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Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía,
Lingüística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

Año 34, 2018, Especial N°

14

Revista de Ciencias Humanas y Sociales
ISSN 1012-1587/ ISSNe: 2477-9385
Depósito Legal pp 198402ZU45



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Written heritage of the Golden Horde

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Abstract

The article aims to consider the written heritage of the Golden Horde. This study's methodological basis is the dialectical method of cognition of social and historical literature. Having analyzed the works by leading Turkic and Tatar poets of the Golden Horde such as Qutb, Kyatib, and many others, the authors stress that the Golden Horde created favorable opportunities for the development of literature, and the latter indeed flourished in that period. As a conclusion, the Golden Horde had a great impact on the formation of statehood and the spiritual life of the peoples living in Eurasia and partially North Africa.

Key words: Golden Horde, Islam, Turks, Tatars, literature.

Patrimonio escrito de la Horda de Oro

Resumen

El artículo tiene como objetivo considerar el patrimonio escrito de la Horda de Oro. La base metodológica de este estudio es el método dialéctico de conocimiento de la literatura social e histórica. Después de analizar las obras de los principales poetas turcos y tártaros de la Horda de Oro como Qutb, Kyatib y muchos otros, los autores destacan que la Horda de Oro creó oportunidades favorables para el desarrollo de la literatura, y esta última floreció en ese período. Como conclusión, la Horda de Oro tuvo un gran impacto en la formación de la condición de Estado y la vida espiritual de los pueblos que viven en Eurasia y parcialmente en el norte de África.

Palabras clave: Horda de Oro, Islam, Turcos, Tártaros, literatura

1. INTRODUCTION

The quite large part of Eurasia was occupied by Turks and Turkic states earlier. The fact that the territories from the Far East and Mongolia to the headwaters of the Carpathians and The Danube were the historical homeland of the Turks was proved in the works of Gumilev(1966), Gumilev(1993), Aristov(1896) and Bartold(1965).Minnegulov writes: «The writing culture strongly develops in this large Turkic world already in the V-XI centuries». The reasons, of course, were enough: the joint activity, statehood, trade and craft cities and the most important – to maintain close ties with other

countries and people, to learn their spiritual achievements and give their own in exchange»(Minnegulov, 1999).

The Golden Horde is the state, which has a very important significance both in Turkic history and the history of the Tatars. The state that occurred in 1243 due to the campaigns of Batuhan though ceased to exist as a whole khanate because of the devastating invasions of Aksak Timer in 1395 but still continues to exist as pages of endless strife and struggle for power.

2. METHODS

Turkologists have achieved considerable success in studying Turkic written artifacts. This is significantly important both for measuring the cultural and historical evolution and reconstructing Turkic peoples' history. Today, there are a great number of research works devoted to the history of the Golden Horde literature. The language of this written heritage has been studied by a number of profound turkologists including V.V. Radlov, A.N. Samoylovich, S.E. Malov, N.K. Dmitriev, E.N. Nadzhip, V.M. Nasilov, A.N. Kononov, A.K. Borovkov, E.V. Sevortyan, N.A. Baskakov, A. Zaychonkovsky, E.R.Tenishev, A.M. Scherbak, etc.

In the field of Tatar literature studies, the outstanding contribution has been made by such Tatar scholars as Ihsanovna (2018), Akhmetzyanov (2000), Bakirov (2001), Sibgatullina (2008), Galimullin et al. (2016), Mingazova et al. (2014), etc. Tatar literature scholars have examined the ideas, plots and characters as well as stylistic features of separate literary works of those times. However, a number of written artifacts are still understudied, which underlines the relevance of the article.

3. RESULTS AND DISCUSSION

The existence of the Golden Horde as a centralised state and connection of numerous cities and countries have created favorable conditions for the development of culture. The rulers of the Golden Horde attracted the famous scientists, experts in the field of religion, the writers to the state, gave them opportunities to live and work. It should be noted that enlightened came to the khanate not only from Muslim cities but also from China, India, Byzantium, Italy and other countries. Therefore, there is a science and culture which included the learning all achievements of that era by the Golden Horde. The spiritual life boiled in the state and the basic part of the spiritual wealth was literature. Also the development of the Turkic-speaking literature was very important: «Thus, the Turkish language turns into formal, literary and spoken language at the same time. The language in which

the work of Kol Gali «Kyssa Yusuf» was written before the Mongol invasion also was used in the works of Nasreddin Rabgusi, Mahmud Ibn ' Ali al-Bulgaria, Kharazmi, Qutb, Hisam Katib, Saif Sarai and others. The Turkic language became prestigious and spread in the vast area»(Davletshin 1999).

It is worth noting another feature of written literature in the state: if scientists and writers from other countries will have the upper hand at a time when the Golden Horde only began its existence, the situation during the reign of Uzbek Khan, especially Janibek Khan will change: «The city Sarai has their own school of art due to the participation and effort of scientists from the towns of Khorezm, Bulgar and Arab-Persian States rich on the traditions and this school, according to the famous historian of the twentieth century Amin al-Kholi, is quite different which this school «is at the highest degree of creative thinking». In the XIV century especially closer to the middle number of writers scientists increases markedly in the Volga region, primarily in the city Sarai»(Minnegulov, 1999).

Turkic Tatars who formally adopted Islam at the time of the Golden Horde in the Bulgarian period choose the Arabic-Persian spiritual world as the main ideological orientation. A great monument of Arabic literature – the Koran, its thoughts-images, plot, motif interested each writer and one way or another were reflected in their work. Basically, it is an appeal to Almighty Allah and to the prophet

Muhammad, also it is reflections about the meaning of life(Gabidullina, 2013).

Minnegulov shows one feature of this phase of literature in this way: «That is interesting: in the middle ages the concept of «translation» was unique. When religious, legal, scientific texts are translated from one language to the other, we notice, as a rule, comparative accuracy and closeness to the original. And when you work with a literary text, it requires the originality. There are also examples of exact translation, the original lines and free translation in the same work. Therefore, translated works of this time, such as «Khosrov and Shirin», «Gulistan bit Turki» are considered as monuments which have a relatively independent ideological and aesthetic value(Minnegulov, 1999).

The plot's roots of the work «Khosrow and Shirin» which is considered to be Muslim classics, come to the oral culture, but in the tenth century Ferdowsi and then Nizami turned to it and created works under the same name but different content(Bertels, 1962).But Qutb, who lived later in XIII-XIV centuries and was the writer of the Golden Horde gave his own interpretation of the story, which took from his mentors and created a new story: «The Turkic-Tatar version of the poem «Khosrov and Shirin» was completed in 1343 year by Qutb(1297-... XIV).As the poet reported in the introduction, his poem is a poetic response to the poem of the Persian-Tajik classic Nizami Ganjavi (1141-1209). The appeal of Qutb to this masterpiece means

that the canvas of Nizami met the needs of readers of the Golden Horde. The poet, although saves the structure in creative translation, the storyline and imagery of the poem, however, gives the story a different sound: the author reproduces the national version of the poem. Qutb, inserting elements of everyday life, customs and traditions of Deshti Kipchak, using the terms characterizing socio-political life of the people, depicts the world quite recognizable and real for his contemporaries. Thus, Qutb creates an original, half translated work which was adapted to the age and environment of that time»(Minnegulov, 1999). A central place in the literature of the Golden Horde occupies the respect to man, his spiritual world and his actions. This is especially evident as H. Minnegulov determined in focusing on the female image and its representing by writers(Minnegulov, 1999). Therefore: «Shirin is the symbol of «unity» and «pure love» in the poem («Khosrow and Shirin» -approx. of the author). She is not only the «engine» of the poem, but «tranquilizer» of the human soul. The love of Shirin has a fantastic power. The heroine is not only a carrier but also the object of that great feeling. Exactly like all in whom there is love, Shirin is beautiful by her thoughts and achievements»(Minnegulov, 1999).

Love of that period of literature is not limited and selfish feeling between two people. This is a great concept given by Allah, the foundation of a healthy life, which cleanses the soul, frees man from the temptation and greed. This motif determines the direction of the writers. For Qutb death is a natural phenomenon and a natural process.

However, how will you pass through the interval between birth and death? The fact that you are poor or the merchant or the lord is very important. If you do good for the people – you will save your name, if you do evil, it will persist for a while, but never forget: when you will be on the other side, you will have to answer for everything. H. Minnegulov says: «Religiosity, perception of Allah as the source and a sample of the absolute truth, power, beauty, mercy, and veneration of the prophet Muhammad – a characteristic phenomenon of medieval literature. But the writers of that time said that the person was responsible for their actions. Sooner or later, man's deeds, good or evil will return to him»(Minnegulov, 1999).

As we used the word «ruler», then it is worth considering that when the Tatars had statehood, also people were demanding and paid attention to people of such status. For writers of the Golden Horde the duty of the ruler, or Khan, primarily, it is not a gift of Allah but a very big responsibility. The head of the government or the country is perceived by the writers as a person who cares about everyone who lives in the state, ensures the implementation of public laws, saying by modern terminology, is the guarantor of the Constitution. If a simple man is responsible only for yourself, family, his environment, he should also take care of those who are under his command and to take care of their actions. The poem of Hisam Katib «Gumguma Sultan» (1369) is a work, which is addressed to it and describes deep thoughts about it.

The poem begins with a thought that the mortal world is temporary:

Где пророки, где цари и мудрецы?

Где огромные державы и дворцы?

Где наш праотец Адам? Где пращур Ной?

Их следы замыты вечности волной...

// Where are the prophets, where are the kings and sages?

Where are the great powers and palaces?

Where is our forefather Adam? Where is Noah?

Their tracks are washed away by eternity by a wave (Kyatib,1963).

As we can see the time is same for a writer and he introduces himself along with it. He tries to link the past with the present, thus, he creates a system of consistent philosophical thoughts. Personalities would have been powerless before time and death.

This basic and eternal law: if you come, you have to go and the entire world, his wisdom revolves around him as the earth rotates around its axis. Coming back, I must say that people, no matter what social status he was, he will answer Allah, it is impossible to hide from it and his actions and morality determine the degree of his understanding it.

In the main part of the poem, the author represents the main problem that was mentioned in the introduction based on the content of legend. A sultan named Gumguma lived «In the country Sham». He was known for his power, wealth, and justice. One day, he does not please a poor. Then he gets sick and dies. He found in the hell himself after the death. Gumguma, who lived on the earth for «a thousand years» suffered in hell «four-thousand years.» Then, with the help of Allah he comes back to earth in the form of «head» and lived «70 years» there. With the request of the prophet Gaisa, Allah grants the body for the head. Gumguma prayed, lived «70 years» and goes back to the other world.

Dastan is full of the spirit of Sufism. The fact that sultans were subjected to the most cruel torments of hell, is associated with the Sufi views of the author.

In the hell «among Scorpions» Gumgum asked who they were in the mortal world and learnt that they were all sultans, but after death were subjected to these kinds of torture. He heard that «they had the

superiority, even if they were poor.» Through the image of hell with the help of allegories, the poet tries to educate the reader by the spiritual side and calls him to commit only good deeds. By the typological side, the poem is in some extent consonant with «The Divine Comedy» by Dante Alighieri (1265-1321). The struggle against the public anger with the help of fostering a sense of conscience is the central theme in both works.

The antithesis has helped to show the truth of those events in the best way. In general, there are many interrelated phenomena: the world-the other world, heaven-hell, the Sultan-the poor man and others.

Bertels (1962) shows the life of the khans of the Golden Horde in his work. We cannot that there is no foundation. Writers such as Ibn Batuta, Ibn Garabshah write about the development of urban life in Golden Horde, the development of culture, meetings in the Khan's palaces. Also, we can find the similar phenomena in «Gumguma Sultan»: for example, Katib lists numerous names of musical instruments, calls the names of the servants of the Palace. It is a common knowledge that as Gumguma Sultan khans of the Golden Horde had a tremendous power, wealth and a large army.

The poem is rich for interesting phenomena from an artistic side, the scope is characteristic for its poetic world from the side of

time and place. This method of transmission of the chronotope raises philosophical meaning of the work and its universal significance.

If during the story about the literature of the Golden Horde, we have not mentioned another writer Saif Sarai, the picture would be incomplete.

The information about Saif Sarai is preserved as little as about other writers this time. There are lines «Камышлы йорт бәнем туган илем иде» («Дом, заросший камышом, был моей родиной») in his work «Ядгярнамә» which still exists.

«Saif Sarai makes a huge contribution to the development of the Turkic-Tatar literature, particularly to the development of poetry and improvement of the written language. In particular sources, year of birth Saif Sarai is tentatively 1321 year. He is a Tatar writer, who lived and worked in the city of Saray in the period of The Golden Horde, his literary pseudonym is also associated with the name of the city»(Minnegulov, 1999).

In the literary heritage of Saif Sarai the work «Gulistan bit-Turki» (1391) has an important place. It is based on the work «Gulistan» (1258) in the Persian of the well-known classic of Iranian and world literature Sagdi (Sagdi Shirazi was born in the beginning of the XIII century, died in 1292).

«Gulistan» is not a work with a continuous story: it alternates with the poem, consists of relatively independent short stories written in rhymed prose. Stories and other compositional units of work are divided into the 8 thematic chapters. Even the names of the chapters (e.g. Chapter I – about the lives of kings, Chapter II – the morals of the strangers, etc.) show a desire to reflect the thematic variety of the work and life from different sides (as a whole). The author promotes such moral qualities as justice, loyalty, modesty, the unity of words and deeds, generosity, friendship and kindness through the numerous phenomena of reality and human life, using different ways, denies and exposes their antipodes.

It is important that the writer often considers the moral concepts and other challenges of life in close connection with each other. For example, in the author's opinion, the ruler should be fair, humane, and educated, the tyrant cannot be a king for the people, just as a wolf cannot be a shepherd for the sheep, he uses images to bring his thoughts to the reader.

Through the mosaic structure of «Gulistan bit-Turki» the difficult, fussy and contradictory reality raises before the reader; when we read a work, we face with comic, dramatic, tragic events. The basis of this literary monument is the people of different character, social status, their actions, desires, thoughts, and feelings. The basic function and meaning of human life in society as interrelated parts of one body

is to bring joy and happiness, make a good for other people. This is the main idea of the work.

A natural fusion of imagery and teachings, vitality, depth of thought are characteristic for work «Gulistan bit-Turki». This work can be the basis for little stories, extracts of poems and big works. Absorbing the whole experience, this literary monument may become the textbook of life.

4. SUMMARY

Conclusion is that there were created relatively favorable conditions for the birth of written culture and its development in the Golden Horde and, indeed, the literature of this time reached its peak.

5. CONCLUSIONS

Unfortunately, by some reasons (the invasion of Aksak Timer and the Russian invaders, fires, cholera outbreak, etc.) not only the cities of the Golden Horde, but also historical records have disappeared. And only one part of the remaining records is preserved in their homeland. The rest, having a winding and difficult path, were

found in the libraries of England, Turkey, Holland, France, Germany, the Vatican and Egypt. Fortunately, a great thing was done by scientists and their students in our time, especially in recent decades. There are A. Zainchkowski, G. Tagirzyanov, A. Nazip, A. Bodrogligeti, H. Gusman, Z. Maksudova, Sh. Abilov, M. Gusmanov and other scientists among them. The work of Qutb «Khosrov and Shirin» (1342), poem of Kharazmi «Muhabbat nama»(1353), works «Gulistan bit-Turki»(1391) and «Suhail va Guldursun»(1394) were published in full variant. And the poem «Gumguma Sultan» (1369), which is continuously read for centuries in Idel-Ural, now is known to some extent to fans of the books. But the work of Rabgusi «Qisas al-Anbiya» (1310) and some historical records of the Golden Horde are still waiting for their publication.

6. ACKNOWLEDGEMENTS

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

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**UNIVERSIDAD
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Revista de Ciencias Humanas y Sociales

Año 34, Especial N° 14, 2018

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.
Maracaibo - Venezuela

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