behind the bride and the groom and begins to cut wool with scissors to prevent magic and enchantments that would tie the couple in a harmful way at the nuptial night. This continues until the ceremony comes to an end.

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The guests who come to the wedding should act "according to the customs and traditions." The relatives, and the friends of the couple should assist the organization of the wedding. Meeting the guests who come to the wedding, and serving them has also certain rules. Everybody should work together to arrange an exceptional wedding.

In addition, the guests who come to the wedding should also obey some rules. They should pay attention to the clothes they are going to wear for the wedding, and to their behaviors and words. They should refrain from making bad jokes that would spoil the wedding. It is a dishonor to exaggerate the situation and to annoy the guests when a plate is broken and someone has spilled some food on their clothes.

In Turkmen tradition, it is a principle to go to the wedding that you are invited to, and not to go to the wedding that you are not invited to. You have to be cheerful, and you should join the entertainment during a wedding. It is a disgrace to retire to some place, to indicate the missing things, to ridicule the wedding, to be jealous, to become drunken, and to cause trouble at weddings.

There are always poets, bards, and wrestling at Turkmen weddings. Apart from these, there are sometimes horse races, and chess, a game resembling "up Jenkins," and "duzzum" (nine pebbles) are played. If you go to the wedding, you should participate in these kinds of games to make the entertainment jollier. It is a great privilege to serve at the wedding if you can. The owner of the wedding starts the ceremony, and other people

end it. Thus, cooking the wedding meal, offering tea, and serving the guests, the foreign guests, and the players of the musical instruments mean to be the man who serves the public. In Turkmen tradition, a great respect is shown to the people who work at the wedding. These people are called the "people who serve the public".

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To go to the wedding to which you are invited is to feel the happiness and the joy of life. A wedding is the spring of heart. It is the characteristic and a nice tradition of Turkmen to color the spring, and to help to make the wedding a wedding. Our customs have become traditions, and our traditions have become rules (destur).

It is a custom to marry a boy and a girl.

It is a tradition to make a wedding while marrying them.

There are certain rules for weddings. For instance, when the bride arrives, flour and butter are put on her hands to provide her an abundant life.

After the ceremony sherbet is drunk to bring happiness to the couple's life.

Rules like untying the girdle and taking the shoes off are invented with the idea to make the bride obedient to her husband.

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Our ancestors, regardless of the religions that they performed, have worn caps and skullcaps while praying.

It has been the custom of our women to expose their faces since the times of Zoroastrism.

Since the old times, our women have been veiled as a symbol of respect to the elders.

Our ancestors had the custom of organizing wrestling contests, dog and cock fights, and camel wrestling, and letting the poets read legends at weddings, while giving his name to a new born child, while cutting his hair, when the forty days of a woman who had given birth to a child was over, at circumcision ceremonies, on birthdays. They also offered presents to the winners of the contests.

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Our people can change and develop its customs and traditions according to the conditions and the changing times.

Our people's achievements in culture, art, music, literature, painting, and folk literature are among the highly appreciated world classics. I do not know anything similar to art which prolongs a person's life and resolves his troubles. Art is like the sun that illuminates the universe. Real art is a remedy, it gives man spiritual power.

The lullabies of our people have always been sufficient to make the crying babies sleep in their cradles.

Before starting to fight, all of the heroes in our legends like Gorgoly take their tambours in their hands, and say a few words. They fill the brave men with enthusiasm,

and prepare them spiritually for victory.

The musical instruments that give out touching sounds are the remedies of the people who have troubles.

When a child has measles, the Turkmen people treat him with "dutar" (a two-stringed Turkmen instrument).

The real art illuminates the soul of the nation.

Music is our people's spiritual wings. With these wings Turkmen people have reached the present throughout centuries. With these wings they fly to the beautiful tomorrows.

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Music has always been our people's confidant in reaching their sacred hopes. The core of our ancestors' soul has been mingled with Turkmen music. Whoever listens to it becomes spiritually developed.

The Turkmen people's respect for the poet Aydin Pir is not in vain. Our people have always aimed to have a forgiving, humble, honest, and noble life. The poet Aydin Pir achieved to

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bring this humane way to words and music in a delicate manner that soothes the heart. Aydin Pir is one of the important names of the eastern world, and he was a master who accomplished to decorate hearts with beautiful feelings by using the power of music.

Since the earliest times, numerous people have lived in Turkmenistan who became famous with their music talents in the eastern world.

The name of the poet, Berbad Mervezi, who lived in the 7th century, became well known during the Sasani period. It is also known that Berbad composed three hundred and sixty songs, and that he established seven special groups by playing thirty different instruments. Berbad established a music school in Merv. He was a great musician and composer. The great scholar, Ebu Nasr Farabi wrote a book about our musical art named "Introduction to the Science of Music". I had this book translated by ordering it from Koprulu Library in Istanbul.

The person who both composes and sings is called "ozan" (poet). Gorkut ata is one of the most famous poets of the Turkmen nation. Our people believe that music can do what weapons cannot do. It is known among our people that in the 19th century the poet, Sukur Bahsi rescued his brother from the dungeons not with weapons or by paying ransom but by using the power of his art to which he devoted his life.

Serdar of Akev [white house] states that Nedir Shah, who was originally an Afsar Turkmen, loved music, always carried four poets with him, and occasionally played dutar.

According to the rumors, during his Central Asia campaign Alexander of Macedonia listened to all kinds of music that would increase his soldiers' moral power. In the end, he chose the one that he liked, and ordered it to be played when he started to

fight. That music was the Turkmen melody named "pomegranate tree." A lot of people in the world

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like this music. The famous Russian composer Glinka utilized the music of "pomegranate tree" in the instrumental solo of *Ruslan and Rudmilla*.

The custom of playing music during military campaigns was first developed in history on Turkmenistan soil. This music is called "mehter." There was mehter in the Nisa campaign which was done by the Seljuks and "Gazne."

In mehter, there are instruments like drums, kettledrum, cymbal, shrill voiced pipe, and zurnay.

Turkmen people have used musical instruments like shepherd's flute (sadivan), "zok," lute, reed pipe (ney), boatswain's pipe (sipsi), double boatswain's pipe, tambour, and violin.

The lute is the oldest of them. It is the instrument of the age of Gorkut ata. When the groom's music is played with lute, the behaviors of the groom who follows the bride that visits her father's house, and the bride's departure from the house are depicted musically. When the melody about the shepherd and the wolf is played with lute, the traces of the life of the past are reflected perfectly. The reed pipe is made of reed. Among Turkmen people, there is a rumor about the emergence of the reed pipe that involves Iskender Zulkarneyn. According to the rumor, there were two horns on Iskender's head. He used to kill every barber who cut off his hair. But on one occasion he could not kill the barber who did his last shaving since he was a brave and handsome man. Iskender instructed the barber not to tell his secret to anyone. Days and months passed, and the brave man began to lose his health since he could tell his secret to nobody. As a solution, he went in a dark pit where there was not anyone, and shouted: "Iskender has two horns." After some time, a shepherd passed near that pit. The pit had become a reed bed. The shepherd made a pipe from a reed. When he played it, the

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pipe sang "Iskender has two horns." Thus, everybody heard that secret.

With reed pipe, songs like Nevai, Aycemal, Hayit Yikan, Ovadan gelin, and Ovezim are played. There are people who sing to accompany reed pipe.

The boatswain's pipe is made of thin reed, and it is one-finger long. There are four sound holes and a sheave. Most of the songs of Turkmen folk music can be played with boatswain's pipe. Sounds that portray a baby's crying, a mother singing a lullaby, her talk to her baby, and the baby's joy... all of these can easily be played as a result of the player's talent.

The double boatswain's pipe is made of two boatswain's pipes that are bound together.

The flute is a musical instrument that is made of wood and one-span long. There are four sound holes in the front, and two at the back. It has a special sheave on its tip.

One of the seven classes of Oguz Khan's army was called "Sadivan." Sadivan

soldiers used to carry their flutes with them. They played music in different tones to give information about the enemy's power, and how they could retaliate against them.

The Turkmen's most famous instrument is the "dutar". It is made of mulberry tree. The name dutar was derived from the union the words "dut" (mulberry) and "tar" (string).

Each individual has a different perspective about music, and each instrument has different effects on people. For example, instruments like tambourine and tar make people lively. Some like to dance, and the others who do not dance move their feet, and clap their hands according to the rhythm.

So, why does nobody dance to the music of the tambour? Because the music played by the tambour is a reminder of the bad things that happened to our people, the cries from difficult times, separations, longings, joy, and love. Tambour and

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gipcak have become the ornaments of weddings. A Turkmen does not accept a wedding without instruments and poets as a proper wedding. Dutar and gipcak are the voices of the fifth period of Turkmen.

The dances that belong to different Turkmen tribes like garsak and kasik (spoon) performed by women show that Turkmen folk dances are very old, and were originated in ancient times. The dances like "himbil" and "nanay" which are again performed by women are about wedding ceremonies. In some Turkmen national dances some of the dance figures have remained original.

Our national games reflect the spiritual structure that Turkmen people had in the past. According to the archeological discoveries, knuckle dices (asik oyunu) is an ancient game. By declaring that most of the nations of the world have accepted this game as a game belonging to the ancient times, we can easily say that Turkmen people have developed at the same level of civilization as the other nations of the world.

Archeological findings manifest that games like "akca sunk," "dokuz gumalak," takilatti," and "altin kabak" were started to be played nearly two thousand years ago outside today's Turkmenistan's boundaries. Our ancestors who lived in Central Asia, Altay, Seyhun, Volga (Idil) were really fond of playing these games. Games are our nation's inerasable history, and the family tree of generations.

"Ayterek Gunterek" is one of the popular games played among children. This game, which had its origin in Oguz Khan's period, is played between two groups. The name of this game, which was played by Oguz Khan's two sons, is derived from their names: Ayhan and Gunhan.

The game, "Aytabak Guntabak" is also based on the games that Oguz Khan's sons played.

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Since Oguz Khan's reign, our national games like wrestling, catching a handkerchief, "altin kabak" (golden pumpkin), horse racing, "oglak kacti," cevkan, "koc almak" (taking a ram), have become the amusements of Turkmen festivities. In these games, the education of people in a peaceful manner has been desired. Games like

"duzzum" (nine pebbles), "icyanagzi," leap frog (asiratti), "ucbokum," "takilatti," "lukur," "peciz," and "bestas" (five pebbles) which are played sitting down reveal that the Turkmen culture of resting is also sophisticated. These kinds of games have made people get used to good habits, have kept them away from gossiping and boredom. Individual living and gossiping are the habits that the Turkmen does not like. Elderly people play the "kece-kece" game when they find the opportunity.

In some places, "kece-kece" game is called as the game of finding the ring. The aim is to find the person who hides the ring among a group of people. Thus, this game is very entertaining, and strengthens shrewdness and the ability to guess. The game of finding the ring teaches to analyze other people's character.

In our society, there are hundreds of games which lead people to discipline themselves with good habits.

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Dear citizens!

The Turkmen nation is the nation that has more celebrations, festivities, and festivals than any other nation of the world. This is a manifestation of the spiritual wealth of Turkmen. It shows that Turkmen appraise the human soul. For each individual the Turkmen has invented more than twenty celebrations. It is the sacred duty of every individual to behave with good manners in these celebrations.

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Each Turkmen should spend his life bestowed by God in an atmosphere of festivity and entertainment, and should live his life as a celebration.

May you have great souls!

May you celebrate one festivity after the other!

May everything be full of joy!

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FUNERALS AND COMMEMORATIONS

Maturity of an individual indicates itself by not only his/her understanding of life but also his/her thoughts on death. It is the same for a nation; the existence of the rules and traditions are important not only for the daily life but also for death and commemoration. It is exactly the sign of maturity to understand that life and death are the integrated parts and both are the dimensions of the existence. Life is a whole and flows towards eternity. Existence is a whole, it is permanent and continuous; there is liveliness at one side and death on the other; one of its circles is liveliness and the other is death. To look from this perspective, death is not a final point; it is the inception of life in a different dimension, that is, death covers just a specific period in life, which keeps running.

In Turkmen customs, the traditions about death which constitutes a period of life,

are known as good manners of commemoration. This is the indication of the respect of the living to the deceased. Unfortunately, human life on this Earth is very short. Life after-death continues in spiritual terms. In other words, a deceased person lives in the memories of the alive. A good manner of commemoration is traditionalization of remembering the deceased.

It is called "five days' life" among Turkmen. This expression is a thought, which comes from very old times. The spiritual leader of the second period of national spirit, Gorkut
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ata, had wished three times thirty and ten years (a hundred years) to brave young people in his prayers. Makhtumkuli Firaki, also defined the lifetime as hundred years. Our ancestor Oguz Khan had the chance of living a hundred and seven years more. Therefore, the Turkmen called a hundred seven years as the Oguz Khan year and deemed people who could survive as fortunate people.

However, no matter how long you live, you will definitely return your soul to its owner, one day, according to the rule of the life on the earth. The Turkmen have drawn important lessons from this painful reality. They have given meaning not only to life but also to death, by creating the good manners of commemoration. Each individual must accept the reality of death ever as of the realization of self. He must not be afraid of death; he must not be weak and desperate towards death. The greatest bravery is to walk towards death without any hesitation. The worst type of cowardice is to remain desperate before death. If there were no death, there would not be life, at all.

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If there were no death, there would be no birth.
The road never ends if there is no beginning.
Life means to gain a value through death.
Death is an advice.

A person who does not take death seriously cannot appreciate the meaning of life.

Not caring about life leads to the path of the world while forgetting death leads to mundane addictions.

There is a guest, who is never desired, some day walks fast with harsh steps through the gate of life. This is the death, coming. Whoever has never had a vivid life, he drinks the sherbet of death without any hesitation; and smiles to the face
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of the death. To understand the aim of life, transform life to pleasure and to news that heralds from other side.

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Within the context of the manners for commemoration, it is among the major duties to take care of the one who is about to die, like he/she is a baby. Never break the heart of a patient, on whom the shadow of death falls. It is your duty to be a fellow to him or her during his journey to eternal life, but you must be twice as sincere and serve full-heartedly while he is in the bed of death. Do not be careless to the loneliness of a person who is alone on board the ship of Mortality Sea and who is going away from the coast of life! Go fetch whatever he or she wants though he or she cannot eat! Bring the pills and drugs which may heal or not, regardless of its price! If he cries because of the pain, share his feelings! When you do this, you will comfort him; you provide support to him, while he is challenging the death; and you help him to quit his sweet life easily.

It is disgrace to play music, to make noise and to talk about inappropriate matters nearby the patient. Make him repeat the Kelime-i Shadat (confession of faith) while he is giving his last breath; wish God to be compassionate to him. After the soul leaves, the deceased should be dressed off.

Put him on his soft mattress where his face will see towards the direction of Mecca. Close his eyes slowly, not to let them remain open. Attach his hands on his chest and tie his feet by his toes. Also, tie his chin so as not to let it open. It is necessary to cover him with a sheet. The news of death must be conveyed to people as soon as possible. In the tradition of Turkmen, the news of death is not given in a cold manner such as "someone died". Instead, they use softer expressions such as "someone has changed his home", "he conceded", "he received God's mercy".

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The Turkmen definitely cry when they learn that somebody died. A man who reaches the house of dead person, covers his face with his hands and cries silently, by leaning on the wall. It is necessary to console and comfort the crying man. Later, that person stops crying and retires to a corner and sits quietly. Women keep crying, they lament all together; because women have tender hearts. However, their crying has a manner, as well; in the place of mourning, older women must remind them not to cry so loudly. According to the Turkmen traditions, the dead must be buried as soon as possible. However, this may not always be possible. The deceased is sometimes kept, so that some close relatives can make it to the funeral. It is called "to host the deceased" in the Turkmen traditions. Because someone who quits his soul does not belong to this mortal world anymore; the idea of hosting the deceased for a while dates back to very old times.

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There are a series of procedures and rules to host the deceased. A dead person is not left alone; there must be someone in his company. Don't leave his soul alone and don't let his soul be hurt. A candle or lamp is lit. It is not a good manner to eat, drink or talk about the matters of daily life near the dead. The dead must be respected as if he is alive. It is true that "the dead can understand exactly what the living people are suspicious

about". Everything is done during the assigned period not to hurt the corpse. Beside the corpse, positive sides of the dead as well as his or her good deeds are elaborated duly. In the room and around the room, silence must be sustained. People are respected as much as they respect death. Washing the corpse is a compulsory part of Turkmen's good manners of commemoration because hygiene is necessary, not only for the living, but also for the dead. As cleanliness is the basis of life in this world, it is also essential in the other. It is better for the

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corpse to be washed by a pure-hearted person. If the deceased is a man, then a man should wash him; or if the deceased is a woman, then a woman should wash her. It is a significant good deed to wash the dead. Actually, the relatives of the dead must wash the corpse.

This order is obeyed during the washing of the dead. The clothes tied on his toes and chins are untied. Then, its intestines are discharged. If the deceased is an adolescent, he is washed according to the rules of the ablution, firstly, the right and then left arm is washed to the elbows. Later, the face is washed and then the whole body is washed three times, on a horizontal position. He is turned on his left side and his right side and is washed, and vice versa; it is done three times. The water must not be hot. It is a tradition to add soap or herbal essence to water. Later, if it is necessary, cotton is stuffed into the nose, mouth and ears. If there is no water, teyemmum (Islamic way of abduction with soil) is applied to the corpse. The one who applies the teyemmum puts his hands on the ground and touches on the face of dead, then put his hands on the ground and touches the arms of death. So, the teyemmum is completed.

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The fallen of war go to heaven with their blood.

Nice essences are sprinkled to the dead after he is washed and covered with a shroud. His hair is not combed but his nails are trimmed.

The cloth for the shroud must be white and 9 to 11 meters according to the height of the deceased. The burial part of the funeral is implemented according to religious rules; the Turkmen religious authorities are very careful about it. According to their rules, the shroud has three parts; kefeni zaruret, kefen-i sünnet and kefen-i kifaye.

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A suitable cloth can be used as a shroud if there is nothing else. The second shroud consists of three parts for men; izar (all around the body), bandage and reed. The first two surround the body completely. Reed is a shirt covering parts from neck to feet. Three of them must be wide enough to cover the body. In addition to them, head and chest covers are used for women. Head cover must be able to cover the head completely. The chest cover is tied onto the chest. It is of virtue to wrap with cotton cloth. The reed first and chest cloth, second, are put on and then, cloth is wrapped all round the body. For

women, all around the body is wrapped first, and it is followed by chest, reed and head cover. The reed is firstly put on and then the head cover is tied during the shrouding process. The chest cloth is bound up firstly on the right side and then the left side. The chest is covered up after it. All round the body is binding up in a same way like principle chest. Then nice smells are sprinkled with rose water. It is a good behavior to write on chest "Bismillahirrahmanirrahim." Then, preparations to put the dead into a coffin follow. Recently, there are coffins presented to frequent use. In old times, a coffin was a box or raft with stairs, five, seven or nine stairs. There was a carpet under the body in the coffin. The head side of the coffin was positioned to see front while it was taken out of the house. Then, it is brought to a pre-determined place for the last prayer. I believe that there is no need to sprinkle sands in front of door for the last prayer because we have sufficient means, now. It is better to use cloth or special products, with this end. Later, the body is carried to the cemetery, after the last prayer. The coffin is carried by the relatives, after forty steps, other people can carry, as well. According to the Turkmen customs, carrying the coffin is a very good behavior, religiously. The Qur'an is not read till corpse is buried. The body is buried into the exact location in the cemetery. Generally, all relatives are buried close to each other. However, it is not right to choose a place before death. It

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is acceptable, in accordance with Turkmen good manners of commemoration, to bring soil from the cemetery of the one who died abroad and bury it in his homeland. However, it is important to know the proper procedure.

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A special pot is made to get soil from the cemetery. The Qur'an is read and prayed at the grave. The soil, brought into his or her homeland, is treated as if it was the body of that person. In addition, on special days, various charity rituals are carried out such as the fortieth day anniversary, serving meals to people and reading Mevlid. What is appropriate is to dig as deep as possible. The hill, as a result of digging, on the side of the grave is called as admiration hill (hayrantepe). The coffin is put on this hill before placing the body into the grave. The clothes on the body are removed and the corpse is transferred to people in the grave to place it. They handle the body carefully and untie the belts and lower it to the grave. In Turkmenistan, generally graves, resembling tombs, are dug. After the corpse is placed in the grave, its top is closed with wood or adobe, which is prepared specially. If there is a danger of land slide and there is no possibility to dig a tomb, a hole is dug in the middle of the grave and the body is buried here. This is called a "cleft grave" among Turkmen. The moment of burial is very special, according to the good manners of commemoration. Relatives must allow burial of the corpse. When the top of the tomb is closed with adobe bricks, relatives throw three shovels of soil. Later, other people help to bury. A grave is heightened with the hill's soil, like camel hump. Grave stones, bearing name of the deceased, birth date and date of death, are placed at the head and foot side.

After the burial, the Qur'an is read. It is not proper to prolong reading it. One

person reading the Qur'an is enough.

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After the funeral, one of the relatives meets the people who borrowed from the deceased or loaned to him. Who will get what is clarified. By the way, at the funeral, what kind of a person the deceased was is asked; people there answer this question three times as "he was a good person". The people who assisted with the helped burial return home and put the shovels aside; the Qur'an is read, prayers are said; the owner of the funeral wishes that may the blessings God be upon you and everybody leaves. Commemoration of the dead is a very old Oguz tradition, it comes from the pre-Islamic period in Turkmenistan. It means to commemorate and say farewell to the deceased. These days are, third, seventh, fortieth, hundredth days and anniversary. These are the turning points in the decay of the body. This is a different kind of projection of pre-Islamic shamanists (worshippers of fire), who kept the corpse and did not bury it. Blood is thickened after three days.

Among Oguz Turks there is commemoration for relatives during these days. Seven days later, his eyes decay; this is the period for the one who was seen by him. On the fortieth day, the inner organs dissolved, this is the period for the relatives. Hundredth day, the face changes and cannot be identified, anymore. Therefore, this is the mourning period for closer relatives who once shared water and bread. Lately, in some regions, people who mourn for the death after a month have emerged. This has nothing to do with our ancient traditions.

The mourning period for the relatives is one year because a year is enough for the body to decay completely; it is believed that, only bones remain. The close relatives are, father, mother, husband or wife, brothers and children. Our ancestors believe that the soul does not leave its place during a year and it quits totally after a year. The soul wants to be remembered during a

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year. To make souls peaceful, read the Qur'an, pray and remember them on Friday nights.

According to the Turkmen traditions, there must be charities (Islamic commemoration meal) periodically. Thus, related people can finish the commemoration, in mass. In those days, having fun, making jokes and such behaviors are not acceptable. In those days, dishes are carried on one hand. The aim of visiting the mourning house is to wish condolences to relatives. Good conduct of the deceased is talked about at the house of mourning. When relatives come together, the life of ancestors and roots should be talked about. This is important for children. Do not wait for an invitation to visit the house of the dead person who is your close relative or who was a fellow from the same village or good friend, participate in the third and seventh day commemoration of the deceased. Do not postpone your visit.

Following the share of the inheritance, old Oguz Turks gave charity for meals to

be given for thirty years. With this end, a big animal like a cow was slaughtered and a lot of people were invited. After that, the dead is considered to reach a higher position.

Thursdays, Fridays and Saturdays are deemed as the days to visit the cemetery. When arriving at the cemetery, all deceased people are greeted. Then, the targeted grave is reached and the mourner's face is turned to the grave from the direction of Mecca, firstly a religious greeting is given and then prayed. In the independent and Neutral Turkmenistan, the sixth day of the month of Independence, the twelfth day of the Turkmenbashi month and the eighth day of the Makhmutkuli month; these all are the commemoration months and days. If related people visit the cemeteries, on these days; and if Qur'an is read and prayed, it will reflect good conduct.

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Sleeping in the cemetery, stepping on graves and crying loudly are disgraceful behaviors. It is necessary to care the graves under the direction of experienced people and cut off the grasses on the graves. On account of the fortune trees on the graves, experienced people can understand whether the graves are cared for or not. The clothes, which are different colors, are tied to the fortune trees each time when it is visited. The neglected graves are a sign that the relatives of the deceased became deficient people. There are some deep meanings in these Turkmen proverbs: "The one who shows respect to the dead become rich and the one who respects the living becomes lord", "The one who does not care for the dead, never cares for his relatives". Therefore, it is fitting for the Turkmen if he obeys the rules of commemoration.

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There are old beliefs about the Sun, Moon and stars among our people. These emerged thanks to the science of astronomy. Lucky and unlucky days are determined, according to the position of the stars. There are strong beliefs about the Mars. This star was believed to say "I inform the one who does not know anything and I kill the one who knows." Today, it is accepted that if this star rises in the direction, which you will head to, that day is thought to be unfortunate. The Turkmens have transferred the things that have a place in their hearts to their traditional life. They have developed them according to the needs of time and make them a tradition. Turkmen traditions are a set of rules of life, implemented in daily life. Each and every tradition has characteristics, which are in line with Turkmen national spirit and character.

Although our ancestors were under the influence of different religions, they have never lost their traditions. For centuries, our traditions survived, in an integrated way with the religion of Islam. The Turkmens have original traditions of

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funeral rites. It is a shaman tradition for men to wear a fur hat at a funeral. It means "I have a trouble on my head". Women cover their head during mourning. Relatives of the dead person do not listen to music for forty days; no wedding is organized till certain

commemoration days are over.

At the house of the deceased, no meal is cooked till the third day; the relatives and neighbors bring meals. The biscuits are served in odd numbers on the dinner table. The house of mourning takes one of the three biscuits and gives back the two so that peace can last at his home; or in return, they may give chocolate or sugar, it means that everything will be a pair, and there will be rest.

Always double biscuits are taken away to the house of a wedding. Praying after meals is carefully practiced by our nation. The Turkmen read the Qur'an and, while praying, they pray in the native language.

The Turkmen always prays while he is passing nearby a cemetery. Today, he reduces the volume of his tape while driving nearby a cemetery. This is our rooted tradition.

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My Beloved Son!

My Dear Daughter!

Did you understand the reason why I explain all these things as clear as possible? I mention all these things to hinder various traditions in every corner of our vast country, among clans and tribes and to ensure that these traditions are implemented in uniformity everywhere from village to cities, and I mentioned these so that you can know them definitely. All villages should come together on commemoration and mourning days and give out some charities, read the Qur'an and pray. It is necessary to take care of graves. The circumference of graves should be turned into green areas. Commemorate and talk often about the respected and prestigious people at
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your neighborhood. May the souls of our ancestors become happy!

There is a proverb "if you cannot make it to the weddings, it is fine; but you have to show up at mourning." The proverb is not told without any reason. To support and help people who have a great pain is necessary. It is very important to console a person who lost a close relative. During good and bad days, people need close friends. An individual wants to see his friends on his painful or happy days.

Melt strong rocks; sweet words heal broken hearts. Do not abstain from using sweet words for people, and make it viable.

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GOOD MANNERS OF INDIVIDUALS

My Beloved Turkmen Nation!

Good manners are an end-result. Every result has its own circumstances and justifications. The basis of good manners is to know your "self". The good manners of individuals differ from others in this respect. Other good manner rules determine relations

of a person with others and the outer world. Good manners of an individual regulate relations of a person with himself.

Good manners of an individual are very important in the spiritual and civic development of the Turkmen people as a nation. Ever since very old ages, wise Turkmens have reflected about how a person can be mature, that is, how he can gain a personality. One of the ideas concluded about this matter is: Having a mature personality is a set of values which are indicated in behaviors with self. Influencing someone from outside, steering and educating a person is important, however, there are certain limits to this. External effects are beneficial and important, until the human-being discovers himself in spiritual sense. However, when this point is reached in terms of development of self, relations of a person with the outer world change direction into the inner world. When a person realizes himself, he owns a power, which lets the soul and mind move, as a result of the self-relation. Later on, human-being continues development of self on his own and he does better. Therefore, to regulate spiritual and ethical life, some rules for manners of individuals have been introduced. What is personality? This question can be answered, as the personality is the 'self'. This is generally an acceptable answer. However, normally, 'self is

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more different, complicated and multi-dimensional than what is thought to be. For instance, take your own 'self'. Where is 'self'? What is it like? The hand or foot or any organ is not the self, and self cannot be imagined without body. A person can communicate with self just as he established relations with another person; and he can talk, discuss or hate it or obey to self. As a result, personality has a bifurcated and complicated spiritual structure. Philosophers noticed in old times that the shortest and safest way to elevate a human-being in terms of maturity can be ensured by relations of the individual with himself.

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The meaning of staying head to head with the world is totally different from staying alone with your self. An individual always perceives the self as good. He cares about the inner voice rather than the outer voice. Thus, when a community elevates its own values to the level of the individual's own values, a complete discipline can be achieved. To internalize the values of the society, the individuals must be forced to believe that maturity is necessary. There are two selves in a person: 'outer self' and 'inner self'. Turkmen intellectuals defined the apparent self, who is focused on substance and nature as soul and internal self, focusing on soul, as will, which looks at the inside. Will tends towards evil acts and unrest, but the heart is open to maturity since the first one is material while the second one, which is the essence of the civilization, belongs to soul. The real maturity is the superiority of will to soul. This victory can be achieved only by self. The most perfect way of disciplining someone is to ascribe this experience to him. To put it correctly, reaching the level of soul is necessary since man's soul has an

animalistic side, he wants to live like an animal, according to the rules of nature. However, society is a different institution and has different regulations. Natural laws are not

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valid at this institution. If those laws are in force, important ethical and spiritual problems occur.

The real meaning of individual good manners is to respect spirituality and the ethical demands of the society and to obey the behavioral orders of the society.

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The best obedience is the obedience of soul to will.

The best way is to meet the needs of will and limit self.

The real victory is the one which occurs against soul.

After I graduated from high school, I read such a story while I was working with a geology group doing field study. It was about an interesting sculptor. The sculptor became famous for his magnificent masterpieces. His living standard increased. He made very good sculptures. They would not be called as sculpture. It was hard to understand which one was the sculpture when the model of the sculpture stood next to the finished work. It looked like a real person. Everything had a beginning and an end. The sculptor noticed that he was very close to death as the time passed by, but he never wanted to die. He wanted to escape from death. He sought to find a way to save himself from death. He made ten sculptures of himself very carefully. When you looked at them, you would think that there were ten more sculptors like him. It was not possible to find any flaw on any sculpture. One day, Azrael came to take his soul at the workshop of the sculptor. When the sculptor sensed that Azrael came, he hid among the sculptures. The Azrael saw eleven sculptors when he entered the workshop. Azrael never experienced such a situation. God would not create similar individuals. All individuals were created uniquely. Brothers would look like each other but there would be some small differences since their moods would be different from each other.

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Azrael counted and saw eleven of the same person. However, he had to take the soul of only one person. The angel of death could not find any way to do this, no matter how long he thought about it. Azrael returned and explained the situation to God:

- I am in a difficult situation; I went to take life of one person. However, I found eleven persons. Which one's life shall I take among those eleven sculptors?

God smiled in return. Then, God taught the angel of death the secret to distinguish the real individual from the artificial one.

- Go to the workplace of the sculptor and repeat what I taught you.

Azrael asks with astonishment:

- If I do what you told me, will he reveal himself?

- Sure, don't worry about it.

Azrael went to the workplace once more. Loudly, but without looking at any of the sculptures, he said:

- Those sculptures seemed alive, it is a great job. However, it is possible to do a better one. It is obvious that they were made quickly. I wish it would not have this flaw.

The sculptor gets angry when he heard those words and he forgot what he did to save himself. He came out from his shelter and said:

- Show me what the flaw is. There is no flaw.

Then Azrael smiles:

- Now, you have revealed yourself. That is the only flaw of being human. A human-being never forgets himself nor erases himself from his conscience. A human-being considers himself in the first place and loves himself infinitely. This infinite love prevents him from a lot of things. Good manners start with having good manners towards the self. Having good manners towards self is the necessity of the good manners of individuals.

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The main condition of good manners of an individual is to know self. The person, who notices his own deficiencies before anyone else does, has a bright future. The person who fulfills the condition of good manners notices overdoing and deficiencies in his work life, private life, educational life, way of thinking, relations with others, nature and character, in short, in his entire life; it means he is trying to be a mature man. This is a difficult task. The nature of human-beings tends to imitate and to subject to others instead of self-control. Why? Because imitating and subjecting occur out of will and they are not cared about so much. This does not mean to do something; but rather, to seem like doing something. Providing the necessities of the will means to quit habits and change deeply the natural structure of self and its character; therefore, it requires too much effort and labor. Let's try to clarify this important issue with an example: There is a big mountain that you have to surmount. It will be a victory for you, if you can do so. People, who see you conquer the mountain, shall declare you as their lord. There is only one way to do that: you will climb from a very hard and vertical path in a short time and you may even die, or you will walk around the mountain for a long time. Subjecting to someone else is something like walking around the mountain, controlling the will is like climbing the mountain. Of course, the second one is harder; however, it leads you to absolute victory and a result. The first one is the easy one, but, since it is not real, although it is seen as right at first sight, it is in fact fake.

For the viability of good manners in an individual, self must always be under the supervision. There is no good manner contradicting a wise person. An individual must act with conscience, so his attitude towards the other path is always ready; he is not suppressed by others.

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Use your wisdom and stay away from actions which you will regret, in the end. Will makes you to do wrong things for the sake of itself. Therefore, you must act according to wisdom and ethical rules and always feel comfortable.

Do whatever you do in the boundary of reason, conscience and fairness! If you do not act according to reason, you will regret it and if you do not consider the conscience and fairness, there will be sorrow, in the end. Reason is the eye of God and conscience is the eye of the public. Fairness means not to treat someone in a way that you would never want to be treated. If you treat people in a way that you cannot tolerate, then, they act towards you in that way. Finally, you will have no face to appear before them and you will have nothing to be forgiven.

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Fairness is an auto-control system that comes from the heart. You may do something wrong and nobody will notice or understand. Nevertheless, when you understand the meaning of what you did, it begins to disturb you. You can feel it deep inside heart. These feelings surround you over time and you hate and punish yourself. This is the appearance of conscience and fairness.

If personality is protected from both sides, by reason and conscience, it becomes ready to be at one with good manners. These provide strong shelters because one belongs to God and the other to people.

For existence of a personality with good manners, God and people are not the sole external elements; they are the sovereigns of the inside of the personality; by wisdom and conscience, it becomes ready to be good manners. His wise acts occur according to God's measures whereas conscience acts according to the measures of the public. Wisdom and conscience are the dynamics of the inner world.

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Mature personality is the one who possesses the values of the outer world. The values, constituting a personality, have meanings and importance. Things, which are not possessed, are nothing.

Personality is the milestone of having values according to the externalities, if he has an aim. Having no aim causes isolation from people and values.

If you do not do what you suggest to others, the values begin to erode. The ethics of society depend on the individuals. The worst thing occurs if the individual does not care about the values. Therefore the sign of maturity is to supervise the self, according to the old mentalities. They advise themselves, others. They cope with their own will firstly, and then they turn their faces to others. They have reached the pure reality. It is necessary to travel deeper inside for the good manners of individuals.

Personality can be purified with self effort. If you have an evil heart, people stay away from you; in short, purity depends on self. Keep your body, heart and conscience clean and pure!

Shame is the sign of conscience.

Conscience is the heart and shame is the body. If there is no heart, the body is dead. You have to cut your fingernails, on account of other people and you have to cut your toenails on account of yourself.

You have to keep your clothes clean in the presence of others and you have to keep your underwear clean due to others.

If you do not get used to being ashamed of yourself, you cannot be ashamed of others.

If you do not realize the things you say, you make it a habit not to do what you are told to do.

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If you do not have mind, you cannot understand the fear of God. If you do not have conscience, you cannot respect others.

The one who is not afraid of God, is afraid of death. If you do not avoid others, you do not care about being despicable.

Having the fear of God causes one not to be afraid of death, whereas avoiding others causes one to be afraid of self will.

The one who passes the examination of reason and conscience, is always blameless.

Story: A theft occurred in the house of a rich man in Delhi. His golden items were stolen. Who could have stolen them? The rich man guessed that the thief was someone from his house. But, if you did not see who it was, who would you blame for this crime? The rich man went to the minister of King Ekber, Birbal, since he needed some advice.

- Our great master, everybody knows your talents and reason. It is said that you know everything. Therefore, I came to ask you for some advices.

- Please, tell me.

- My golden items were stolen from my house.

- Is there anyone you suspect?

- Master, I think that one of my servants stole them, however, I cannot find out who he or she is.

- I see. I will investigate. I have never been wrong, call your servants.

Six servants appeared in the presence of the Minister. Birbal held up six sticks.

- Look, these are six equal sticks. Be careful, are they equal?

The servants looked at the sticks and answered:

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- They are equal.

- Then, each of you will take one of them.

They did what they were told.

- I hope that we will find the golden items of rich man tomorrow. Now, each of you will sleep in different rooms. You will come to me early tomorrow morning and show your stick. The stick of the one who stole the golden items will be 20 percent

longer. The owner of the longer stick is the thief. His punishment will be decided tomorrow.

Each servant slept in a different room. The thief thought cleverly and cut the stick by 20 percent, so the Minister would not be able to understand the matter.

Next day, the servants brought the sticks to the Minister. The stick of the thief was shorter than the others.

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What is important for personality is the sense of fairness and conscience. This sense always protects it and provides dignity for it. Shame is a sense that belongs to conscience and fairness.

Shame is the power of keeping promises, working, obeying the rules of mutual relations, manners, eating, drinking and clothing.

The person who has the feeling of embarrassment, dresses clean and suitable because this feeling advises him to do so.

The person who has the feeling of embarrassment, eats neatly and suitably since this feeling advises him to do so.

The person who has the feeling of embarrassment, speaks in a sweet and nice way since this feeling advises him not to break the hearts of people.

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The person who has the feeling of embarrassment, works fairly since this feeling advises him that if he works harder and does not let someone else do his own work, he will earn purely.

The person who has the feeling of embarrassment, maintains good relations with others because this feeling drifts him away from bad manners and an evil life.

The human mind is like a boat, if there is no paddle, called conscience, boat cannot be controlled.

Fairness is like human life; if there is no tongue of embarrassments, the soul cannot even breathe.

These are the features of a mature person. He only imagines altruistic deeds in his mind. His hands work for good things. His feet go after good works. Only nice thoughts emerge in his head. His tongue always says nice and sweet words. His eyes see only nice things.

Conscience seeks nice things. There are good aims before it, good works at the back, his trust to good acts on the right and regrets on the left. To get used to good manners of thoughts, words and actions are the guarantee of happiness. Your life passes with pleasure and wealth, if you get used to living with good manners.

Otherwise, ill-manners dry out the rose of conscience and decays the tree of rationale. Always critique yourself when you notice the small excuses of others; ask yourself whether you have those excuses or not. At this point, you notice that you have big excuses. Look at yourself first, and then look at others. Wisdom is the guarantee of

the happiness and the conscience is the guarantee of the maturity. If you do not want to be hurt, do not hurt!

You cannot find rest and confidence, if your mind does not control your tongue. If your fairness does not control

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your hands and if your ethical values do not control your feet, you cannot find peace and trust.

If your hand, foot and tongue are long, your way will have loops.

If you train your will with mind and conscience, happiness comes quickly.

Do not wait for happiness, look for it; do not think that evilness and bad luck vanish; go over them with wisdom and conscience.

The fair person likes his own fairness. Therefore, a person, who can sense his fairness, does not need to look for other pleasures. It is not possible to suppress the one who has conscience and fairness.

The one who respects the rights of others cannot be beaten. He becomes more powerful when he is attacked. It is not possible to destroy him. If you destroy his body, you cannot cope with his soul that is a thousand times more powerful than the body.

Maturity is the talent of limiting self. If you can limit yourself, you own the world. If you want to be mature, master your will. Search and find yourself. What is the meaning of the world if you cannot know yourself? The good manners envisage someone to be a man. To be a man means having a personality. This means to be yourself and no one can imitate. Being himself does not mean to be a cover, it means to be an essence. It is a kind of fortune to say "I survived as I am", at the end of the life. Do not imitate and do not be imitated!

Roses in the garden of the heart are not imitation and cannot be imitated.

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MAY YOUR SOUL BE HIGH! (BE HOPEFUL! HAVE HIGH MORALE!)

My Dear Citizens!

The aim of good manners is to have the rules of beautiful morality adopted as habits. The best among the good manners is definitely supremacy of the soul; exalted soul, high soul, high morale, hope, desire, eagerness and enthusiasm. High morale is one of the major values in the lives of people. If you cannot maintain a good mood, life will have no meaning or taste.

Having a high soul and holding your head up means to enjoy the cheer and pleasures of life together. The path of life continues with success and difficulties, in an intertwined way. Life does not go the same way; black and white are side by side. We call this the Tibetan doctrine. Good mood, which is a milestone of morality, is necessary for both sides of life. You have a good mood when everything is fine and successes follow each other. To gain consecutive successes, you need to have a good mood. It is not

possible to be content with one gift from a destiny because there is no determined coast the sea of life.

In other words, it is a kind of infinity, continuation and action, tied up at the moment of death. Therefore, high morale is necessary to reach from one point to another. High morale enables the stabilization of survival; it is an equalization of the flow of personal life to the speed of your flowing life. Comfort is temporary in this time which flows

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into eternity, while action is continuous. It is necessary to balance the flow of life with the flow of the river of life to catch the running time. Everything on the earth moves. Life always flows towards eternity. If you want to understand the reality of life, you have to join it. Therefore, it is necessary to be in high morale to run from success to success. This means, you have to target a bigger success, when you achieve a smaller one. There is no stabilization of movement. There is stabilization only for death and stabilization suits it.

On hard days a good mood has much more importance since, during the hard times, the motions of the body and soul slow down. On harder days they may stop and nothing has been achieved. In those days, a human-being needs a power not from the outer world but from the inner world. This is the good mood. Silence, unwillingness, boredom are the enemy of man. You search for the enemy inside, not outside. You consider your will instead of someone else as the enemy. They are the hangmen of your rest and confidence. In those days, you will remember two things to have a high soul. The first one is physical health and the other one is being honorable. I will explain the real meanings of these two, which we often use in our daily speeches so they lose their meaning.

What is physical health? It does not necessarily mean that you have no pain in your body. Its meaning and importance are crucial to understand life. Physical health is to have all the means to survive. While you have such means, why are you worried about tomorrow? Nonetheless, you worry, since the difficulties harm your honor and dignity. However, if you are in good condition, why do you feel sorrow? Understand that if you are healthy, you can cope with every difficulty! If you have a heart, your life goes on. The difficulties will go away from you with time. Health looks at the future and difficulties look at yesterday. Therefore, it is not right to blame yourself and

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disturb others. Actually, pessimism is a kind of weakness of the soul. What more do you need more when God gave you liberty?

Health is the freedom of body and dignity is the freedom of mind. Although you have those two freedoms, it is not understandable to perceive yourself as a slave, this is just inferiority.

Gautama Buddha reiterated the same doctrine for forty years: sammasati (correct perception).

Correct perception is very important for man. Man generally disappears without

knowing who he is to be. Man can remember a lot of things. However, they allocate such little time to learn and they do not know themselves so much.

Gautama Buddha explained himself with an old event; the example of a lion, jumping from hill to hill. The lion jumped between two hills and there were sheep down there. According to the story, the lion was almost about to give birth. She gave birth at the moment she jumped. Her babies fell down on the sheep. The small lions did not know themselves, they grew up among sheep. They ate only grass like sheep and did not eat meat. They thought of themselves as sheep instead of lions. One day the mother lion went hunting. While she was passing nearby the sheep, she noticed a lion eating grass. Sheep were not afraid of it, at all. She stopped hunting and started to observe the lion. The lion repeated whatever sheep did. Ate like them, ran like them. She attacked the herd. She caught the small lion and took it away to the riverside. The small lion began to beg:

- Please let me return to my herd.

She warned him that he thinks mistakenly about himself and she wants him to look at his reflection in the water. The small lion saw himself. Really, he did not look like sheep at all and he looked like the lion next to him. When the lion, who grew up among sheep, saw himself in the water he roared wildly.

The older lion said:

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- I achieved my mission; rest of it is up to you.

The small lion told the older one:

- I did not know myself. I am very thankful to you since you helped me about such an important issue. Thank you very much.

Gautama Buddha always says that:

The duty of the mentor is to find who must be directed and let him know himself.

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If you understand my words, health can be perceived in two ways: One is the perception of a lazy person. A lazy person enjoys immobility and sleeping. The other one is the perception of a hard worker. A hard worker always copes with difficulties and aims to overcome the obstacles.

The dignity is to schedule your life, to make use of your mind, to have balance and to dominate the self. Wisdom is a big power. A lot of things can be gained through wisdom. A wise person can gain property, friends, in short, everything needed to survive. But you cannot gain wisdom with any of them.

Wisdom is endless richness.

Wisdom is a loyal friend.

Wisdom is an inexhaustible resource of love.

Wisdom is the cure for everything.

As a result, I do not see any obstacle for the majority of people not to have high morale. There may be some excuses; but there is no excuse, in a real sense. Take care of

your health and use your mind while you have your dignity.

At this juncture I want to tell you a story about our ancestor Oguz Khan. He tells that: "If a horse can gallop fast while it is thin, normal or fat, then, it means that it is a fit horse; if it cannot run fast in one of these cases, it is not a good horse." The same
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thing is valid for human-beings. We can call a human-being a real one if his soul is high in cases of illness, difficulties and success.

Story: Zeus and Hera observe human-beings from their place in the sky. Hera feels pity since people forget happiness and cheer on account of family matters and they have so many troubles. So, she tells Zeus:

- My Lord! Don't you see the miserable situation of these people? Show them mercy, help them, you are so powerful a god! You see how poor they are! Look at this guy, he does not even have a shoe lace.

Zeus answers her:

- My Hera! Nobody can take more than what is written in his destiny; even though you want to give, he cannot take it.

- You are kidding me, aren't you? Do you think that I can believe such a thing? Leave a purse of gold coins on his way. You will see whether he will take the purse or not. Their life will entirely change when they take it. They will become wealthy, let them live as wealthy as possible.

- Hera, believe me, even I put a case of gold in his path, a man who cannot find his laces will not be able to see it.

- You leave it there where he can see it easily.

- Okay, let's do what you want, says Zeus, and then he sends a thunderbolt and leaves the bag where the man will encounter it.

When the poor man comes near the purse of gold, he stares at the sky, as if he wants to understand whether it will rain or not. The lazy man stops there for a few minutes and suddenly goes back as if he forgot something. The purse is just lying there.
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The Turkmen has a concept of destiny and fate. There is a story about destiny, as well. According to the story, an altruistic man wants to help a poor man from his village.

So the rich man drops a bag full of gold on the bridge used by the poor man. The poor man passes by on the bridge with closed eyes to test himself. He does not see the bag. He hits the bag without seeing it and it falls off the bridge. He does not even realize a bag is falling into the river.

The Turkmen nation has a good fate and destiny.

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My Beloved Citizens!

In all three cases, have a high soul, high morale and implement the rules of high

morale both for yourself and others. Do not boast on your good days; do not relax on your hard days! On your good days, don't make people say: "The one riding a horse forgets his ancestors". Do not lose yourself on hard days.

Do not be downcast on good days and do not be weak on hard days.

It is not normal for things to go smoothly on good days and bad on hard days!

Be modest, while your reputation, title and wealth is on the rise!

Remember that wealth, success, wisdom, and talent are a means of testing your character and judgment. Likewise poverty, failure, title and reputation are also a means of examination! Give to people on your wealthy days, so that you can have a door to knock at on your hard days. Be a person who is appreciated while everything goes well on your good days, so that others can give you a hand when you have hardships. Thank God for your health so that you may find the power to deal with pain when you are sick!

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All the secrets of life are hidden in your relations with life, not in life itself. If you manage to be cautious about wealth and success, on your good days, your perception will not be blurred and you will not be surprised; if you are eager against difficulties during hard days, you won't be surprised either. In fact, everything is up to you; if you are in good mood and earnest, you won't be surprised in any case. Be modest during your good days and do not lose your hope on your bad days!

Control your will on good days and rule your heart during hard days.

Do not humiliate people on your good days and do not humiliate yourself during hard days.

Trust others on your good days and trust yourself during bad days.

Do not be silent during good days and do not anticipate during your hard days.

Do not talk about yourself on good days and do not complain on bad days.

Share on your good days and do not talk about what you share on your hard days.

Do not give way to pride and arrogance on good days and do not feel sorrow on hard days.

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My Dear Citizens,

There are seven rules to have high morale and highness of soul.

First; keep your heart pure and be affectionate. This means to look at the world with love. Affection is the source of love

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and inner beauty. It gives a human-being the power to be tough against the difficulties. Pure heart means to be higher than all difficulties. The phrase is right; there is weakness on earth, not difficulty. Having compassion is a good thing that prevents you from becoming greedy and selfish. You do not worry because of small barriers. In case of great

obstacles, a person with compassion finds a way to protect his heart and head. If you want to understand that remember the situation of a man in a passionate and hopeless love. The world is always pleasant for him; there is always spring. He always has a hope, always thinks goodness. You admire the beauty of his heart. You must be like that about life, perfect, and remember the importance of the supremacy of soul. Then, the doors of success and happiness are opened to you. The body needs food, the heart feels and the human-being thinks. Life is shaped according to how you shape it. If you think of it as a burden, it is a burden, if you see it as a nice thing, it is nice.

The *second* rule of good mood is the feeling of gratitude and gracious relations. Think about the countless opportunities you had. Consider how much effort and opportunity are spent for a person to reach a desired level of achievement. You utilize from so many things in your life. When life is mentioned; nation, country, relatives and friends must be recognized. You have to know that you are not alone. Recognition of those always reminds you of the feeling of gratitude; you can pay back the goodness that is made for you. All goodness is made with gratitude, you must consider yourself the payer instead of the payee. Live with the aim of paying goodness. Do not wait for gratitude because you will have the feeling of gratitude. Gratitude is to know the goodness done for you and to live with this conscious.

The *third* rule of good mood; Ethics and will. It is not possible to talk about the good mood, where there is no will. I say like this since I want to give the right of the will at the

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first place. A person, who cannot give the right of his will, can have nothing and can reach nowhere. All ways are open if you can control your will, otherwise, every way is closed. The world belongs to people who have a will. Oblige yourself to live according to your needs instead of desires. Do not do whatever you want, do just what you need. If you can control yourself, you can have the world. Firstly you need to control your feelings. Your feet do not step where they want, they go to wisdom and benefit. Your hands keep what you need, instead of what they want. Your tongue tells what is necessary, instead what you have in your heart. Feelings always cover the wisdom. Secondly, controlling the self means to control the thoughts. Create thoughts for your responsibilities. Search the thoughts that make your life easier. Use your thoughts for the acceptance of others. Stay away from useless thought, like you stay away from the goods and services which you will never use. The third direction of self-control is to use your time effectively. Time is spent from life. Your earning and success depend on how you use your time. Use your time responsibly. All success depends on how you use time. So many people complain about not having enough time. It is not true. There is always enough time to do the things that you want. An inexperienced farmer uses too much water and causes his produce to rot; like the farmer, so many people use more time than what the work actually needs; they waste their lives and they have nothing. Then they that there is insufficient time. Also the objectives are kept as unreachable desires. The person

who uses his mind effectively can earn much with a small amount of money. On the other hand, if the person cannot use his mind effectively he can earn very little with a treasure. Normally, time is neither short nor long. Its value depends on how you use it. Some people leave nothing after living a hundred years. A long life is for nothing. Some pass away from the earth with great jobs,

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after thirty or forty years. Get used to using time effectively to reach your goals!

The *fourth* rule of good mood is being contented.

It is a tool to conquer the difficulties of life. There is a tendency among people to consider lightly what you give and consider great what they give. Therefore, to be contented is necessary to cope with such weaknesses. You must be happy with a small success.

You need to be satisfied with a small success and then aim for a bigger one. You need to live with great troubles! Contentment is a steel shelter against the powerful and negative impacts of life. Time and patience can achieve good works. Quickness only destroys; however, construction requires contentment and time. Our ancestors said "Sleep late and wake up early; set up more hammers to be waken up." Success is gained by working harder in life.

The *fifth* rule of good mood is to have an exact target. Always keep nice dreams in your heart, higher ideas in your mind and great ideals. Having no target means to live uselessly. Find a target for each day, each week and each month. For each year and your life, you must have a target. Have a great ideal and to achieve it determine smaller targets. When you direct to a specific target, decisiveness, patience, working harder are necessary. Do not say 'I cannot', how do you know it without trying? A person can dream something that he can realize. Once, you cannot achieve, try for the second. If you cannot, try the third one, fourth one and so on. You will achieve it at the end. Beauty and happiness can be reached only after a challenge and everything becomes meaningful. You are respected, if you achieved something. The taste of the success is the best one. Achievements are the base of the future successes. Achievements increase your dignity.

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The *sixth* rule of the good mood is to be cheerful.

The *seventh* one is to search permanently. Always be cheerful. Pleasure is never far from cheerfulness and smiles. The one whose heart is open has a clear way. If you are cheerful, everybody wants to see you and smiles with you. You are alone when you cry because people want to be cheerful and pleasant. Pleasure and cheer make the heart better. Music and sense of humor have a part in your life. They are useful to cope with the troubles since they strengthen your spirituality. Music, a sense of humor, and art heals the heart and puts your inner world at ease.

Always search! Do not stagnate; do not be satisfied with what you have achieved thus far but walk towards new victories and horizons!

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My Beloved Citizens!

Good mood is one of the ethical values at the forefront of the Golden Age of the Turkmen.

I always receive suggestions from the people; many of them about the execution of new traditions in our society. People are excited for the transformation of the country and society. The need of transferring the good mood habits to our daily life is so needed. So I want to share one of those suggestions.

Let's make a tradition to wish each other "Higher Soul" after all commemorations, anniversaries, meetings, working and class hours. Also all programs end with the same wish that will be repeated three times. After conversations with others you should each repeat the same. It is repeated in the radios and broadcasts. If we can place such a tradition in our society, we can be more confident in our heart and supremacy of soul can be achieved.

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Now, I want to mention an important subject for the personality of the Golden Age. We demand to protect the national character of the nation; surnames will be in the Turkmen language. I suggest here the continuation of the tradition coming from the Oguz Khan. There is no need for additions to the surname. According to the regulation on this matter; it is enough to write the names of the father and grandfather after the name of the person. I think that it is useless to say 'his son or his daughter.' For example, the name of the person is Cari, his father's name Muratberdi, his grandfather's name is Hakberdi, then; Çarı Muratberdi Hakberdi, or if the person is female, Güzel Muratberdi Hakberdi; this is convenient, enough, understandable and nice. This is appropriate with the tradition of searching back three-generations for our people.

We added an additional box to the identification cards and passports where people can write their common name since it is difficult to call the person with his full name. There is already no such usage like, son of Oguz Khan Kara Khan or son of Makhtumkuli Azadi. Everybody is known in the society with a one famous name or nickname. People who want it, can take another name for themselves but it has to be written on the identification cards.

There can be a spiritual emphasis in our names. Choose nice names for your children. Each Turkmen deserves a respectful name of Turkmen origin.

Try to deserve the Golden Age!

Keep your health, dignity and dignify your soul!

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People leave behind the works they achieved in this lifetime. Each Turkmen has to strive to leave a great achievement behind

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to future generations in our golden path where we are walking. All of us have to work and live according to this aim.

Our country, Independent and Eternally Neutral Turkmenistan has achieved a growth rate of 20 percent each year since it was established twelve years ago. Turkmenistan has joined the world's developed countries; it is no longer one of the developing countries. The UN Committee of Development declared such a great growth to the entire world. I want to especially underline one point: There are developments in the economic area in the last thirteen years, in addition to political and spiritual developments. The most important thing is that these things have been achieved without harming the society. We are a conciliator and neutral country in the world. The first and second books of Ruhnama are the golden fruit of the transformation.

While I am writing the last lines of the second book of Ruhnama, I leave the sixty three years of life of the Prophet Muhammad behind and I judge my life with wisdom and conscience.

During the difficult days that I was a young orphan, poverty never prevented me from reaching my goals. I have always been decisive and hopeful. I have always been reading and learning.

My Ruhnama books and collected poems are the literary declaration of my inner world. They are the transfer of my soul to the outer world.

While I am passing the year of the Messenger in these days, like a fruitful tree, I present my spiritual fruits to my people.

I ignored my precious and private life, taste and comfort of life to be able to devote myself to my people. Two melons cannot be carried by one arm. Therefore, I had to leave my private life. I am definitely not uncomfortable since treating myself so harshly.

For my dear citizens, the tastes of life are not limited with a few things. I am proud of that. The target of my principles

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and meaning and taste of my life are the same: gaining happiness for my people and living in a Golden age.

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My fate is my people.

I am proud of crops that farmers harvest from soil.

I am proud of any scale of wheat that farmers get from soil. The achievements in the field of oil and natural gas make us feel in the seventh sky.

I regard myself as a part of the State of Turkmenistan.

I am a member of the Turkmen people.

I want the Turkmen people not to experience suffering, and to have joy and festivities.

I want every Turkmen citizen to enjoy all the blessings of life.

The fact that our wheat harvest has increased twenty times compared to the Soviet era is a great development. If not, what could it be?

Every morning I think: "What kind of good things can I do today for my beloved citizens?!" I start the day bearing this idea in mind.

I see my accomplishments and efforts on the faces of my people.

The development level incorporating great political, economic and spiritual changes shows that my work, efforts and considerations are not in vain.

Today, I have deep conviction that the path we follow is the right one.

Distance registered, missions accomplished demonstrate that we can better our today and tomorrow.

My dear Turkmen people!

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You are the meaning of my life.

I am spending my days only for your happiness.

My wings are my people.

My destiny is my people.

Long live the Turkmen people as the world turns!

Long live the State of Turkmenistan as the world turns!

(My dear Turkmen people, dear Turkmen citizens!

While finishing the Ruhnama book, this is my wish for every one of you; May God bestow constant great love to the Turkmen territory, state, nation, religion and language, for good!

Arçabil, 26.08.2004)

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Saparmyrat Türkmenbasy.
Ruhnama. (Second Book)