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AN OVERVIEW OF THE GOLDEN HORDE STUDIES AND THE PLACE OF GENGHIZNAME AND SHIBANNAMES AS NATIVE SOURCES IN THE GOLDEN HORDE STUDIES

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Abstract. Studies on the empire of Genghis are becoming increasingly important not only for understanding the Late Middle Ages of Eurasia, but also for its contemporary periods. In the past two centuries, in connection with the historical importance of Eastern Europe and Inner Asia, a great accumulation has been revealed in studies that reveal the location of the four uluses that make up this vast empire, especially the Jochi Ulus.

The oral history tradition, on which the Turk peoples are based, has developed in two branches as Oguzname and Genghizname, harmonizing with the historical tradition of China, then Iran and Islam. Works in Persian and Turkish languages are integrated with Islamic traditions. This historiography tradition forms the basis of the Turkic states' conceptions of dominance. These are the mythology of the Turkic peoples, that is, in a sense, the stenography of prehistory or times that history has not recorded.

Keywords: Genghis, Jochi Ulus, The oral history, Oguzname, Genghizname, Shibanname

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АЛТЫН ОРДАНЫ ЗЕРТТЕУЛЕРІНЕ КӨЗҚАРАС ЖӘНЕ ЖЕРГІЛІКТІ ДЕРЕККӨЗДЕР «ШЫҢҒЫСНАМА», «ШИБАННАМАНЫҢ» АЛТЫН ОРДА ЗЕРТТЕУЛЕРІНДЕГІ ОРНЫ

Абдуллах Гондугду

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Аңдатпа. Шыңғыс хан империясын зерттеу ортағасырдағы Еуразияның соңғы дәуірін ғана емес, қазіргі кезеңдерін де түсіну үшін маңызды болмақ. Соңғы екі ғасырда Шығыс Еуропа мен Ішкі Азияның тарихи маңызына байланысты ұлан-ғайыр империяны құрайтын төрт ұлыстың, әсіресе, Жошы Ұлысының орнын анықтайтын зерттеу жұмыстары жинақталды.

Түркі халықтарына бастау болған ауызша тарих дәстүрі Қытайдың, одан кейін Иранның және Исламның тарихи дәстүрімен үндесіп, Оғызнама және Шыңғыснама деп аталатын екі тармақ бойынша дамыды. Парсы және түрік тілдерінде жазылған шығармалар ислам дәстүрімен ұштасып жатыр. Мұндағы тарихнамалық дәстүр түркі мемлекеттерінің үстемдігіне сай құрастырылған концепцияларға негізделген. Түркі халықтарының мифологиясы белгілі бір деңгейде тарихқа дейінгі кезеңдердің стенографиясы болып табылады.

Тірек сөздер: Шыңғыс хан, Жошы ұлысы, ауызша тарих, Оғызнама, Шыңғыснама, Шибаннама.

Сілтеме жасау үшін: Абдуллах Гондугду. Алтын орданы зерттеулеріне көзқарас және жергілікті дереккөздер «Шыңғыснама», «Шибаннаманың» Алтын орда зерттеулеріндегі орны // MUSEUM.KZ. 2023. №1 (1), 104-111 бб. DOI 10.59103/muzkz.2023.01.09

ВЗГЛЯД НА ИССЛЕДОВАНИЕ ЗОЛОТОЙ ОРДЫ И МЕСТО «ЧИНГИЗНАМЕ» И «ШИБАННАМЕ» КАК МЕСТНЫХ ИСТОЧНИКОВ В ЗОЛОТООРДЫНСКИХ ИССЛЕДОВАНИЯХ

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Аннотация. Исследования империи Чингисхана приобретают все большее значение для понимания не только позднего средневековья Евразии, но и современных периодов. За последние два столетия, в связи с историческим значением Восточной Европы и Внутренней Азии, собрано большое количество информации в исследованиях, раскрывающих местонахождение четырех улусов, составляющих эту обширную империю, особенно Улуса Джучи.

Традиция устной истории, на которой базируются тюркские народы, развивалась в двух направлениях, как Огузнаме и Чингизнаме, гармонируя с исторической традицией Китая, затем Ирана с учетом Ислама. Произведения на персидском и турецком языках интегрированы с исламскими традициями. Эта историографическая традиция лежит в основе концепций господства тюркских государств. Это мифология тюркских народов, то есть в некотором смысле стенография предыстории или времен, не зафиксированных историей.

Ключевые слова: Чингисхан, Улус Джучи, Устная история, Огузнаме, Чингизнаме, Шибаннаме.

Для цитирования: Абдуллах Гондугду. Взгляд на исследование Золотой орды и место «Чингизнаме» и «Шибаннаме» как местных источников в золотоордынских исследованиях // MUSEUM.KZ. 2023. №1 (1), С. 104-111. DOI 10.59103/muzkz.2023.01.09

Introduction: An Overview of the Golden Horde Studies

The Turkic and Mongolian peoples, the inhabitants of this continuous wide line defined as central Eurasia, established the largest empires in the Ancient and Medieval world history with their effective military mobilization and migration. The founding of the Genghis Empire, at the height of these empires, is a unique event of its kind in world history. The countries of the vast Eurasian region, from the Far East to Central Asia and Eastern Europe, were united for the first time in their history under the rule of the same dynasty. After the 13th century, the axis of world history has been based on the relations and struggles of the four great branches -Yuan/Kublai Dynasty, Ilkhanid, Golden Horde and Chagatai khanates- among themselves and with other states for more than three centuries. Emir Timur, who entered the struggle for the revival of the empire in the field of the Chagatai Khanate, opened the door of a new era that connects this process to modern history.

Studies on the empire of Genghis are becoming increasingly important not only for understanding the Late Middle Ages of Eurasia, but also for its contemporary periods. In the past two centuries, in connection with the historical importance of Eastern Europe and Inner Asia, a great accumulation has been revealed in studies that reveal the location of the four nations that make up this vast empire, especially the Jochi Ulus.

The history of studies on the Genghis Empire and the Golden Horde in the West began in the 18th century. In this regard, Joseph de Guignes' work, which deals with the history of Turks and Mongols as a whole, based on Eastern and Chinese sources can be taken as an important start [de Guignes, 1757] Abraham Constantin Mouradghea d'Ohsson, with his general history study in the first half of the 19th century, prepared a magnificent scientific basis for the history of the Genghis empire. [See. d'Ohsson, 1835] Simultaneously with him, Joseph von Hammer was one of the important historians who first emphasized the importance of the Golden Horde for Oriental studies. [See. Hammer, 1840]. The extensive work of H.Henry Howorth, who followed them, from the 9th to the 19th centuries, became an important source of reference for later works. [Howorth, 1876] In the first half of the 20th century, Bertold Spuler's Ilkhanate and Golden Horde studies filled a huge gap in the field [See. Spuler, 1939; 1943], and Rene Grousset's monograph on the Steppe empires, contemporary with Spuler, fueled the growing interest in this field in the West.[See. Grousset, 1939]

After the scientific academies of Imperial Russia, Soviet historiography could not remain indifferent to the Golden Horde issue. In this context, Karamzin, Solovyev, Grigor'ev, Saval'ev, Berezin, Vel'yaminov - Zernov, Sablukov, Patkanov, Tiesenhausen, Veselovskiy, A. Yakubovskiy can be mentioned as the main Russian historians who are somehow interested in the Golden Horde issue. [Yakubovsky, 1937]

The basis of research on the history of the Golden Horde in Russia dates back to the 18th century. V.N.Tatischeva, M.M.Sherbatova, P.A.Richkova etc. researchers are among the first representatives of historical studies on the Golden Horde. Nikolay Mikhailovich Karamzin (1766-1826), a Russian writer, poet, historian and critic, was the name that came to the fore with his works. Karamzin, who is considered the founder of the Russian history school, was the first person to emphasize the effect of the Golden Horde domination period, which lasted for 250 years, especially from the 13th century, in the history of Russia. Karamzin is known for his work "The History of the Russian State". Although this work of Karamzin is quite subjective, it has been a source of inspiration for Russian historians and the interest in the history of the Golden Horde has increased in this period. He described this period when Tatar influence was clearly seen in financial, commercial, spiritual, political issues; he defines as "Tatar yoke". Although Karamzin saw this period as the reason for Russia's authoritarian regime, he did not hesitate to state that it had positive aspects: "The invasion of Russia by Batu Khan deeply shook our country, but this disaster contained the seeds of goodness and our unity. Moscow owes its greatness to the khans." [See. Karamzin, 1833; 2017]

The historian Sergey Solovyev (1820-1879), one of the leading figures of the westernize movement, is another of those who view Russia's relationship with the steppe negatively. He named the 4th volume of his basic work titled "History of Russia from Ancient Times to the Present", which was published in 29 volumes, as "Russia under the Tatar Yoke". Solovyev sees this relationship as a fatal one that led to Russia's disaster. However, unlike Karamzin's subjective approaches based on conquests, Solovyev, who gave importance to the development line of civilization, wanted to see the Norman and Tatar periods as a part of Russian history. [See. Soloviev, 2000]

V. V. Barthold, one of the most powerful figures of the Russian Academy, should be mentioned with his works on the era of Genghis and Timur. [See. Barthold, 1927; 1928] He is known more in the Turkish world than in the world, with his works that deal with the activities of the steppe peoples in Eurasia as a whole, albeit in different political structures and with different names. Nikola Trubetskoy (1890-1938), one of the architects of the idea of Eurasianism, shared the same view; he argued that Russians inherited their empire from the sons of Jochi. Trubetskoy, said, "For our – that is, the Russians – correct national self-realization, we have to take into account the existence of the Turanian element in us. We owe our Turani ancestors as much gratitude as our Slavic tribes." [Trubetskoy, 2020: 147] Linguist Boris Yakovlevich Vladmirtsov, one of the leading figures of Russian oriental studies, is one of the names that should be mentioned on Genghis and the Mongols. His striking treatises on steppe social life and nomadic feudalism are still relevant: Genghis Khan (1922) the social system of the Mongols, and Mongolian nomadic feudalism (1934). [Vladimirtsov, 1944: 5-11]

Today, an increasing number of studies around the world, from the USA to India, have focused on the Genghis Empire and its legacy, especially the Golden Horde. Genghis and the Mongols are being studied with increasing interest in Turkey. Especially the Golden Horde studies, as a topic that includes nationalization and identity, has been a field of study that Turkish Historiography has focused on since the early republican period. [Gündoğdu, 2021: 77-110]

After the collapse of the Soviet Union, Turkic peoples such as mainly Tatar, Kazakh, Nogai, Uzbek and Karakalpak saw the Golden Horde period as a political, social and cultural common ground where their national history was shaped. They have given a great impetus to the efforts to discover this heritage. Tatarstan, Kazakhstan, Azerbaijan and Turkey have come a long way in this regard. Considering the known influence of the Jochi heritage on the history and culture of Russia as well as these peoples, the Golden Horde requires the careful use of as rich and diverse source derivatives as possible in its work. We can mention many types of sources belonging to the history of the Golden Horde. These sources are in various languages - Persian, Greek, Latin, Czech, Arab, Armenian, Turkish, Persian, Georgian, Mongolian, Chinese, etc. - it's written. In addition to written sources such as historical chronicles, memories that we owe to travelers, documents such as the khan's yarlıq, examples of official

communication, and archaeological artifacts such as monuments of material culture and art are also included in this.

The oral history tradition, on which the Turkic peoples are based, has developed in two branches as Oghuzname and Genghizname, harmonizing with the historical tradition of China, then Iran and Islam. Works in Persian and Turkish languages are integrated with Islamic traditions. This historiography tradition forms the basis of the Turkic states' conceptions of dominance. These are the mythology of the Turkic peoples, that is, in a sense, the stenography of prehistory or times that history has not recorded.

B. Oghuznames

Among them, the oldest narration written in Uyghur letters, away from Islamic influences, together with the Alper Tunga legend in the old Turkish circle, is the Oghuzname written in Uyghur letters, found in the Bibliothèque Nationale in Paris. The most well-known of the Oghuznames formed under the influence of Islam is included in the second volume of *Câmiü't-Tevârih*, which was written by a committee headed by Reşidüddin Fazlullah, under the title "Târîh-i Oğuzân ve Türkân Hikayet-i Cihângirî-i u". [Togan, 1982: 5-7] This volume was written between 1306 and 1312. Like Reşidüddin's work, Ebulgazi Bahadır Khan's "Şacara-i Terâkime" [see. Ebulgazi, 1996] was taken from the same sources containing the narrations of Turkish epic writers. Today, we can talk about the existence of more than twenty-six Oghuznames. Included in this number are some Ottoman chronicles, large and small, such as the epics of Dede Korkud [see. Gökyay, 1938; Ergin 1958], "Tevârih-i Âl-i Selçuk" by Yazıcıoğlu Ali, and the beginning of the work "Cihânnümâ" [Neşrî, 2013: 29-30], written by Mehmed Neşrî. Oghuznames are directly related to the histories of the Western Turks, who spread to Turkmenistan, Azerbaijan, Anatolia and the Balkans as a political extension of the Western Turkic Khaganate after the 6th century. They also contain tales and genealogies of earlier periods of Turkish communities. For this reason, most Genghiznames and Shibannames contain Oğuzname information in a way. [On the Oghuznames, see Köprülü, 1981: 47-54, 236-238; Ercilasun, 2019: 497-523, 645-655; Bayat: 371-372]

C. Genghizname and Shibannames

Among these resource derivatives, the ones that should be emphasized are the native resources of the khanate known as Genghizname + Shibanname + Timurname. This type of source is the examples of the ancient oral history tradition, which includes the mythologies of the steppe peoples that have survived to the present day. First of all, it should be noted that the artifacts, which are the products of this oral history tradition, have a completely different nature and function from the annual (salname) tradition held in palaces and temples of settled agricultural societies. Although annuals tend to record historical events day by day, the oral history tradition of steppe peoples is mostly a genealogy documenting who will have legitimate sovereignty.

We are witnessing a new update in the oral history tradition of the Turkic-Mongolian peoples, based on the extraordinary life of Genghis Khan and his lineage, with the establishment of the Genghis Empire in the 13th century. The historical tradition in which this new tradition of domination is told has been recorded in Mongolian, Persian and Turkish. This new historical tradition, written in Persian and Turkish, also carries Islamic influences. The first example of the Genghisname type of historiography must have formed naturally in Mongolian in the cultural environment of Genghis Khan. The author of the work, the first of which was written down, is called "Manghol-un Niuça Tobça'an" and has eight known copies. It is estimated that this work, in which we can find information about the legendary past of Genghis Khan and the Mongols and the historical events up to 1240, was written in the Uyghur alphabet. We have information about the existence of oral history narrators describing the old traditions around Genghis Khan. We can say that the most prominent of these people was Mukali, who told Genghis about the khan election ceremonies of Kotula, the last khan of the Mongolian lineage. On his return from the Merkit expedition, he told a historical legend, with the testimony of the elders that he pointed to Temuçin as the khan candidate chosen by the Sky God who would reunite the Mongol lineage. As Temuçin achieved successive victories over time, he began to believe in this historical destiny wholeheartedly. [Vladimirtsov, 1930: 32; 2022: 42]

Before coming to Turkish Cengiznames, it would be appropriate to briefly mention other Cengiznames. Mongolian ones from Cengiznames; *Yüan-shih* (*Yüan Dynasty History*, 14th century), Altan Topçi (*Haadin Ündsen Huraa Guy Altan Topçi*, 17th century), *Had-un Ündüsün-ü Erdeni-yin Tobçi* (*History of Treasures about the Origin of Khans*, 17th century).

Persian ones: Câmi'û't-tevârih, Tarih-i Cihan Gûşa, Tecziyetu'l-Emsâr and Tezciyetu'l-A'sâr (Tarih-i Vassâf), Şehnâme-i Cengizî, Cengiz-name or Şahanşâh-name, Tarih-i Olcaytu, Tarih-i Benâketî, Gazan Han-name, Târih-i Güzide, Mihmanname-i Buhara, Mecma'û'l-ensâb, Zeyl-i Câmi'ut'-t-tevârih-i Reshidî, Ravzdu's- safa fi sîreti'l-enbiyâ ve'l-mulûk ve'l-hulefâ, Habîbu's-siyer, Zafer-name, Abdullanama (Sheref-name Şahiy).

Tarih-i Erbâ' Ulus, better known as Tört Ulus Tarihi, was completed in 1425 with the scientific guidance of Mirza Ulug Bek (1447-1449), a scholar ruler son of Shahruh, and with his own participation. In general, although the information he gives is based on Câmi'û't-tevârih, serious Shahnameh influence is seen. [see Uluğ Bek 1994]

Despite their adherence to the Cengizname tradition, Chingiz and his successors are not uniform in the perception of Central Asian and Northern Turks. The madrasahs and historiography, representing the scientific life of the region, were under the influence of the Persian cultural environment, which saw Genghis and his successors as invaders. For this reason, the Turks of the region have fallen into a dilemma between their religious beliefs and national traditions, starting from the very beginning. This dilemma was also manifested in the conflicts between the khans descended from Genghis, based on the Genghis tradition, and the ulema who defended the Shari'a. These conflicts continued violently in the Timurids era, in the 16th century. [Inan, 1988: 222-228; Barthold, 1997: 200-204; Barthold, 2006: 187-193] At the beginning of the century, after the nomadic Uzbeks from Desht-i Kipchak dominated the whole life of Turkestan, it was ended with a compromise between the tradition of Genghis and the sharia in favor of the former. In this period, Şibaninâmes written in the Cengizname tradition became the dominant historiography products of the period. [Karasoy. Toker, 2005]

In the 16th century, the Khwarezm region became the most important center of Genghizname writing under the rule of another Genghisid dynasty, the Yedigâr Shibaniid. The work called History-i Dost Sultan, which we do not have today, and the Chingiznâme, written by Otemiş Hacı, are distinctive works that reflect the characteristics of this period. These Genghiznames, written in Eastern Turkish, were harmonized with Islamic elements. Genghiznames reveal a deep-rooted understanding in which the oral tradition maintains itself vividly. [Ötemiş Hacı, 2014: 13-18; Kafalı, 1976: 7-12] This understanding will be perfected a century later by a ruler historian from the Genghis generation, like Ebulgazi Bahadır Han, in the same region. Both a Genghizname (Şecere-i Türk) and an Oğuzname (Şecere-i Terâkime) were compiled by him personally. In this way, the two Turkish oral history traditions on the basis of the above-mentioned Oğuznâme-Cengizname were tried to be brought closer. With this aspect, it is even possible to consider Ebulgazi as the first representative of the attempt to unite Eastern and Western Turkishness on the basis of a common history. In East Turkestan, where the tradition of Genghis lost its influence and the political dominance fell into the hands of the Hodjas, Sharia prevailed, and this time the dispute was resolved in favor of the madrasa and the clergy. [Togan, 1947: 546; Hayit, 1975: 15-17]

The area of Crimea was also one of the cultural centers where the Cengizname tradition was kept alive. This region, which produced products under the influence of the Ottoman prose tradition in time, had an identity that brought the two historiography traditions like Khwarezm closer and united the Turkish world in terms of language and culture as well as intellectual. In addition to Abdulgaffar Kirimî's Umdetü'l-Ahbâr, which was completed in 1748, Seyyid Mehmed Rıza's Es-Seb'üs Seyyar fi Ahbâr-ı Mülûku't-Tatar and Abdullah ibn Rıdvan's Tevârih-i Deşt-i Kipçak works are worth mentioning. [Paşaoğlu, 2014: 7-14; Seyityahya, 2010: 625-636; Abdullah ibn Rıdvan, 2012]

As in Turkestan, Idil Ural Turks were also stuck in the dilemma created by the Islamic tradition fed from Bukhara madrasahs, although they had positive thoughts about Genghis and his descendants in their oral and written history XVII and XVIII. It is known that three historical works named Dastan-ı Nesl-i Cengiz Han and Aksak Timur, Camiüttevarih and Tevarih-i Bulgariye were widely spread and read among Kazan Turks in the 17th century. According to Kurat; It is estimated that the first of these was arranged in 1635 at the latest, and the second in 1641 at the latest. It is known that both works were written in Hankerman [in the palace of the Kasim khans]. Again, according to Kurat; Tevarih-i Bulgariye, on the other hand, must have been copyrighted in 1551-1582 by Hüsameddin bin Şerefeddin (Muslimi) from the village of "Taşbilgi", which is close to the Bulgarian ruins. [Kurat, 1965: 119] Abdulkadir Inan, on the other hand, believes that the work was written before the 15th or 16th centuries. [Inan, 1998: 198-206] Defter-i Gengiz-nâme is one of the important prose texts of the Turkic language. Original copies

are available today in St. Petersburg were published in Hungary in 2002 as a facsimile. Genghis-nâme consists of six separate parts. These sections are:

1. Fasl-i Dāstān –i nesl-i Cengiz
2. Fasl fi beyān-i Dāstān-i Aksak Temir
3. Fasl fi beyān-i Dāstān-i Isā oğlu Emet
4. Fasl fi beyān-i Dāstān-i Edige Biy
5. Fasl fi beyānū'l Mecālis ve'l Mekān
6. Fasl fi beyān-i Dāstānū't- tārīh. [Ivanics, Usmanov 2002: III-V]

Tevarih-i Güzide Nusretname, written in Chagatai Turkish, is in the style of Shibanname, although the author is unknown, it is estimated to have been written in 1503/1504. The work was published in today's Turkish by our student Harun Kaya in 2020. In addition, Ochirpurev Duger has prepared a doctoral thesis by evaluating the work in terms of Turkic-Mogolian history. [Kaya, 2020]

Chingiz Han Tarihi: The work, whose author is unknown, was found in Bulayık in the winter of 1902-1903, during the first Turfan scientific journey under the direction of Grünwedel. The work brought to Germany disappeared during the Second World War in Berlin-Dahlem. Only two facsimile shots remained, one obtained by Reşit Rahmeti Arat and the other by Zeki Velidi Togan. Written in Chagatai Turkish, the work is a summary of Cāmi'ū't-tevārīh. It was translated into Turkish as a doctoral thesis by Mustafa S. Kaçalın. [Kaçalın, 1990]

In this period, Şibanî-names written in the Chingiz-name tradition became the dominant historical products of the period. Among these, the prose Şibanî-nâme, which was recorded as Anonymous Şibanî-nâme, is one of the most important. Eser, i. It was published in Kazan by N. Berezin in 1849 by making use of manuscript copies. There is another copy of Anonymous Şibanî-name registered at Konya Mevlana Library Specialization/2215. This copy was translated into modern Turkish by Yakup Karasoy and Mustafa Toker. It is necessary to mention some works written in Eastern Literary Turkish on the conquest of Transoxiana and Khwarezm by Muhammed Şiban Khan and the settlement of the nomadic Uzbeks, the people of Deşt-i Kipchak, here. The first of these is the work of Muhammed Salih named Şeybânî-nâme, which describes the campaigns of Muhammed Şiban Khan in verse. The first publication of the work was made by H. Vambery. [Muhammed Salih, 1995; 1989]

After “Şecere-i Türk”, the most important work in the history of the Şibanid era in the history of Khwarezm is “Firdaws al-ikbâl” by Şîr Muhammad Mîrâb Mûnis. Mûnis, who is a leading name in the tradition of writing history in Turkish unique to the Khwarezm region, is the first historian of the Kongirat dynasty, which took power in Khwarezm after the Yedigâr Şibani dynasty. Mûnis, whose family has served as “mirab”, meaning “water minister”, for generations, carried out the same duty as his father, “İvaz Biy”. His date of birth, according to his own statement, is March 19, 1778. Mûnis, who was one of the greatest poets of Eastern Literary Turkish for the time he lived, has a divan called “Mu'nisü'l-Uşşâk” which he completed in 1804. Noticing Mûnis' literary talent, Kongrat İltüzer Khan ordered him to write the history of his dynasty in 1805. Due to the death of İltüzer Han and the intervention of other preoccupations, he took a break from time to time and brought, his work up to the events of 1812, but he died in June 1829 before he could complete it. “Agehi”, who was also his nephew and student, continued to work on the orders of Allah-Kuli Khan and was able to finish it before 1842. This book, which he named Firdevsül-ikbal, tells the historical events until 1826. Among the main sources of the work; Works such as Ravzatü's-safâ, Ahsenü't-tevārīh, Tarih-i 'âlem-ârâ-yı 'Abbasi and Şecere-i Türk are mentioned. Two of Firdevsü'l-ikbâl, written in a beautiful Turkish by interspersing poems, are in St. Petersburg, five in Tashkent, one in Helsinki and one in Istanbul, there are nine known copies. Of these, St. C571 (C) numbered the St. Petersburg copy is the copy written by Mûnis and Agâhî in their own handwriting. Yuri Bregel, after long studies, made an excellent publication in 1988, taking this last copy of the work as a basis and considering all other copies. [Mûnis, Agahî, 1986]

In particular, local sources guide and provide more accurate information on the state organization, clan structure and cultural life of the Golden Horde. The issue of determining the position of “Ak Orda” and “Gök Horda” can be given as an example. A.Y.Yakubovskiy, H.Howorth, B. Spuler, Rene Grousset and others, who wrote an independent work on the Golden Horde, reached contradictory conclusions about the nation structure of the Golden Horde state and the Jochi Ulus's taking the name of the Golden Horde. Yakubovskiy described this contradictory: “At the end of the Mongols' campaigns, a great empire was established in Dasht-i Kipchak and in the adjoining regions. The Russian chronicles call this state

which the eastern sources call the Jochi Ulus or the Gok Horde; the Golden Horde.” However, the reason why this name was given to this state has not been explained until now. [Yakubovsky, 1937: 30] On the other hand, Mustafa Kafalı, who wrote a monographic work on the same subject, corrected the mistakes of his western colleagues due to not relying on local sources. [see Kafalı, 1970: 63-65]

Genghiznames and Shibannames are source works of historical value in terms of illuminating the social life and cultural history of the Golden Horde period. Moreover, these works are also of great value in terms of being the literary heritage of this period, which is the common historical past of the peoples of the contemporary Turkic world.

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