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**THE IMAGE OF THE GREAT STEPPE ACCORDING TO THE BOOK  
OF IBN BATTUTA AND THE ARTICLE OF N.A. NAZARBAYEV  
“ULY DALANYN ZHETI KYRY” (“SEVEN FACETS OF THE GREAT STEPPE”)**

The topic of the present research is the specificity of Kazakh nomads, reflected in the article of N. Nazarbayev “Seven Facets of the Great Steppe” and in the book of Ibn Battuta, an Arab traveler.

The value of the research is defined by the fact that the views of the authors of both works have found their full expression in the samples of oral poetic culture of the nomads of the XV-XVIII centuries. The purpose of this research is the systematization of the most essential features of the Kazakh nomads. These features are also described by the famous traveler. He reveals the uniqueness of history and culture of the nomads. The idea of uniqueness and originality of the nomadic civilization is the main message of «Seven Facets of the Great Steppe”, which raises “the question is not how to show its greatness by belittling the role of other peoples. Most importantly, calmly and objectively understand our role in the global history, relying on strict scientific facts” (Nazarbayev 2019).

In the description of the nomadic country – Desht-I-Kipchak, Ibn Battuta appears as a subtle observer. Due to completeness, accuracy of historical description, we can compare his travel sketches with samples of nomadic poetry. This comparative methodology contributes to the achievement of the purpose of the research in line with the main directions – spiritual renewal, search for a national idea (disclosure code of the nation).

**Key words:** Golden Horde, the Great Steppe, specificity, uniqueness.

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**Н.Ә. Назарбаевтың «Ұлы даланың жеті қыры» мақаласында және  
Ибн-Баттута кітабындағы дешті-қыпшақ бейнесі**

Осы зерттеудің ерешелігі Н.Ә. Назарбаевтың «Ұлы даланың жеті қыры» мақаласындағы және араб саяхатшысы Ибн-Баттутаның кітабында қазақ көшпенділерінің ұлттық тарихының және мәдениетінің ерекшеліктерін түсіну, әлемдік мәдени-тарихи кеңістіктегі көшпелілердің ерекше құндылықтарын насихаттауы айтылады.

Құндылығы: мемлекет басшысының мақаласы мен араб саяхатшысының атақты кітабында XV-XVIII ғасырлардағы көшпенділердің ауызша ақындық мәдениетімен, эпостың авторлары – Ұлы дала жырауларының поэзиясымен салыстырамыз.

Осы зерттеудің мақсаты – қазақ көшпенділерінің елеулі белгілерін неғұрлым жүйелеу. Сонымен қатар, мемлекет басшысы атап өткендей, «мәселе басқа халықтардың рөлін төмендету есебінен өзінің ұлылығын көрсету үшін емес. Ең бастысы, қатаң ғылыми фактілерге сүйене отырып, жаһандық тарихтағы біздің рөлімізді байсалды және объективті түрде түсіну» (Назарбаев Н., 2019). Қазақ көшпенділерінің тарихы мен бірегей ерекшелігі «Дешті-Қыпшақ» көшпенді елдің үлкен этнографиялық және нақты материалында және араб ғылымында Ибн-Баттутта деп аталатын көрнекті араб жазушысы, саяхатшы және теолог Абу-Абу-Абдалла-Мугаммед-ибн-Абдалла-эль

Лаватидің саяхат эскиздерінен байқалады. Зерттеудің мақсатында осындай салыстырмалы-әдіснамаға қол жеткізуге ықпал етеді, негізгі бағыттарының бірі – рухани, ұлттық идеяны іздеу (ұлттық кодын ашу).

**Түйін сөздер:** Алтын Орда, Ұлы Дала, ерекшелігі, бірегейлігі.

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### **Образ Великой степи по книге Ибн-Баттуты и статье Н.А. Назарбаева «Ұлы даланың жеті қыры»**

Тема настоящего исследования – специфика казахского кочевья, отраженная в статье Н. Назарбаева «Семь граней Великой Степи» и в книге арабского путешественника Ибн-Баттуты. Ценность исследования определяется тем обстоятельством, что взгляды авторов обеих работ нашли свое полное отражение в образцах устной поэтической культуры кочевников XV-XVIII веков. Цель настоящего исследования – систематизация наиболее существенных признаков казахского кочевья. Эти признаки также описаны знаменитым путешественником. Он раскрывает уникальность истории и культуры кочевников. Идея уникальности и изначальности кочевой цивилизации красной нитью проходит и в «Семи гранях Великой Степи», где ставится «вопрос не в том, чтобы показать свое величие за счёт принижения роли других народов. Главное, спокойно и объективно понять нашу роль в глобальной истории, опираясь на строгие научные факты» (Nazarbayev 2019). В описании кочевой страны Дешти и-Кипчак Ибн-Баттута предстает как тонкий наблюдатель. Благодаря полноте, точности исторического описания мы можем сравнивать его путевые зарисовки с образцами кочевой поэзии. Такая сравнительно-сопоставительная методология способствует достижению цели исследования в русле основных направлений – духовного возрождения, поиска национальной идеи (раскрытия кода нации).

**Ключевые слова:** Золотая Орда, Великая Степь, специфика, уникальность.

## **Introduction**

Our article does not pursue historical and cultural analysis of a well-known material. Its purpose is much deeper. It raises the questions of the specifics of the Kazakh nomad camp as a unique, original, and organic part of the world human civilization in the spirit of the last remarkable work of our head of the state – N.A. Nazarbayev «Seven Facets of the Great Steppe». This specificity of the Turkic (Kazakh) nomads of the time of the Golden Horde was reflected in the book “A gift to those who contemplate the wonders of cities and the marvels of traveling” by Ibn Battuta, a remarkable Arab researcher.

We have a sufficient amount of modern research about the Turkic nomadic time of the Golden Horde (Abdülgaffar Kırımî., 1747, Golden P.B., 1979/1980, p. 296–309; Schamioglu Uli., 1986 – 296 p., F. Lashkov 1887, pp. 103–104; M. Safargaliyev, 1939, 38-41 p. and others).

But for the first time in the history of culture, the traveler in this book made the valuable observations important for an objective understanding of the history and culture of the Great Steppe. In fairness, it

should be noted that the major travelers of the East, Central Asia before Ibn Battuta were the famous Europeans such as Plano Carpini and Guillaume de Rubruk. And, as Russian Bulletin for 1841 rightly suggests, the book of the Arab traveler Ibn-Battuta “A gift to those who contemplate the wonders of cities and the marvels of traveling” – “the first, made known to us, written monument to the journey to the Mongol Empire by an Easterner, Muslim, theologian and east writer”.

The second exceptional circumstance to which we should draw our attention is that the very “book of Ibn-Battuta remains unknown to us, and we know it only from two acronyms of his countrymen, Ibn-Daesi el-Kelbi and Ibn-Fetallah el-Beilouni” [Russian Bulletin, 1841].

### **The relevance of research**

The relevance of the topic raised by us, as well as the book of Ibn Battuta itself, lies in the fact that the nomads of Central Asia are the direct successors of the Golden Horde, – having ancient origins and participating in the most famous events of world history, still remain in the shadow of their non-recognition by world science as a *special type* of civilization.

Such a state of its, of course, causes great concern, especially in our time, when the processes of globalization, threats and challenges of our time have intensified. The same objective reasons also caused the emergence in the field of Turkology of the article of our head of the state N.A. Nazarbayev “Uly Dalanyn Zheti Kyry”, fateful for our culture. (Nazarbayev, 2019).

It is a continuation of the “Rukhani zhangyru” and is pursuing the idea of updating the Kazakh national consciousness in the new political realities (Nazarbayev, 2019, akorda.kz). This is very relevant in connection with the real threat of extinction on the planet in the next half century of languages and cultures of many peoples. Modernization of public consciousness, preservation of historical memory and native language is the most important condition for survival of the Kazakh people. That is why the book “A gift to those who contemplate the wonders of cities and the marvels of traveling” is of particular interest for development of our national idea.

The main purpose of the author of the book is simple: to describe the life of the Golden Horde: life, morals and customs, cooking preferences of nomads, both rulers and ordinary people. For the first time in world history, it also represents the personality of the Golden Horde ruler – Uzbek Khan and features of nomad cities.

### Research methods

Solution of the issue of the specifics of the Kazakh nomad camp is closely connected with the research methodology. But it was precisely the ideological principles that were put forward more than forty years ago by the authors of the sensational collection book “Nomads. Aesthetics”.

In general, this methodology is presented in the article of N. Nazarbayev. Valuable is the idea that the symbiosis of nomadic and settled civilizations led “to the flourishing of medieval cities,” that these cities later “became centers of art, science and world trade.” How did the great Arabian traveler see these amazing cities?

“Then I went to the Sultan’s camp, which was then at a place called *Bish-Tag* (five mountains) and soon reached the *horde* (urdu) of it, or the camp of the first number of Ramadan. There we saw a whole *moving city*, with streets, houses, mosques and kitchens; by the order of Sultan Mugammed, everything instantly stops at the place where he orders ...”.

There is a lot of material for understanding the specifics of the nomadic Turkic (Kazakh) cities

presented in the book as a “*flowing*” philosophy of being, *movement*, *variability* over time – the traveler’s description of a mobile nomad camp of nomads with their *mosques* and *houses* as the *initial* formation of all cities along the Silk road, and their frailty before the *forever running* Time. How not to recall here the profound judgment of culturologist M.M. Auezov on the fragility of the world from the monologue of Utnapishti – the greatest poem of Sumerian antiquity (Auezov, 1993, p. 36).

Do we build houses forever,  
Do we put stamps forever,  
Do brothers forever share,  
Do people forever hate people?

“Everything is not forever, because nothing is forever,” the author concludes.

The value here is multifaceted – aesthetic and ideological: for writers, and for restorers, and for filmmakers, – not only in terms of actual accuracy and detail, but also an understanding of the *flowing* philosophy of nomads in time and space. Therefore, studying the ancient and medieval cities, it is impossible to move away from their worldview specifics, when “the domes of minarets are melting in a haze heat”, and the cities disappear in the fast-moving history. Indeed, as the author of “Seven Facets ...” notes, in the mass “perception, bright film images sometimes play a more significant role than documentary portraits in fundamental scientific monographs” (Nazarbayev, 2019).

Thus, the early Turkic (Kazakh) cities under the pen of A. Kekilbayev, A. Alimzhanov and other talented writers are cinematic in their dynamics and plasticity.

What else is interesting book of the Arab traveler?

The description of the harmonious coexistence of two different forms of economic structure: settled and nomadic. This specificity was noted by the author of the “Seven Facets ...” as follows: “Having mastered the space within wide geographic boundaries, the Turks managed to create a symbiosis of nomadic and settled civilizations, which led to the flourishing of medieval cities that became the centers of art, science and world trade. For example, medieval Otyrar gave humanity one of the greatest minds of world civilization – Abu Nasr al-Farabi, Kozha Akhmet Yassau, one of the great spiritual leaders of the Turkic peoples, lived and worked in Turkestan” (Nazarbayev, 2019). How is this *feature* important to us?

The fact that the early urban culture of nomads sheds light on the emergence, history and typology of the nomadic cities of the Silk Road, starting with

the majestic tents of the rulers and ending with mighty fortresses and citadels – the foundation of every medieval city.

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It is this symbiosis that is presented in the description of Ibn-Battuta of the Golden Horde, beginning with the Crimea, both as “a city” and “Kipchak’s desert country”. Its steppes are covered with greenery and fruitful, but there are no trees, forests, hills on them. The inhabitants burn grass. People are traveling to this steppe in carts called as *araba*”.

Such a *symbiosis* of settled and nomadic life is also represented in the poetry of the Kazakhs, Nogais, and the Crimean Tatars of the heyday of the Golden Horde. The long absence of an objective historical approach is largely explained by the threadbare European stereotype about the *underdevelopment and primitiveness* of the nomadic culture – without regard to its deep genesis, unique structure, and a very rich typology, that is, features that are formed as only inherent in nomadic, geo-landscape, climatic, historical, social economic conditions – and without taking into account its features such as *integrity, transitivity (flowing over)* of nomadic phenomena and processes, *stability of nomadic forms, syncretism and cyclicity*, etc., which are absent in European culture because of its *fragmentation and limitations* in time and space.

We took the main items of classification of the specifics of nomads from the book “Nomads-Aesthetics” mentioned by them: from articles: (Akatajev S., 1993, p. 5; Auezov M., 1993, p. 31; Karakulov B., 1993, p. 186; Karatayev M., 1993, p. 128; Tursunov E., 1993, p. 94; Mukhambetova A., 1993, p.160; Shakenova E., 1993, p. 62; Nurlanova

K., 1993, p. 208; and for the first time brought it into the system in the book “Arnau: Problems of Genesis and Typology of the Genre” by Zhanabayev K., 2018, p. 74. Among the foreign authors who studied the problems of the specifics of Asia, we can indicate the following: Abdülgaffar Kırımî., 1747; Golden P.B, 1979/1980, p. 296-309; Schamioglu Uli., 1986 – 296 p; Lashkov F., 1887, p. 103 –104; Safargaliev M, 1939, 38-41 with Carr M., 2015; Dunn R., 2005; Elad A., 1987; Ferrand G., 1913; Gökbel A., 2002; Gibb H., 1958; Gordon S., 2008; Harvey L., 2007; Lee Samuel., 1829 ; Paloczi-Horvath., 1959; Waines D., 2010).

#### Hypotheses and content.

These *features* of Kazakh nomadic culture that we listed above are evidence of its historical antiquity and continuity on the one hand, and its vitality, viability, and mobility on the other. Ibn Battuta describes people, cities, things and phenomena, but any element of the nomadic reality of the Kazakhs (Turks) of the time of the Golden Horde described by him, from ordinary household utensils and to such concepts as “language”, “writing,” “education” and “statehood”, in the Kazakh nomad culture, had and has its long history going back to the darkness of centuries.

So, for example, in the above description of Ibn-Battuta of the nomadic city, and even the nomadic capital, we see the process of general movement, “the whole *moving city*”. The *capital* of Khan Uzbek El-Saray, – said the Arab traveler, – “... was essentially a *nomadic camp*. Even Khan himself lived in a *tent*, which, if necessary, could be folded and taken away in a cart.” Above we mentioned mosques, houses and even streets! But it is in the nomadic culture that we find an amazing combination of *dynamics* and *statics* of a nomadic *moving city* – a peculiar metaphor of world variability, *philosophy of time and space*, known to us from the “urban” poetry of an outstanding Zhyrau of the 16th century Dospambet and fragmentary descriptions of the Kazakh commander of the 17th century Zhiyembet Bortogashuly. In their poetry, the *city* has purely nomadic forms and already plays the role of a *fortress*, that is, a fortified city. Wise Assan Kaigy spoke first about the combat burial mounds-fortifications, first, however, in a critical-satirical way in relation to his ruler:

1. Asan Kaigy, XV gasir	Typology of nomadic “cities” in development
Korgan saldin beinet kip, Kizmetshin zhatyr iship– zhep. ...Ony nege bilmeysin?! (Asan Kaigy., 1989, p. 24).	1. Kurgan, border fortress, fortification



<b>2. Dospambet Zhyrau, XVI gasir</b>	
Azau, Azau degenin Al-Gysman-pasha jurt eken, Din islamning kirti eken. Azauding er Dospambet agasi Azauding bir burshindai nart eken!..	2. City fortification, city-fortress on the Silk Road
Azaulida aga bolgan erler kop edi, Aitse de almaga at bailagany joke di...	
(Dospambet Jirau., 1989, 31 p).	
<b>3. Zhiembet Zhyrau, XVII gasir</b>	
Kalmaktyn bori kelgende, Kalanin kasi burgende, Handar kalaga kilagan, Sultandar suga silagan, Kaz moinda hanisha Kalada tyrip jilagan.. Tal sharbakka mal saktap, Tas kalaga jan saktap, Taskan eken mina han!	3. Stone fortress, city-camp.
(Zhiembet Zhyrau, 1989, p. 52).	

This understanding of the Kazakh steppe cities, combat fortifications is directly related to our *general classification* of the characteristics of the Kazakh nomads, its specificity. Such is not only the specificity of cities in a *moving* nomad culture, which can be characterized as a *running* and *transitional* structure in relation to any phenomenon and process of nomadic life in general.

Such, for example, is the understanding by a nomad of the *fragility* of the world and man, every thing and all nature in the face of *fast-flowing* time: “There is no unhappy, // Who curses his time,” wise Assan Kaigy begins his judgment (Kodar A., 2007, p. 20). All yours, *native, close and understandable* – valuable, unique in this mortal world, called as the “zhalgan” in Kazakh (*unreliable, ghostly, and deceitful*), be grateful for small favours, but yours – as the highest value: “Cursing your Argamak, where will you find a horse? // Cursing your hawk where will you find a falcon? // Not appreciating the luxurious word, where will you find wiser one? // Cursing own ruler, where will you find a fair khan? // Not appreciating what you have, where will you find the best? (Kodar A., 2007, p. 20). From this philosophy comes the philosophy of tribal honor. Kazakh akyns, biy-orators have carried this *philosophy of honor and dignity* through the centuries. It was put into the mouth of the wise Balta akyn and M.O. Auevov in his immortal epic “The Path of Abai”. This philosophy is also connected with the concept

of a clan, homeland, family, tribe, language and state. This is what we call the code, the matrix of the nomadic consciousness, which most vividly appears in the famous text of the singer Kaztugan “Alan da Alan, alan zhurt”, which we discussed in detail in the monograph “The Turkic myth in epos, ceremony and ritual”. (Zhanabaev K., 2018, p. 132).

Following the characteristics of *flow (flow-over)*, we also understand the specifics of *nomadic statehood*. The Kazakh Khanate of the Sultans of Zhanibek and Kerey in 1465 (the Kazakh Horde of 1460), known to us from the historical events of the 15th century, is just one of the brightest stages in the development of the nomadic statehood *that ever existed and only changing* its territorial outlines. And it is quite clear that it always had and maintained its proto-Turkic nomadic forms: Sakas, Massagets, Scythians, Huns, Kok-Türks, etc. And all these state formations and *archaic empires* testify to the most ancient, once existing united and integral Ural-Altai cultural and linguistic substrate, which S. Kondybai and G. Wirth wrote, and about which, probably, the founders of the German mythological school knew, and were looking for the mother tongue, ancestor myth and the ancestral home of humanity.

This explains the idea of Eternal Ale, carved on the “eternal stone” – Bengu tash – and the *eternal Turkic statehood*, proclaimed by the genius of the ancient Turkic spirit and reflected in the majestic poetry of zhyrau:

<p>1. If Ilterish-kagan did not try to acquire, If, following him, I did not seek to multiply, Neither the people nor our country would not exist at all. In the acquisitions of my glorious kagan, And, following him, in the multiplication of mine – this country became a country, became a people – a people ... (Tonyukuk-bilge. Translated by Plitchenko A., 1990, p. 96).</p>	<p>2....Ai, Janibek, oilasan, Kili,kili zaman bolmai ma, Suda jyrge ak shortan Karagai bas shalmai ma, Muni nege bilemsin? (Asan kaigi, 1989, p. 24).</p>
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If in the first case, the ancient Türkic orator speaks directly about the revival of the Turkic statehood, about his merits in this matter, in the second case – the nomadic singer of the post-Golden Horde era skillfully uses the ancient mythological structure, the mythological image of the nomadic world pattern – Karagai. Karagai archetypically personifies a stable social organization of nomads; roots – past, origins, knowledge; stem – modern process, life and fortress of the nomadic organization (tribe, clan, state); crown – power, higher knowledge, image of its *interchangeability* and *flowing* (image of foliage) in time. The vertical structure of the

world tree says that the roots are the people, and the crown is the nomadic elite, the Khan’s power, consecrated by Heaven and the sun. We also wrote about this in the monograph “The poetic system of works of zhyrau of the 15th-18th centuries: to the *initial bases* of literary translation” (K. Zhanabayev, 2014, p. 2).

But the tragic awareness of the rebellious hero Makhambet of death of his friend, the leader of the popular uprising Issatay Taimanov, embodied in the image of the mighty, once eternal poplar (kas baiterek), collapsed due to being exposed by the North wind arises from this philosophy subsequently:

<p>Arkaulynyn boyinan Teriskei dauyl sokkan kun, Kas baiterek zhygylyp, Zhygylgany estilip, Alystagy dushpanyn Kuanyp konili tyngan kun! (Otemissuly Mahambet, 1989., p. 183).</p>	<p>On that day, from the Arch, at an unforeseen hour, The north wind tapped into us, Having wrested a high poplar with roots, On that day, our enemies rejoiced, Having learned about the leader’s death...</p>
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Thus, the bearer of the ideas and structures of such a *state* structure at all times have traditionally been nomadic ruler of any level and status: Khan (e.g., Bokey or Jangir), Kagan (Bumyn or Istemi), the Emperor (Genghis Khan), but in a blood – Bay-clan ruler, and in a normal Yurt – a man-owner, of course – earner, the careful organizer of own family. The matrix, the model here is the same. The structure of the nomad’s world came literally from the structure of the text, which lived in it forever: mythologically, epically and lyrically. In any place and in any situation, the nomad did not destroy, but re-organized the world, re-created it, but according to his understanding, according to his model, example. Confirmation of this is the activities of Attila, Genghis Khan, Baty and even Momyshuly near Moscow, when the fate of Moscow was decided. This is what we see in his “Psychology of war” (Momyshuly B., 1991 pp. 185-220).

Let us pay attention to Dospambet Zhyrau, who, being an epic singer and commander, as a ruler, organizes the protection of his beloved city of Azau (Azov) during his siege. The same Assan Kaigy,

performs the functions of not only Zhyrau, but also an adviser-*statesman*, lawyer, bearer of Steppe knowledge, ideas and interests of the ancient tribal thinking. It is no coincidence that he was an adviser to Ulug Muhammad, then – the sultans Zhanibek and Kerey, who founded a new nomadic khanate. These social functions and features of national *state* thinking can be attributed to the later Zhyrau, a classic example of which presented in the XVIII century is Bukhar, archetypically reproducing the ideas of the ancient Turkic statesman Tonyukuk, “adviser to the four kagans”, which he could not even know, but the matrix of which acted flawlessly. Their ideas, motives are so similar; their state activity is so close by nature.

At the same time, the reasons for the fragmentation of such fragile khanates, “*state*” formations are found in the desire of individual passionarians – khans, kagans, rulers of clans and tribes – to independent management, in their claims and struggle for power in the conditions of *ever-moving* nomad camps. There are enough examples of this in our history. Therefore, the classical formula

of the ancient Turkic Emperor sounded quite clearly: “those who had knees, I forced to kneel down. Those who had the head, I forced to bow the head”. This is the voice of a strong steppe Turk-ruler.

Based on the *commonality of language and traditions*, we also clearly realize that it has always been *one* people, *one* and the same state. Socially-structured formations of a single *horse-nomadic civilization* only changed forms, outlines, *flowed* from one state to another, representing, since the ancient times, the change of even short-lived, but often powerful “empires”. The common unifying start here was the *language* and the nomadic culture with millennia-old roots in its traditional material and spiritual embodiment.

The processes of state centralization and ethnopolitical consolidation in the conditions of *ever-moving* nomads were dying out, then took the most flourishing forms (for example, the great Turkic Khanate). These were the heyday and fall of the Golden Horde after the reign of the luxurious and headstrong Uzbek described by Ibn Battuta.

The main, the most ancient and stable bases in the nomadic system have always been language and writing, worldview, spirituality, ceremonies and rituals thoroughly permeated by the Tengrianism, despite the influence of Islam in the era of the Golden Horde.

From the journey of Ibn Battuta to the Golden Horde in front of us in all its greatness appears the image of the ruler of Uzbekistan, (Russian Bulletin, 1841) the “formidable Khan’s Court, where quiveringly were our Princes, and the Volga and southern countries of Russia for 500 years before our time: – “Sultan Uzbek is very powerful, has a great power and is presented to be terrible for infidels. He is one of the seven great kings in the world who have the essence: Sultan of the West, Sultan of Egypt and Syria, Sultan of both Iraq cities, Sultan of Turks, Uzbek, Sultan of Turkistan and Mawar El Nagara, Sultan of India and Sultan of China.” The importance of studying the book of Ibn Battuta, especially his observations of the life of nomads, confirms the valuable thesis that every national culture is a unique *code of the nation*, especially – nomadic, because of its antiquity, but only with the significant difference that it should always be perceived as the *original*, as *integral*, as *continuous*, as based on tradition. This constructive, methodologically valuable idea has long been laid down in the “Nomads-Aesthetics”, not previously perceived by the Soviet ideological regime, and later – not understood and not included in the scientific

circulation by historians, who adhere to the concept of Eurocentrism.

The article “Seven facets of the Great Steppe” refers to the values of culture of the “country of Desht-I-Kipchak”, as well as the correct scientific methodology of research, development of such *nationally-oriented* approaches in understanding the unique specifics of the nomads, which could reveal our greatness, not “belittling the role of other peoples” (Nazarbayev N., 2019, akorda.kz).

The prospects of our national self-identity in the global world, successful promotion of our values are directly dependent on the objective understanding of the world science of the role of nomads in global history and civilization, from the methodologically correct interpretation of the accumulated irrefutable facts in science.

In the aspect of philosophy of history this relevant methodological problem is raised by Professor S.B. Bulekbayev. In his monograph “Turkic contribution to the world culture and civilization” the well-known works of domestic and foreign turkologists are subjected to the system analysis. “These works, – the author notes, – for various reasons have not been known to the General public for a long time and are included in the scientific circulation. These are mainly Eurocentric and other myths and stereotypes prevailing in traditional European historiography. The main plot, – the Professor notes, – should be considered the idea that the Kazakh people, as part of the Turkic people, historically living in all of the Great Steppe, where the main historical events that often changed the course of world history began and took place, can and should be considered to be one of the successors of the entire Turkic people, Turkic history, Turkic civilization” (Bulekbayev S., 2016, p. 2).

In fairness, it should be noted that it is firstly written by A. Abdrakhmanov, A. Margulan, M. Magauin, S. Kondybay and Ye. Tursunov, and other brilliant Turkologists.

But back to the book of Ibn-Battuta.

The thematic section on the Golden Horde can be presented in the following sections:

About the city and the steppe.

About the ruler, Uzbek Khan.

About the history of the Golden Horde during the reign of Uzbek Khan and the influence of the Turks on other peoples and tribes.

About women.

About the customs, lifestyle and cooking preferences of the nomads.

About the Ethnography of nomads.

About religion.

The story of the nomads in the book of the Arab traveler begins with the following observations in the field of property law: “The inhabitants of the Horde – nomads, sent their cattle to grass in the steppe, and without a shepherd. Animal owners did not care for the safety of horses, bulls and camels, due to the fact that in the Horde there were very cruel laws punishing theft. Grass on the steppes serves as food for numerous herds. If someone steals a sheep from another person, this person is obliged, upon conviction, to give nine pieces for one, otherwise the children are taken from the predator, or when there are no children, he is sold into slavery. In simple words, in the steppe there were eternal institutions, which in the Islamic tradition began to be called *adat*. We are well aware of this from the works of Ch.Ch. Valikhanov, S. Tolybekov, other historians and ethnographers, which gives much food for thought in the field of the typology of law, its origins, specifics, reflected in the ancient hymns of Mitre, etc.

The relevance of the issue raised by us comes, as Professor S. Bulekbayev correctly noted, from the *general underestimation* made by the European science of historical merits and cultural achievements of nomadic Turks (Kazakhs). But what is the *specificity of the Kazakh nomad camp* in general?

For example, from the book of Ibn Battuta we learn about Islam, which at that time is not yet firmly rooted in the Kazakh nomad camp. This also manifests the nomadic specificity, the content of which, according to the clear definition of Ch. Ch. Valikhanov, becomes the *principle of dual faith*, that is, the symbiosis of the ancient tengrian worldview and the new Islamic faith, when due to the stable forms and Steppe oral knowledge, nomads have preserved the sacred foundations of the tengrian worldview, associated primarily with the veneration of the aruakhs, spirits of seven ancestors, with the Kazakh traditional ceremonies and rituals, with fire, water, milk, etc. It is quite natural that the Arab traveler pays attention to the clothes and the openness of the face of Kazakh women: “After many days of the journey, I reached Azak, a town on the beach. Emir of Sultan Muhammad lives here; he welcomed us very heartily. From here I went to El Majar, a large and rich city: Turkish women are much respected here, especially the wives of the noble khans, as they are very kind-hearted; *they go without covers*.” This last remark of Ibn Battuta is also very significant. It shows that Turkic (Kazakh) nomadic women did not wear veils, did not cover their face or completely covered themselves with

cloth, as we see in Muslim women in Central Asia and the Middle East countries.

The high social status of women in the Turkic (Kazakh) nomadic society can be judged by the following important remark: “The next day after the meeting with the Khan, Ibn Battuta visited the main wife of Uzbek – Taitugli. The woman showed the guest the highest sign of attention – she personally poured a cup of koumiss”. Here the role of the Turkic (Kazakh) woman as the mistress of the hearth is shown. Presenting a cup of koumiss to the guest is a traditional and supreme sign of attention, respect of the guest, and a woman does it.

Or the following example, from which it is clear that a woman, the wife of the ruler, occupies a high place in the general social hierarchy: “...When one of the wives enters, Sultan stands up and leads her to the place of her seat; then the great emirs come, whose seats are on the right and on the left side, further from the throne.

Before the Sultan are the princes, his nephews, brothers and relatives. Further from them to the entrance, there are children of the great emirs, followed by the main leaders of the troops.

The people are allowed by rank, and after greeting their ruler, everyone goes out and sits at a distance from the tent...

Before the evening prayer, the main wife of Sultan comes out first, followed by others, accompanied by beautiful slaves, sit in chariots, and removed, accompanied by horsemen and beautiful Mamelukes...”

And at the end, Ibn Battuta sums up: “Sultan’s wives live in great respect. Each of them has its own special home, its servants and slaves. When Sultan wants to visit either of them, he sends someone to give her the news, and big preparations are made for his reception. One of Sultaneses, *Takfura*, daughter of Emperor of Constantinople. I visited all Sultaneses, and then I was only accepted by Sultan. This is the custom here, and its violation is considered as the greatest disrespectfulness.”

If we go to the details, it is well known that even the Yurt and all the elements of household utensils from ancient times to the beginning of the twentieth century, to the time of colonization, and then – integration, globalization and Westernization of the values of the twentieth century have not changed.

All the above-mentioned *features* of nomadic culture were largely provided, conditioned and preserved until the Modern times by nomadic way of life, its *stable* archaic forms, which arose more than 5000 years ago and remained almost unchanged for a long time. It is always a surprise and strikes



the thoughtful attention of Europeans, living under different customs, laws and regulations.

The work of the Arab traveler helps us to defend our point of view on the issues of *uniqueness*, *primordiality* and *usefulness* of nomads for the world culture. It is not fortuitous that M. M. Auezov characterizes this unique *horse-nomadic* culture as follows: “The Scythians, Huns, ancient Turks, Mongols, hordes of “iron lame person” of Timur left the bad memories in the chronicles of different ages. But, flipping through the pages of the universal and old, and later, you can see that the nomads were not always the barbarians-destroyers. It seems to us that the time has come to give a calm, thorough and objective assessment of the historical and cultural heritage of the Turkic nomadic tribes. This should be done to reaffirm the principles of humanism and respect for the culture of each people. Without taking into account the aesthetic and ethical experience of nomads, the picture of world culture will be incomplete and incorrect in essence” (Auezov M., 1993, p. 35).

This civilization, which does not fit into any standard European canons and definitions, in fact played an important role in world history and culture, was the most active and significant trend of

antiquity and the early Middle Ages, which we see in the wonderful book of Ibn Battuta. World science turns its attention to the very amazing personality of the traveler as an objective researcher of the history and culture of nomads of the Golden Horde period: Carr 2015, Dunn R 2005, Elad A 1987, Ferrand 1913, Gökbel 2002, Gibb 1958, Gordon 2008, Harvey 2007, Lee Samuel 1829, Paloczi-Horvath 1959, Waines 2010.

### Conclusion

And now, only in our time, in the era of independence, the methodology of scientific understanding of the Turkic (Kazakh) nomadic specificity acquires its real boundaries and full content. This is very important for objective research and scientific interpretation of the unique phenomenon – the Great Steppe – which, in fact, becomes a turning point, and now – the key for understanding of ways of development of not only the Turkic (Kazakh) national, but also the world history and human civilization. This is an enduring value and “Seven facets of the Great Steppe”, and travel records of Ibn Battuta, and immortal in centuries of oral poetry of Zhyrau.

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