

On some aspects of influence of Arab-Muslim cultural traditions on the history of development of Bashkir literature.

The Arab-Muslim culture had influence on culture and literature of peoples of the Ural-Volga region, and this requires serious analysis and understanding. It should be appreciated that up to 20s of XX century Bashkir literature, like all Turkic literature kept the reference point mainly to the East. On this basis, it is difficult to imagine the depth and breadth of these cultural and literary relations. All these traditions and relations are reviewed in this article.

It is commonly known, that the Eurasian space of Russia was formed at the crossroads of civilizations: on the one hand, eastern (Arab-Persian-Turkic), on the other hand, western. The peoples of the Far East was in frequent contact with neighbors – Chinese, Koreans and et cetera. Therefore, different regions always were inclined to various civilization centers. Consequently, since 90s of XX century the interest to study origins of national cultures and traditions has increased.

Bashkortostan is located at the crossroads of Europe and Asia. Storied in Bashkir and Kazakh folk songs the river Ural (Yaik) divides it into two parts. Geographical location is reflected in the culture too, there are two different development vectors in this regard: the first one is defragment process of the common Eurasian space and the second one is in search of possibilities of dialogues between various ethnic cultural traditions. On the one hand – the Russian (western) influence, on the other hand – the Arab-Muslim. It is known that literature of each nation is developed due to ancient spiritual-cultural achievements, which is foundation of the artistic process.

At the same time it would not be complete and deep enough without taking into account the spectrum of human culture including the relations with Arab-Muslim culture (Quranic motives). It is of high priority because it reveals better the peculiarities of the national culture, mentality and thinking. In this case we agree

with academician D.S.Likhachev, who includes such components as history of ethnoses, culture, language, folklore, religion, traditions and thinking peculiarities to the notion “sphere of concepts”. In turn, it reflects linguo-psychological category, which directly passes out to the thinking peculiarities of the community and the individual. It understands all what is inaccessible to others on a subconscious level, archetypes and symbols.

This subject has not received much coverage in republican historiography and literary criticism, not counting certain publications. “The monument with Arab-Tatar inscription in Bashkiria” by V.V.Velyaminov-Zernov was dedicated to study the activity of Muslim preacher Khussein-bek. The author described the tomb, he gave inscriptions on Turkic and translation to Russian; he paid attention to the problem of Islam extension in the Volga region. Information from the manuscript “Tavarikh bulgaria” by Sharaf-ad-Din- Bulgari is brought, which is also given in original and translation. There is information about other holy preachers.

In conclusion, the author notes the similarity of that tomb with funerary structures of Kazakh people. The legend about Khaji Khussein-bek, recorded Ufa province are given in “Ak-Ziyarat” (literally, “White burying ground” by Ph.P.Egorov). The folk legends are also contained in publications by R.Ignatyev “Khussein-bek’s tomb (Nogai imam)” and “Monuments of prehistoric antiquities of Ufa province”.

Materials from the writings of medieval Arab scientists and writers Mas’udi, Abu-Zeid al-Balkhi, Akhmed ibn Phadlan, Idrisi, Yakut, ad-Dimashka are analysed in “Past of Bashkiria and Bashkir people on legends, fables and chronicles” by M.V.Lossiyevsky, origin of Bashkir people, religion and the influence of Islam on everyday life, literature, language, manners and customs, heroic and epic songs and legends are told, short information about Bashkir writers of XIX century Abul-Manikh (Abu-l Malikh Kargaky), Gibetulla (Khibatulla Salikhov) and et cetera are given there.

Research in this area has stopped in 60s of XX century. One of the first fundamental works dedicated to the history of development of the national

literature in relation with eastern traditions is monography by A.Kharisov. In the study of certain stages of literature and development of the writers, these issues to a varying degree were considered in the works by G.B.Khusainov, R.N.Baimov and et cetera. Reflection of the Quranic motives on Bashkir literature are studied in the monograph by Ph.Sh.Sibagatov. Meanwhile, the influence of Quranic and religious motives on the development of national literature is invaluable and it requires serious analysis and understanding.

In this regard the statement by O.V.Tvorogov in the following form: “Addressing to the literature of the alienate eras – whether it is ancient, medieval literature of European or Asian countries or literature of Ancient Russia, we must digress from the usual assessments and views, we approach to literary phenomena of the modern era and try to imagine all specific conditions where literature has developed in that or another country in studied era by us” can be transformed to Bashkir literary studies. It gives opportunity to comprehend not only history of literature, but also to identify the ways of modern development. In addition, this fact points to the similarity of such scenes in Bashkir, Tatar and Kazakh literature since XII century.