



ISSN: 2158-7051

INTERNATIONAL
JOURNAL OF
RUSSIAN STUDIES

ISSUE NO. 5 (2016/2)

**THE COMPARATIVE ANALYSES OF THE PRETEXT AND MENTAL CONTENT OF
TURKISH AND RUSSIAN FAIRY TALE**

GAGAEV ANDREY ALEXANDROVICH*, GAGAEV PAVEL ALEXANDROVICH,
BOCHKAREVA OLGA VICTOROVNA*****

Summary

The Turkish fairy tale is generation and synthesis of motives and plots of a number of ethnoses and tribes on the basis of the oguzo-Turkmen substratum in Anatoly. First, it is model of belief and Islam in the concept of a fitr (nature) and fatr (innovations in it), realizing justice and restoring it from injustice of life. Secondly, it is a clarification of human nature - as the eusocial and egoistical being combining the general property of Allah both private possession, and use in its way which are used in way of Allah for learning and development of the personality having various ethnic substrates and developing the metaphorical bases of science and culture (Hodge Nasreddin as the citizen of the Muslim world), realizing Allah (prophet Mahomed's) Doctrine which implementation generates the excess energy and information of life allowing to overcome needs, defects in implementation of belief - as creativity and Islam. Thirdly, the Turkish fairy tale creates ethnooriginal in model of Holy Koran semantics of life, containing general structures, finding compatibility, deductibility, following of the beliefs keeping the distinctions and cultures of ethnoses in the form of life and geopolitics of the world life of the people.

Fairy tale prototype is the belief in Allah, angels, the last day, a meeting with Him on As-Sirat Bridge, Court; Islam is a worship the only Allah, a prayer as action, zakt, Ramadan, a hajj; frankness, shame, genealogy in the prophet Mahomed; Holy Spirit and Christ as prophet. The Turkish fairy tale realizes model of compatibility, deductibility, following of ethnoses of Anatoly and Turkish superethnos and the West and the East, Russia.

Key Words: Genesis of the Turkish people, nation, superethnos, life, person, fairy tale prototype,

special semantics, general structure, belief, Islam, national and literary fairy tale, fairy tale pretext, Sufism, pantyurkizm, Pan-Islamism, K. Ataturk.

"Here I inspired apostles:" Believe in Me and My Messenger! "They said:" We believe, bear witness that we have surrendered "(Holy Koran Sura 5 Meal, 111 (111))."

"And they say:" Tales of the Ancients! He ordered to write it for themselves, and they are read to him morning and evening "" (Holy Koran 25, Distinction).

The theory of fairy tales

Fairy tale as a genre refers formally in accordance with the position of V. Y. Propp: oral poetic narrative, oral histories, form of pleasure, extraordinary (a fantastic, wonderful, worldly), the poetics of the seven heroes and 32 functions, deliberately poetic fiction and fiction in that no one believes. Levi-Strauss similarly understands a fairy tale and myth, identifying them, which reveals a general structure, while essential meaning and significance of myths and fairy tales disappears completely and the ethnic sense of folklore in general is eliminated. Myth is not a fairy tale, but parallel to the evolution and history of the fairy tale construction. Myth is ethnic performative mononormatics of the objective type, but a fairy tale is subjective probability models of the life of ethnic groups. Using the formal structure of such fairy tale understanding reduces its understanding to the pattern set of heroes, magic tools, situations, functions and eliminates the real meaning and ethnic content, excluded and the real functions. Tale is not a formal structure with 7 heroes and 32 functions in which the predicate is meaningful, and the subject is variable, but on the contrary, the subject sets the semantics, this semantic ethno-cultural sign-voice structure as a narrative, the excess energy and information, literary language in the form of verbal and nominal sentences, their dialogue, performative (magic), narrative, recursion; prototype of semantics; subjective rating faith and knowledge of the witness; convention and coherence of the judgments, having in the basis the existential generalizations; teleology of the ethnic group fate; cycles of simulation of protest and social mobility; antinomy of nonviolent action and the forecast of the ethnos life. The tale is always ethnicity, although has a form of reception acculturation, retaliation.

The notion of Turkey and the Turkish people. Place of folk tales in Turkish culture

Turkey is a crossroads of cultures and civilizations. There primordial traditions - Indian, Persian, Iranian, Greek and Roman, Byzantine (Orthodox) and Christian (Catholic, Protestant, and other sects), Arab, Islamic (different directions in Islam), oguzo-Turkmen (mostly), Kurdish, Armenian, Central Asian, Seljuk Turks, Russian-Slavic, Altai, Eastern European, Western European, Mediterranean, African, Bulgarian, Serbian, Albanian and others synthetically Islamic-Christian-Jewish interacted and interact. Apparently, the Turkish people (nation) - Anatolian Asia the minor superethnos (but the Ottomans were the Turkmen ethnic group of origin) formed under the conditions of expansion of the West to the East, and their opposition in the history. But the primary factor - the expansion of the West (the Crusades) to the east.

In the aspect of folklore and literary forms of folklore (folk tales and literary fairy tale), the main influences were Persian, Iranian, Arab and Islamic-Arab, Greco-Roman and Byzantine.

In the genetic aspect Turkish superethnos has haplogroup - R1a (Aryan and Slavic Haplogroup), R1b (Celtic haplogroup), G (Caucasian haplogroup in general, Middle East, kapsugi, Kazakhs, Abkhazians, Ossetians), J (Semitic, Arabic, Hebrew, Mesopotamian, Balkan haplogroups), E3b (Mediterranean haplogroups), K (Caucasian haplogroup of haplogroup Jewish and Armenian, Middle East haplogroup), N (Ural-Altai and Finno-Ugric Haplogroup), L (South Asian, Middle-Asian Middle Eastern haplogroup), Q (Mongoloid haplogroup), F (ancestors of mankind except Africa, India, North Africa, the Levant, Arabia, South-West Asia, the ancestors of the Aryans and the Finns together), T (Egyptian haplogroup), I (Balkan, South-Slavic - I2, Saxon haplogroup - I2b). Actually Turkic haplogroups (anthropology) count not more than 7%, but the language structure is Turkic, Oguz-Turkmen with Persian and Arab, Byzantine vocabulary and normatics.

Language, if we use the classification of Edward Sapir and E. Sapir and B. Whorf's theory of linguistic relativity of languages, is based on the specific stable names (roots) and forms of verbs (languages are specific, derivational, concrete relational, relational, substrate). Hence the dominance of metaphorical output, but the output based on the classes and sets of grammars belonging to the majority of languages rather than one language. Thus, the Turkish people is the constructive superethnos of Asia Minor - compatible, deriving and following all ethnic groups, with a gene pool in different quantitative form.

The problem of the Turkish and Russian people - we are not a nation, but superethnoses and attempt to achieve uniformity generates ethnic antagonisms. Russian are not Slavs, but superethnos and gyperethnoses composed of Turks (including the Turks), the Iran-Alans (Ossetians), Ugro-Finn, Eurasians (synthesis of haplogroups in economic areas), Russian - Slavs. As is the case with the Turkish Anatolia superethnos! It is necessary to achieve interoperability of ethnic groups in Anatolia superethnos and Anatolian giperethnos, confronting Europeanization causing deethnization of Turkish people!

In terms of folk tales and literary tales cultural tradition of Sunni and Sufi (monotheism, the knowledge of Allah, and the knowledge of Him, being content with what is given by Allah - Al-Kahn, at, trust in Allah - Al-Tauakul, gratitude - Ash- Shukr, patience (As-Sadr, self-control- Al Murakbah, satisfaction with life and conviviality in the optimistic vision of a better - Ar-Riba worthy of worship of Allah, not slavery - Al Ubudiyah, willpower - Al Iradah or the path of Allah, but daily routine and not fate or necessity were important, but its meaning is not inpredestination, but that evil will be brought to punishment, and good - to reward as the life in heaven and earth, for all is in His power, Sakhiah al-Bukhari, self-knowledge, self-formation, acquisition of outstanding ability and talent in spiritual self-development, in actions and consequences: deterioration and improvement of the individual) and meddahi - storytelling of folklore, fairy tales, toys.

Turkish tale is an original Turkish-Islamic synthesis of motifs and themes, plot, ways of thinking, philosophy, literature and philosophy, literary form of the fairy tale (XIII-XVII, XVIII, XIX, XX-XXI centuries.) of all of these cultures. Turkish society in history is Eastern society with all its advantages and disadvantages, the Islamic world is a civilization, surrounded by warlike Western European neighbors and Russia, civilization, located in a permanent situation of survival, preservation of nationality, ethnicity and integration into the European and Russian world. Naturally, as the eastern Turkish society, like Russia, is inherent in the measure of totalitarianism and probably western type of democracy is not possible either for Turkey or for Russia (including the effect of multiple ethnic component). In such type of culture Sufi reflection of primitive critic reality in situations and human and model of Fitr (natural) and Fatra (changes in primordial traditions) from the standpoint of the ideal - the future of life in Holy Koran is possible and implemented in the form of a) a folk tale, b) the author's literary fairy tales in the XIII-XXI centuries, especially in the

nineteenth and twentieth centuries - the time of antagonisms semi-colonization by West and survival and establishment of the Turkish nation - superethnos (Mustafa Kemal Pasha and the national revival). His program is not nationalism, and natural Fitrah and fatr of the formation of the Turkish superethnos under pressure from the West and Russia and to find forms of interoperability, hatchability, following ethnic groups in Asia Minor and Turkey to the West, Russia and other countries in the courts of God. Reconciliation is possible, but through the courts, and evil must be punished and overcome.

Literary fairy tale reflects this pivotal and revolutionary modernity as a whole in the Turkish history. It is purely folk tale, folklore and author. Purely author tale is of such authors as Ali Aziz efendi, Nazim Hikmet, Aziz Nesin, Yasar Kemal, Sabahattin Ali Zia Gökalep ("Great Turan") Eflyatun Cem Guney etc.

Literary tale proves a model of the Turkish nation (Dzhelyaleddin Rumi - theory and practice of synthesis of Islam and Christianity (1207-1273), Z. Gökalep, Kemal Atatürk): "A nation is a set of people with a common language, religion, customs and culture, that is received equal education »[Gokalp 1952: 15]; nation means the total area of all who live on it and are recognized in civil rights as the Turks, and not minorities (97% of Turkey territory is Anatolia). In the assimilation of Turks in the population of Anatolia new tribes were formed, which became the foundation of the Turkish people and the Turkish super-ethnos, called the Turkish nation.

Turkish superethnos was formed in the process of revolution of K. Atatürk (1923 - Present). K. Ataturk's principles: republicanism, nationalism as resistance to oppression and ethnic survival, people's sovereignty and the denial of the class struggle, statism, secularism and revolutionary - loyalty to the ideas of K. Ataturk). But the assimilation of ethnic minorities is supposed. This theory of the nation is in the spirit of Marx, Engels, Lenin and Stalin. Soviet Russia and the Russian people supported the struggle of the Turkish people for the freedom! The peoples who fought with one another and fought for the freedom of each other - have reasons for mutual respect, compatibility, hatchability and following and living as neighbors - together!

Unfortunately, as a man, and the people are ungrateful, "Verily, man is unjust, ungrateful" (Holy Koran, Sura 14 Abraham, 37). "And We have made the Koran easy to understand, but whether there will be at least one remembering?" (Holy Koran, 54 months, 22 (22)). "And We destroyed the likes of you, but whether there will be at least one remembering?" (Holy Koran, 54 months, 51 (51)). "When the Son of man cometh, shall he find faith on the earth" (Lk. 18: 8). That is the point of thinking of Sufi Khoja Nasreddin, carrying restoring justice and law.

The concept of Turkish tales

Turkish tale: narrative of Fitr and Fatr and justice in them; generating excess energy of Turkish superethnos survival under pressure from the West and Russia; Turkish literary language in routine and everyday life and common sense, rolling Arabic content and restricting universal content in the ethnic model of literature and science, Sufism of routine and everyday life as the philosophy of fairy tales; the prototype of learning human and main knowledge as the criterion of the Courts of God, the ideal of faith and Islam, shame, uprightness, genealogy; witness of the message of the prophet Muhammad. Cunning of Allah, subjective rating faith and conditionality of the of life in the way of Allah; convention and coherence in the system of knowledge - ijma (knowledge of God), ijihad (collective knowledge in the Ummah), qiyas (analogy), the bid'a (innovations), fitrah (natural environment and development), fatra (natural innovations in evolution), tofsir (collective interpretation; tawil (essential interpretation linking realism, nominalism, conceptualism of general

concepts in existential generalization), taqlid (persistence and dogma), Sakhiih al-Bukhari (Hadith true), isnad (Hadith succession of witness and judgments in person); teleology of battle and forgiveness in the way of Allah for justice in the world; cycles of social mobility of ethnicities in Anatolia and the return to Allah from the temptations and enticements and travel, Hajj as a return to the purity of a child; a system of reward and punishment in the forecast of the past, present and future, unconditional punishment of evil and unconditional reward of good, standard variable actions of Anatolia ethnic in compatibility, hatchability, follow, keeping a type of civilization and culture; compatibility with Europe and Russia. The tale is to be determined as an ethnic, not like a fairy tale at all.

Turkish tale in its prototype, based on Fitr and Fatr, simulates Life, Man, the mindset of the Turkish man, the order of the cosmos in the Chaos of life and journey, the ascent to Heaven and the descent to Earth, identity and identification, teleology in the way of Allah, the natural cycles of questions of life solutions, the return to their homes when the world and the House has changed.

Prototype Turkish tales

1.1. Model of life. Tale "Speckled Cockerel and Beyoglu." Speckled Cockerel is a wayward living being stubborn in their natural thirst to live on his own and not to obey anyone cut of its natural nature.

"Speckled Cockerel lived so either sang, or was silent, and most of all in the debris stuck" (30, p. 645).

Natural life: his topogenesis; excess energy and information; joy of life; the natural course of time from the future to the present and the past, not the past - present - future; taking their place in life; actions correspond to the place and the name, one must not do anything that does not match the location and name; your way to Allah and waste excess energy in its path (generosity, not greed); correctness: rooster compatibility (feature), wolf (power and aggression), fox (cunning), sheep (harmony and love) in the same person; thanks: to return good for good and for evil handsomely hundredfold, and that is justice and retribution; injustice as a departure from the way of Allah - spending funds in His ways and eusociality and breach of contract; condemnation of deception confidence; assessment of intentions, even if the good intentions did not materialize; the court or the same reward for trying to deprive of life; natural eusociality in Allah and Muhammad as a source of joy and fullness of life. In this eusociality is the love of the community communicate the necessary power and a common mind which win necessity of evil forces and intelligence, cheating of life.

Overall, this is a fantastic cosmology (ordering) of chaos of life in the Koranic concept of Fitrah and fatr.

1.2. The nature of faith.

"What is faith? He said: (The essence of faith) is to believe you in Allah, in His angels. To the meeting with Him and His messengers, and to believe in the Resurrection "[Sakhiih al-Bukhari, 2002: Vol. 1, 2. 31. 44 (50), p. 46].

The nature of Islam. "What is Islam? .." (The essence of Islam) is that you worship only one God and no one else, made a prayer, paying zakayt obligatory and fasted in Ramadan "...". "What is sincerity? ..." - "(To be frank) - is to worship Allah as if you see Him, and if you do not see Him, then (remember that) he truly sees you" [Sakhiih al-Bukhari 2002: Vol. 1, 2. 31. 44 (50), p. 46].

"Those who perform Hajj for Allah's sake, do not come close to his wife and did not do anything sinful and unworthy to come home (same), how (he was on the day) when the mother gave birth to him" [Sakhiih al-Bukhari, 2002: t . 1, 22. 4. 716 (1521), p. 342].

1.3. The nature of Islam: The excess energy and bring it to the best and the new creation of the world. "I took the milk, and (Gabriel) said:" This is - (Islam of "Fitrah"), which will stick to you and your community "[Sakhiah al-Bukhari, 2002: Vol. 2, 54. 25. 1336 (3887), p.186]. Islam is fitrah (natural law and knowledge) and Fatra - innovation in it, justice (zyakyat and natural hierarchy), connecting in them the models of the Torah, the Gospel and the Holy Koran.

"I've treated people before you and tried to make with the Israelites everything I could (but in vain) [Sakhiah al-Bukhari, 2002: Volume 1, 2, 54. 25. 1336 (3887), p. 187]; [Sakhiah al-Bukhari, 2002: Vol. 2, 56. 8. 1353 (4485), p. 202]. "Or they are created out of nothing, or they themselves are the creators? Or they created the heavens and the earth? No, they do not know the truth! Or they have treasure of thy Lord, and they are stewards? Or do they have a ladder on which they overhear? Let the listened come with a clear confirmation. (Holy Koran, 52 Mountain, 35 (35) -38 (38)). "My heart was ready to fly" [Sakhiah al-Bukhari, 2002: Vol. 2, 56. 52. 1412 (4854), p. 244].

"Every baby is born not otherwise as in its natural state (fitrah), (only then) his parents make him a Jew, a Christian or a fire worshiper. Likewise, animals are born whole (and not mutilated); did you find among them someone with its ear cut off?! "... Turn your face towards the religion, being true (and consistent) with nature (that is given to you) by Allah, Who created human beings so, that a creation of Allah can not be changed. This is direct religion. . . "[Sakhiah al-Bukhari, 2002: Vol. 1, 20. 36. 629 (1359), p. 302]. Nature is Islam or submission to the will of Allah!

Regarding those who will come after Muhammad to Islam: "And We have made the Koran easy for remembrance, but whether there will be at least one who remember?" (HolyKoran, 54 months, 32 (32) 17 (17) 15 (15)). Christ says: "When the Son of man cometh, shall he find faith on earth?" (Lk. 18: 8). Naturalness "... can be distinguished the inhabitants of the Paradise from inhabitants of fire? .." Yes! ... "So for what is (people try) to do good deeds? . . ". "Everyone will do that for which it was created (or, what was for him facilitated" [Sakhiah al-Bukhari, 2002: Vol. 2, 73. 1. 1754 (6596), p. 379]. This is the Fitrah and fatr!

Everyone does in its naturalness, and what he does for his naturalness is easier for him than if he had done something that does not correspond to his naturalness and Allah has ordained it, but opt for naturality makes himself a Muslim (or in favor of the unnatural, the there is a sin).

"Dried up pens (by which was recorded) that (it was previously) is known to Allah" [Sakhiah al-Bukhari, 2002: Vol. 2, 73. 1. 1754 (6596), p. 379].

"And it is neither for a believer nor a believer when decided by Allah and His Messenger matter of choice in their business. And who disobeys Allah and His Messenger, he was in obvious confusion. (Holy Koran, 33 Host 36 (36)). "Everything flows up to a point" (Holy Koran 13 Thunder 2 (2)). "Allah does not change the things with people until they change what is with them" (Holy Koran, Thunder 13, 12 (11)). "It was Allah's decision a foregone conclusion" (Holy Koran 33 Host 38 (38)). "Command of Allah is predestined" (Holy Koran 33 Host 38 (38)).

"Will not bring a vow for son of Adam anything except that I am ordained to him, on the contrary, the predetermined by Me leads him to (that for which he brings a vow), and in this way I'll have stingy (wasting) funds" [Sakhiah al-Bukhari, 2002 : Vol. 2, 73. 3. 1756 (6609), p. 380]; "Stored is the one whom Allah has kept" [Sakhiah al-Bukhari, 2002: Vol. 2, 73. 3. 1757 (6610), p. 380]. Sinless one who has been saved from the sins by Allah.

1. 4. Synthesis of the Torah, Koran and the Gospel.

"Someone who will testify that there is no god but the only Allah, which has no partner, that Muhammad is His servant and His Messenger, that Isa is a servant of Allah and His Messenger, and His Word, which He bestowed on Maryam, and a spirit of,(created) them that heaven is a truth and hell is the truth, Allah leads to heaven no matter what were his affairs "[Sakhiah al-Bukhari, 2002:

Vol. 2, 52. 15. 1194 (3435) p. 125] (Catholicism, Protestantism). "Do not exalt me, just as the Christians praise (Isa) the son of Mariam, for indeed I am a slave of Him, so say:" Servant of Allah and His Messenger "[Sakhiih al-Bukhari, 2002: vol. 2, 52. 16. 1200 (3445) p. 128].

1.5. Relationship with Christ and Christianity.

"Do not argue with the owners of the Book, except with something better than those who do wrong and say: We believe in what was revealed to us and revealed to you. And our God and your God is One, and we are faithful to him "(Holy Koran, Spider, 45 (46)). Prophet Muhammad be he blessed and welcome by Allah - the one who has created a new universe of values. "Of all the people I'm closest to the son of Maryam. As for the prophets, they (like) brothers from the same father and different mothers, and there was no prophet between me and him (Isa and Muhammad). ""Of all the people in this world and the Hereafter, I am closest to Isa son of Maryam. The prophets are brothers (from one father): they have different mothers (race and ethnic groups - Gagaev A.A.) and their religion is the same "[Sakhiih al-Bukhari 2002: Sakhiih al-Bukhari, vol. 2, 52. 16. 1198 (3442), (3443), p. 127-128].

2.1. What is man, how do you see it? (fairy tale "The generous and mean").

Human being is difficult to recognize. All the good and bad are inside him ... Oh, man, man! - Sigh of gin. - Truly a strange creature "[Tales of the World 1988 : vol. III, 651, 654].

Man is not function, not symmetry and reflection on the observed parameters, but a number of essential natures, something like Russian Matryoshka toys! Strangeness is admirative score. So is creature estimated at Turkish fairy tale, which in its reclamation (success), and pejorative (condemnation), deziderativity (desire) acts not naturally and not by common sense, in spite of its location and its name. Man and the Rooster (feature), and Wolf (strength), and the Fox (cunning) and the river (Feed transcend) and clouds (Sky, Islam), and earth (Earth - a world in sin), and oil and honey (Koran), the rope (the truth of Muhammad. The natural of man is in his generosity, that is a waste of money in the Path of Allah for the sake of Allah and not for the good, and not the natural man is in his avarice and greed - it is the main sin of the Turkish man! Muhammad hated greed and greedy man.

"Every day, when the slaves (of Allah), wake up early in the morning (from heaven) must go down two angels, one of whom said:" O Allah, reimburse (their) means! - And the other says: "O Allah, bring destruction to the mean" [Sakhiih al-Bukhari, 2002: Vol. 1, 21. 17. 675 (1442), p. 321].

"And We have made the Koran easy for understanding, but whether there will be at least one recall" (Holy Koran, 54 months, 22 (22)). "And We destroyed the likes of you, but whether there will be at least one remembering?" (Holy Koran, 54 months, 51 (51)).

"When the Son of man cometh, shall he find faith on earth?" (Lk. 18: 8).

Roazanov: "Two angels are sitting on my shoulders the angel of tears and angel of laughter. And their eternal bickering is my life "(On the Trinity Bridge)" [Roazanov 1990: 62].

In the European sense there are two worlds: the world of «world» -of sin, that is property, power and hierarchy, domination, war and civil war, and the world - «peace», a world without violence, claiming the kingdom of God in the heart and Heaven on earth ; theory of the world's finest. These worlds are in antagonism and lead each other eternal war. I found neither in the Republic of Mordovia and the Russian any Muslim who would have agreed to finance the publishing research on Tatar fairy tale and Sakhiih al-Bukhari - because they are greedy!

2.2. Tale "Woodman."

Hero - Woodman (Indian, common-Persian, Iranian and Arabic, Turkish hero), who lives haecseitas - here-and-now satisfied that he has, trusts in Allah, not thinking about the past and the future optimistically sees the world, grateful, suffer, satisfied that is, and how he lives, his place in

the life of Woodman is a mode of self-will, has strength of will, self-esteem, freedom. Woodman is a Sufi, who needs no ownership over the natural and the power and does not think the sultan as the person located in anything above him!

Woodman is a hero of Indian, and Persian and Iranian, and the Tatar and Russian fairy tales.

The motif of a saber, which is sold and then replaced with a wooden one is inherent Russian fairy tale. There is a tradition, the right, that appointed to the position executes someone sentenced to death. Woodman is ordered to carry out the execution by his saber, which he sold. "O Allah! If this man is without sin, let my saber be of wood, if there is - let cut him!" – cried he and pulled out his saber. "Everyone can see that saber is Wooden." - You see, Effendi, this man has no sin" ... "Woodman takes his wife, and they live in the Residence until death: eat, drink and spend his life in peace" (reduced to a minimum requirement).

In Russian fairy tale "Peter I walking" a motive of substitution of real sword for wooden swords is discussed. In the life a hero - a soldier, clever, and has no money, like the Woodman. And soldier, and the Woodman meet with the Emperor and padishah. "Give damask vodka under the mortgage of soldier saber" [Library of Russian folklore in 1989: Vol. 3, 97].

"Inspection will be in two hours!" ... "A soldier ran to the carpenter and ordered a wooden saber. Stuck it into scabbard and thought "Okay!" [Library of Russian folklore 1989, vol. 3, 97].

Peter tells the soldier to cut the another soldier's head: "Cut it down! The soldier said: "How am I going to cut - maybe he is innocent ?. – You mustn't argue with the tsar, the order is to cut! The soldier looked up at the sky: "Lord, if this man is innocent, make steel saber wooden." "He waved his saber and it became wooden. The soldier and said: "Your Excellency, God created a miracle - then he is innocent. Saber has become wooden "[Library of Russian folklore 1989: Vol. 3, 97-98]. Peter awards for his mind, but ordered not to violate the Charter no longer, not to sell saber, not to drink, and let him return to live home. "Do not tell our secret anyone - you will not be blamed" [Library of Russian folklore 1989: Vol. 3, 98]. Soldier thanks Peter the Great for the money and learning. "In this fairy tale ends, the charter had not been violated by the law" [Library of Russian folklore 1989: Vol. 3, 98].

From the point of view of V.Y. Propp and Claude Levi-Strauss these fairy tales are to be identical in structure and content, and the value has only a wooden saber stroke act (predicate), the characters themselves - Woodman and Soldier - irrelevant variables actors! In fact, it is a different kind of tale of ethnicity as a judgment not on the predicate, but just about the subject - a Woodman and Soldier that form various sorts of activities in various situations - predicates. Woodman belongs to the form of life *haecseitas*, but soldier - to the situation "Woe from Wit" (the mind is, and the means of life - not, that is work does not bring well-being and the absence of the mind brings prosperity, A. Griboyedov) and the form of life as a continuous War! These are different realities (the reality, needs, a way to meet the needs, the level of satisfaction, the human personality, I and we, the science, the scientific world, true and false, the probability of objective and subjective, active and passive, power control, ethics, aesthetics, pedagogics, common values and standard variables of historical action - everything is different!).

But the point is not even that. In the Turkish tale the transformation of a metal saber in a wooden one implements the commandment of Holy Koran: "Pay for evil let it be commensurate evil. But who will forgive and reconcile, will be rewarded by God: He does not like the unfair (39). Those who pleads the cause of resentment, they have made, do not reach the excesses in this (40). Coming to such excesses tend only to those who unjustly hurt people and evil on the earth; they will be fierce torment (41). Who suffers and forgives, in addition to the activities have permanence. (Holy Koran, Sura 2 Meeting, 38-41). This is philosophy of "Woodman"!

In Russian fairy tale philosophy is different. Sabre is the same - the steel turn into the wood, but its meaning and significance is quite another. The king punishes the offender by the court justly, and Peter I ordered to execute in war according to his will, and apart from the court - so the meaning of fairy tales is the protest against the meaninglessness of absolute power, the absence of God, and the court and law, but at the same time, the requirement of compatibility of self-will with the implementation of Charter of Army in war! According to the individual of Persian, Iranian, Turkish, Tatar, Russian Woodman - in ethnically Cosmo-psycho-лого and the mentality and the mentality - are different! Thus, one and the same structure of Levi-Strauss and Propp is the same - has a different meaning and significance, but the formal theories of these authors exclude this meaning and interpreted as purely trivial repeating surface content that is negligible in the tale !

And is there and what is common in these tales? Not saber is essential Substrate general, but the model of faith. It is as follows:

A (implementation of the teachings of Christ and Muhammad-) – causes B (Trinitarian dogma and doctrine of Monotheism in Islam and monotheism in Christianity and Islam in the model of the love of God, and the power of synthesizing mind); C (confession of himself in sin to Allah and God - and your and our God is One, and we are devoted to him) -causes B without A; C is cause of the faith, and A is property of V.

This faith as the action and the duty to act and struggle for justice and equality in the Lord. This is a simple and genuine faith, which is the same in action in Islam, Catholicism, Protestantism, Orthodoxy, Buddhism, Hinduism, Confucianism, Shintoism, paganism!

2. 3. Tale "Tali-baba" simulates confidence of a man - girl - in her life: "This is my destiny" and this fate overcomes power and might of the hierarchy, the fate in which the good is rewarded and evil loses the eternal battle with justice. .. "- You (Aisha) **was shown to me in my dreams twice** (both times), I saw your (image) on a piece of silk, and (I was) told:" This is your wife (Aisha) open it! - And it turns out it was you, and I said: "If this is from Allah, He will bring it to completion" [Sakhii al-Bukhari, 2002: Vol. 2, 55. 26. 1338 (3894) p. 188]. ” ... and the best woman of this commodity is Hadidja” [Sakhii al-Bukhari, 2002: Vol.2, 52.14.1192(3432), p.124). This is the accumulation not of suffering in life, but joy and laughter, as is the case with the life of Nasreddin Hodja. Tale "Woodman", apparently on story, the plot, the meaning and significance is the influence of the Hindu epic, the Persian and Iranian tales, Russian fairy tales, it is borrowing, but in the form of acculturation, reception, retaliation and replacing Christian, Persian sense - the Islamic meaning in retaliation of Oguz-Turkmen substrate Islamic thinking. And it is not a repetition, but absolutely original special meaning and significance. The structure of repetition is a partial secondary moment in a unique Turkish tale discussing the problems of the courts, retaliation, war, punishment and forgiveness in Islam, in Holy Koran and Sakhii al-Bukhari!

It should be noted also that although the Turkish language tale, but religious terminology and meaning are Arabic, so this is the Arab-Islamic structures, but in the form of a Turkish component of compatibility, hatchability, following in the metaphorical and the animal output conclusion of beliefs of different ethnic groups in Anatolia and the world. Turkish superethnos can have a great future in the history if its leadership is aware of the principle of interoperability, hatchability, following of faiths and ethnicities in itself as superethnos, not as a homogeneous nation, and if it can, as well as Russia, to withstand external geopolitical market forces to eliminate superethnos by the West (a threat for Turkey and for Russia as a superethnos). Turkey can be a synthesis of Islamic ethnic groups in the world, fighting for true justice in their country and the world at large, including Iran, Syria, Libya and so on. Turkey should have the economy and the continental and oceanic neighborhoods economy represented in fairy tales, but not purely oceanic economy of Atlantic

orientation.

2.4. Nasreddin Hodja. Hypothetically, Oguz and Turkmen, Uzbek, Arab, Tajik from Anatolia of Akşehir (Turkey). The classic image of him belongs to Turkey. He was born in 605 Hidzhra (1208) near the town of Horta in Eskisehir, and died in 683 Hidzhra (1284) in Akşehir (Nosa Nacreddin turbesi). Western theorists are inclined to believe that he is a fictional figure, such as the hero of the epic Kalevala, and so on.

However, the question is not whether Nasreddin Hodja was or was not, but the fact - whether particular ethnic groups believe in what he was, he is and told the truth and justice of life!

So A. Dandes claims that the Finns believe in "Kalevala" and this belief is subjective and insignificant, ridiculous. But there are objective and subjective probability theory, the so-called rating probability (J. Keynes, Bertrand Russell). Shape of it is: $P = r / r + s$, where r - the rate on the reality and folklore of "Kalevala", for example, 80, which put the Finns, and s - rate of A. Dandes -20 and then rating belief in Finns (folklore as an identity, identity, identification with the collective intelligence of the Finnish ethnos) - 0.8 or national epic in every Finn is close to unity. Although it nationality to A. Dandes is equal to zero! This type of probability of truth in epics and fairy tale! Concordance with history and folklore in the epic is not in the concordance with the authentic text of a particular territory without borrowing and structures (for in any text there are some and to differentiate it from the artificial is impossible), but in the accord to the type of ethnic identity, identification, ethnic poetics, ethnic dimensions of poetry, sociocultural the dynamics of self-consciousness, the typical model of Cosmo-psycho-лого as a whole, the probabilistic model of subjective truth in the composition, plot, plot, stories, fairy tales, songs, epics! Such is the case with Hodja Nasreddin rating subjective belief in which in Islamic ethnic groups is of at least 0.8. Tales of Nasreddin Hodja are not fakelore (fakelore - counterfeiting, forgery, A. Dandes, W. Wilson, A. Lord), namely folklore semi-author folklore.

Name "Nasreddin Hodja" goes up to the Arab name Juhi (V.A. Gordlevsky). Hodja means the owner (Persian). Hodja and the name of the Sufis. In Arabic, the name Nasreddin Hodja means "Victory of the Faith." Khoja Nasreddin carries genuine faith and Islam! And his journeys are true Hajj.

Hodja Nasreddin - 1) fighting in Fatra and Fitr against injustice of life, carrying out a recovery model of fairness and justice, punishment, reward and forgiveness; 2) acts as I and We, as a citizen of the Muslim world and the world in general, the world (stoic), he is a hero of Central Asia and the Middle East, Asia Minor, Arabs, Persians and Iranians, Central Asia, China, the Caucasus, the Balkans, Russia; 3) acts by the word implementing common sense and Sufism, Zoroastrian unity of thoughts, feelings and actions in the substantiality of good and evil, criticism of taqlid, mindset - rating subjective probability and conditional constructive conclusions in intuitionistic logic; 4) Sufi theologian in the teachings of Allah; 5.1) absolute critic of reality in the model of optimism and realism meliorism, system satire, humor, grotesque, irony and sarcasm; 5.2) implements identity into superethnos of Asian nations; 5.3) implements the model of the perfect person with super abilities to be taught; 5.4) cycles of travel and correction of the world; 5.5) standard variables of action in the antinomy of nonviolence (not a right, not the left, not the center, and so on.).

2.5. Model of a Turkish man.

1) Antagonism of eusociality and absolute selfishness of I, reciprocal altruism, image altruism, the instinct of the owner.

2) The strangeness consisting of deviation from natural Fitr and Fatra in the way of Allah, the artificiality. "Those who spend their wealth in the way of Allah are like a grain, who raised seven ears, every ear has a hundred grains. And Allah doubles who wish. Allah is Encompassing and

Knowing" (Holy Koran, Sura 2 The Cow, 263 (261)). "... Their reward from their Lord, and no fear for them, nor shall they grieve" (Holy Koran, Sura 2 The Cow, 264 (262)). Man is strange, when he is not natural. Turk is natural, Chinese is natural, Vietnamese is naturally, European and American are man-made!

3) The act of fitrah (natural) and Fatra (innovations in naturalness, that is, in its Primordial tradition with retaliation, limiting reception and acculturation of law and economic models) choosing. This judgment of choosing the way in the space of life. .

4) Actual and potential infinity of intential superethnic compatibility, hatchability, following of ethnic groups. But conditional conditions and political will to this are absent.

5) Reflection of thinking.

5.1) The linguistic basis of thought – Turkic languages, Oguz-Turkmen basis and Turkish. This is particular language, focusing on the roots of nouns, simulating attribute reflection; agglutination and affixation; syntax izafeta (attribute construction of names modeling metaphor); simulation of the past with kind values as a long-term, sustainable action, the moment of the present is substantivized and categorical view of the future is modeled; synthesis of realistic, nominalist, conceptual potential in the root structure and their interaction; nominal and verbal sentences, modeling a system of identities and differences; metaphorical teleology of present and future tense; defining predicates by subjects (judgments of the subject to a greater extent than on the predicate; metaphorically - the intuitive conclusion).

5.2) The logic of questions and answers in the essential semantics and antinomies (Nasreddin Hodja).

5.3) Metaphorical conclusion as a form of induction and deduction, intuitionistic logics.

6) The natural activities of achieving its place in the social structure, work and creativity - innovation in Fitr and Fatra; development of the creative nature of man only in the Fitr and Fatra system and its degradation in artificial (Home and fear; needs; manipulation of things, people, words - the cunning in the way of Allah, the reward in the hereafter).

7) The House is Space in the chaos of life, fear of life outside the home, but traveling caravans), activity in the chaos, its ordering - the return from the artificial to the natural and non-interference in natural processes (skepticism and cynicism), and return to its Space- House.

8) The identity with eusociality - naturality (fitrah), and identification with the innovations in the primordial tradition in placing (belief in Allah, the angels, the meeting with Him, the last day, the parameters of the court; the worship of one God, prayer, zakat, Ramadan, Hajj, genealogy, shame and sincerity, the Holy Spirit in Allah - the Truth).

9) The teleology of the development from the worst to the best project of personality and generosity - spending funds in the way of Allah!

10) Natural cycles of traveling the World and return Home. This is return to Allah! But the journey are the search for peace (perfect world without evil) in an attempt to overcome the world (of sin). Not all are back ...

11) The system of justice and its maintaining it throughout the world and in all nations.

The Christology and the Prophet Muhammad are focused on justice in faith and life (genetic, universal, private, demographic, historical, international, divine justice models). "Woe to those who decree unrighteous decrees, and that write grievousness To turn aside the needy from justice and to rob the right from the poor of my people, that widows may be their prey, and rob the fatherless" (Isa. 10: 1-2). "Those who believed and haven't covered their faith in injustice, for them - security, and they are - on the right path" (Holy Koran 6 Cattle, 82 (82)). "Verily, man is unjust, ungrateful" (Holy Koran, 14 Abraham, 37). The justice is above efficiency and correct way of Allah is above benefits.

Injustice is taking the other's place and violation of a quantitative measure of participation in the model of the common good (general theory of justice) and not wasting of assets in the wealth acquired through personal merit (special theory of justice), treating each as the owner of the time that belongs to Allah. The property is justified if it is to be spent in the way of Allah, and not if is accumulated as capital.

But, indeed, the wealth (of everyone) is that it (spent), and what he saved is a wealth of his successor" [Sakhiih al-Bukhari 2002: Vol. 2, 72. 8. 1718 (6442), p 364]. The tale means the unconditional punishment to unjust, but punishment and forgiveness. "Allah ordered His Prophet be he blessed and welcome, of the moral qualities of the people to elect the (ability) to forgive" [Sakhiih al-Bukhari, 2002: Vol. 2, 56. 30. 1377 (4651), p. 217].

3. The type of thinking of Turkish man in a fairy tale.

1. The logic of questions and answers (specification of the local reality and time, kind of object as included in a few classes, conditions, completeness, the development of private besides general) of essential type (synthesis of realism, nominalism, conceptualism in the theory of general concepts).

2. Metaphorical withdrawal as a form of animale and deductive and inductive reasoning: a metaphor for prescription is found; its meaning is revealed and significance; metaphor relates to the special terms and it carries its meaning; meanings to these special term is included in a number of classes; meaning of classes are transferred to a special term; build models of identities - differences of object of the same and different kinds (the Europeans – of the only kind), and animale withdraw; teleological specification and interpretation of the term; cycles of inductive inference; model of understanding in relation to place development, the situation here-and-now - in time (connecting long actions in the past, moment of time in present and the definitive model of the future).

3.1. Existential generalizations in principle of observation of empirical parameters of the theory. Hodja (Nasreddin) is trading ladder anywhere; everyone in the Muslim world and the in world in general in some respects is a Hodja; any person anywhere can trade ladder. A ladder - "Either they have a ladder on which they overhear? Let listened come with a clear confirmation. (Holy Koran, 52 Mountain, 35 (35) -38 (38)). This is Abu Bakr's rope or stairway to heaven, on which only Prophet Muhammad and Nasreddin Hodja can come up, those who protest! These are Islamic and Turkic-Arabic structures of thinking. Two mindset interact in Turkish human: Oguz-Turkmen, a Turkic in specialized activities and Arabic in the field of religion, at the same time the second is the general framework that defines special Turkic tribes options of thinking in the created the definitive contingent subjective probable religious intuitions of the past, the present, the moment and a definitive future (but the structure of the time is Turkic).

3. 2. Testimony knowledge in general.

4. Designation of the circle of ignorance as a form of knowledge in the infinite judgment.

"Has given you just a little bit of knowledge" (Holy Koran 17 Migrating at night, 87 (85).

"... Say:" I do not know ", this will be (one of the signs of) knowledge" [Sakhiih al-Bukhari, 2002: Vol. 2, 56. 44. 1391 (4774), p. 230]; (Holy Koran, Garden 38, 86). Funds must be spent in the way of Allah and the way of the growth of knowledge is one of His ways. "Those who spend their wealth in the way of Allah are like grains, which raised seven ears, in every ear there are seven grains. And Allah doubles for those who wish. Allah Encompassing and Knowing "(Holy Koran 2 The Cow, 263 (261)).

5. Subjective rating form of probabilistic thinking on the feasibility of anything on the basis of conditionality terms, identity in some way, self-organizing forecasting, cycles of repetition, compatibility, hatchability, following of objects of the same and various kinds (thought of Hodja

Nasreddin).

4. The order of the cosmos in the chaos of life and travel. Reflection of Hodja Nasreddin.

Travel of Hodja Nasreddin - the Turkish-Tajik epic.

1. Life is chaos, injustice in which we travel and restores justice. It is our responsibility and duty to self - do in our nature!

2. Man is a dirty creature, but there are always those who are dirtier, and because the man is not an angel, and not an animal - it is exactly such in its abilities and Allah asks him for his opportunity, and forgive for good intention, even if it could not be implemented. Do not be afraid to manifest itself in sin before Allah. "Allah does not impose on the soul anything but an opportunity for it. For it - that it has acquired, and against something that it has acquired for itself" (Holy Koran, The Cow 2 286 (286)).

3.1. Subjective-rating probable conditional constructivist thinking. Perhaps something for which we will create the conditions in man in subjective-rating probability models - confidence in the truth and justice of their actions, guided by the faith (interest and intention of compatibility, hatchability, adherence). $P = r / r + s$, where r - the rate of the implementation; and s - bet against the implementation of the event. This is a direct experimental measurement of the personal degree of certainty with regard to this event [Philosophy of mathematics ... 2006: 259]. Nasreddin Hodja believes the event that he constructs, others - no, but he overcomes the opposition and implements the desired event (desiderativity, adherence, ingerence, locus of control, illocutionary and perlocutionary force of the impact of the word), although it is contrary to the need for life!

3.2. Intuitionistic logic type (intuition in the metaphor and tropes; there is something that can be constructed according to the terms of conditionality, the world are the processes, the world marked the sequence of natural processes and synthetic processes, the laws do not act, laws of not contradictions, exceptions of third, reduction to absurdity, a double negative, but laws of exception of the second, fourth and fifth act; operations are constructive, regardless of experience, independence from the logics in the language; limitations and relativity of the rules: a fully due is not due, not completely due is due, the literary language is basis of thought but not specialized languages).

3.3. Logics of analogies and examples of Nasreddin Hodja.

3.4. Metaphorical and animale conclusion.

3.5. Common sense as the basis of decision-making, which correct decisions and the interests and science. What to do? To act according to Fitrah and fatr!

3.6. Constructivism, meliorism in the models of conditional categorical and the separative categorical, dividing conditional reasoning.

3.7. Testimony knowledge of Nasreddin Hodja.

"Of those whom We created there is a nation that is the truth and it is doing justice". (Holy Koran, Hedges, 180 (181)). Nasreddin Hodja is the subject of truth, which creates justice in the world.

3.8. Comization of satire, humor, grotesque, irony, sarcasm nullity of a man who takes other's place and does not correspond in thoughts and actions, a sense to his name by Khoja Nasreddin!

3.9. Using tricks by Khoja Nasreddin to destroy the evil assessment, thoughts, feelings, sensations, intuitions, will, and power, evil trick.

"And they cheated, and Allah schemed, and Allah - the best of schemers" (Holy Koran 3 The Family of Imran, 47 (54)).

3.10. The principle of methodological uniques in language and speech (metaphor) - this does

not grasp an object that is said but I know, and it just said, I can not explain and justify (Nasreddin Hodja). Unique and the intrinsic value of human creative personality. indispensable for Khoja Nasreddin each person and love for him.

3.11. The principle of methodological collectivism - there is collective intelligence.

3.12. The principle of median axioms: changing traditions and principles of activities in special situations and time, introducing new middle axioms of metaphorical and precedent nature.

4.1. Old month is a material for new stars, that is New is generated from the old naturalness! This is a scheme of succession and inheritance in genealogy, sincerity and shame.

4.2. The past is determined, but the future is not, and you in your effort can change it and shape of the ideal of the Prophet Muhammad.

4.3. Stairway to Heaven is everywhere and in everyone, but to climb on it or abandon it is the choice of everyone. Anyone who thinks he is the absolute owner is a thief and he will be deprived of his home, for when he is stealing from the people, does not rob them, but Allah Himself! Wealth is in spending wealth in the path of righteousness, Allah.

4.4. Time for Nasreddin Hodja does not flow from the preceding to the present and subsequent, but their constructive subsequent to the modernity and the previous, drawing lessons from history and do not repeat the mistakes made, but do not repent of their deeds and enjoying holiday of the moments of time! Hodja - "Capricorn" - the kid, not the old goat!

4.5. Nasreddin Hodja planting seedlings of grapes, knowing that he won't taste its fetuses, "and let the descendants eat the fruits of my seedlings." This is an eusocial type of personality, there is about 5% of persons in life. You must love your neighbor and be with him – compatible, hatchable, following in work and creativity together fairly and honestly fulfilling the duties and distributing goods.

5.1. The property belongs only to Allah. And the people - the owners and users (the theory of property rights) in time and space, which is structured: short, medium, long-distance! States corresponds to the Islamic community.

"Everything that is in the heavens and on earth belongs to Allah! If you find what is in your souls, or will hide it, Allah will punish you for this. And He will forgive whom He wills and punishes whom He wills: For Allah hath power over all things" (Holy Koran, 2 The Cow, 284 (284)). "After all, the earth belongs to Allah: He gives it for an inheritance to whom He wills of His servants, and the end to God-fearing" (Holy Koran, 7 Hedges, 125 (128)).

Justice or spend funds in His ways is higher than effectiveness (of property) and the rightness of teachings of Allah is above the good! "Allah Destroys growth and growing charity" (Holy Koran, 2 The Cow, 277 (276)). Nasreddin Hodja is fighting with people taking interest. "The power belongs only to Allah ..." (Holy Koran12 Quran Yusuf, 67 (67)). Nasreddin Hodja and carries it on His Name!

5. 2. The identity and identification with a variety of ethnic groups in the implementation of justice. Identity with equity and identification with the sky and the road to Heaven. To climb a tree - Sky can only Nasreddin Hodja (or the Prophet Muhammad and a few). "... And the road to anywhere can be opened from the Tree" [Tales of the World 1988 vol.III, 679]. "I'll climb" [Tales of the World 1988: p. 678]. Even Nasreddin Hodja is inclined to fall off the donkey and plop into the dust, becoming an object of ridicule people and children! So now - that we are all trying to climb the sky is falling in dust and dirt, becoming an object of laughter of people and nations, the irony of history.

5.3. Where to go - right, left, center, back, forward, stand still, right, at the curve, in the desert, in the woods, look for utility - award on the ground, or - in the sky? The right path leads

nowhere, left is the road to hell! Even the followers of Muhammad go to Hell. People really do not know where the right side, and where is the left and, therefore, do not see anything even lighting a candle! "How do I know in the dark, where the right side?" [Tales of the World 1988: 676].

"As for (some of) my companions, they would be taken to the left (to hell), and I exclaim:" My companions, my companions! "He will say:" They have not ceased to retreat (from the statutes of Islam) since You left them "[Sakhiih al-Bukhari, 2002: Vol. 2, 52. 3. 1170 (3349) p. 112]. "O Allah, forgive my countrymen, for indeed, they do not know (what they do)!" [Sakhiih al-Bukhari, 2002: Vol. 2, 52. 20. 1212 (3477) p. 133]. "Each of you (read) correctly. Do not fall into dispute, for indeed living before you became disagree and died (because of this), "[Sakhiih al-Bukhari, 2002: Vol. 2, 41. 1. 1031 (2410) p. 36].

"Jibreel taught me to read (the Koran in one) way, but I continued to seek more from him until he (taught me to read it) seven ways" [Sakhiih al-Bukhari, 2002: Vol. 2, 51. 5. 1128 (3219) p. 97]. It is necessary to correctly read the Koran, and through him the Book of Life! Useful - not the moon and not the sun, but what is necessary in relation to demography of ethnicity and ethnic family. This super-value determines the efficiency and benefit.

5.4. Cycles of traveling or ordering Chaos into Space - return home, and the house changes. "No wonder they say about traveling: go away - and do not come back. And if you come back, the former did not find "[Tales of the peoples of the world in 1988: 668]. Hodja Nasreddin always returned to the family, his wife, their children and sees the past and the new together!

Hodja from the former makes New! Cycles of losses and acquisitions in life. What have you lost in life? You've lost your best project, but realized - the worst.

5.5. The life is the sea of salt water, but you can always find a fresh source and save lives. Hodja Nasreddin realized life not as a hell, and not as suffering but as rejoicing of excess energy of life, as the eternal struggle based on the excess of natural energy with injustice and its continuous limit and victory over evil and evil force, carrying just the scope of the measure - Fitr and Fatra of life!

5. Ascent to Heaven and the descent to Earth.

The ascent to heaven is learning to work, work in the tradition, working as creativity. The teacher teaches, and this teacher is a woman. What does she teach? - Teaches eusociality! Learning takes place in a journey through the Chaos of life. The woman (Aisha, Hadidja) is a gift of Allah. "Is it a woman (can) give yourself?" (Wives without a marriage contract and grant). "You (can) defer (queue), who want to have (wives of the Prophet), and (can) take anyone you want, and (as for) that which you wish from the ones you deleted, it will not (in this) sin for you "(Holy Koran 33 Host 51); [Sakhiih al-Bukhari, 2002: Vol. 2, 56. 46. 1394 (4789), p. 232].

Learning in clear language and Allah in Arabic (Holy Koran 16, Bees, 105 (103)).

In this journey the person a) learns b) overcomes temptations, c) is lowered into the vices and virtues and rises the rope (the descent into the well and reverse rise), d) distinguish between true and false (this distinction is the rope of the Koran and Holy Scripture), e) changes himself and others, and the world, f) optimizes the entire spectrum of right - left without eliminating differences, and bringing them to the compatibility, hatchability, following in his place development and the whole space (Tale "Grenades and towel with lace border ").

6. The identity and authentication.

Man in our world is dirty, sinful, one is filthy than another, but this artificiality is in us. Each of us has Fitr (naturally) and Fatra (innovations) on this basis to be taught - as himself and the world. And the world, in this case is transformed by local, not universal way to peace - the natural world of justice and unity in Diversity of ethnic groups. The identity with the evils is overcome and the

identity of the specified model of the Turkish man is shaped. In the fairy tale the child learns himself, creates and predicts his place in life. In a dirty life person identifies himself with his activity at the basis of private property, and in a fairy tale this identification breaks down and is replaced by the creative approach to the spending funds in the way of Allah, restoring justice in the world.

7. Teleology in the way of Allah.

Motivation in a fairy tale: the combination of the prophet Muhammad and Christ in place development based on Fitr and Fatra - waste of wealth in the way of expanded reproduction of a Turkish family and ethnic group - the property belongs only to Allah. And the people are its temporary owners - the restoration of justice and the fight against injustice throughout the world. "Those who spend their wealth in the way of Allah and then what was spent is not accompanied by reproaches and resentment, they have the reward from their Lord ..." (Holy Koran, 2 The Cow, 264 (262)).

8. Natural cycles of solving life questions.

Life is gender-demographic cycle and the growing injustice. There are like waves of injustice and the reason of it is blindly following what was bequeathed by elders. New elements should be made of the elements of past, but to act on the basis of the median axioms corresponding to the specific situation – and so Nasreddin Hodja and Keloglan ("Ivan - fool") do. They just start new cycles of life, as they are their cause and in this new cycle the Memory of the past - evil – is clipped and measure of Fitr and Fatra is growing, that is, justice and joy of life as a holiday. The natural cycle of life are acts of the new creation of the World: "... if He wills, He will take you and bring a new creation" (Holy Koran, Ibrahim, 14, 22 (19)).

9. Returning home when the world and the House have changed!

Nasreddin Hodja and heroes of fairy tales - return to their ethnicity and their ethnic family, to the Woman and child, and return in the Hajj and to the child in general! But returning home is not always the way they went on a Trip. And others and in this way, they are cleaned of dirt and come home being new people, with new wine of life, and their house with new people is getting another - the high place, or Paradise, Miro-town of Mirgorod!

The return - and the hajj, or restore in itself the purity of a child. "Those who perform Hajj for Allah's sake, who didn't come close to his wife and did not do anything sinful and unworthy will be back (home being the same), how (he was on the day) when the mother gave birth to him" [Sakhil al-Bukhari, 2002: Vol. 1, 22. 4. 716 (1521), p. 342]. Their journey - for himself as a new man. And this is a real fairytale dream come true! Going back to the community, that is - the family and the community is the happiness of life. "... and let there be a community among you which calls to the good, and keeps orders approved and keeps out of disapproved. These are happy "(Holy Koran, 3 family of Iran, 100 (104)). "... and then to Him you will be returned" (Holy Koran, Sura 2 The Cow, 26 (28)). But to him in a fairy tale - not in another country, but only in his own. There is no return to Him, if you left your world and your people and did not come back from the journey of life!

10. Exegesis of Turkish tales (Sufi Hodja Nasreddin).

Tale is usually condemned by religious people for alleged improper criticism of churches and faiths. But the semantics of the tale lies the aphoristic wisdom of ethnic groups and generations (absolutely true empirical generalizations of the first kind in the knowledge of the second kind) in a model of common sense and common faith in the intentions of euthymia (goodwill to other ethnic groups and people as of your own bank, and of the other side) and compatibility, hatchability, following to ethnic groups and faiths in their place development, condemning every kind of migration; your own residence shall be fair and well, and justice must be the limited measure of life

of any place development. Accordingly Tale generate the type of exegesis based on the type of antinomy type of formal - content essential intuitionistic logics. Tale constructs antinomic type of logic, seeking to combine the teachings of Abraham, Moses, Jesus, Muhammad's identity and difference, while denying the fact that in them the traditions, the hadith were incompatible. S (faith) is P_0 or the total of these faiths compatibility $\wedge \neg P_1$ (the Jewish faith) $\wedge \neg P_2$ (Christian faith), $\wedge \neg P_3$ (Islam), $\wedge \neg P_4$ (Buddhism), $\wedge \neg P_5$ (any other faith in Compatibility with P_0). Incompatibility is denied, and faith are seen not as mutually exclusive, but as compatible, that is, taking into account the law of exceptions 4. It should be stressed, that Judaism, Catholicism, Protestantism, Orthodoxy in the least, absolutely exclude the validity of other faiths and the real ethno-cultural Dialogue with them. Only Islam in the face of the Prophet Muhammad recognizes the truth of their faith and of other faiths, seeking to combine them and leading them in fairy tales, and in the Holy Koran active real (not formal, not a technical one – as Catholicism) dialogue.

Conclusion

The tale and its philosophy are the basis of ethnic identity and identification into superethnos. No doubt, you yourself listen to fairy tales, return to fairy tale becoming grandparents! Tale is a genre for children and for us, when we have children and grandchildren, for ethnic groups when they recognize themselves in the general will, and when danger threatens their lives. **Miracle is not something that does not happen, but what we lack right now, and that what a fairy tale models and creates!**

Women are more likely than men to believe in a fairy tale. If you are a woman, like any woman, believe in Cinderella (60% of women believe in it, 16% of men and 40% of people on average, in the fairy tale "The wave of the wand" believes 1/4, 1/5 in the heroic epic, in "Kisely river" 1/6). I think that 80% of Muslims believe in Nasreddin Hodja and Aisha, Hadidja!

Tale is a reflection of the soul and spirit in itself and the reality of our spiritual and mental life, but not fantasy and imagination; people believe in a fairy tale! If you are a man - in a sense, you believe in the heroic epic. Every soldier believes in fairy tales. Mythology die, and tales, as genetic (genetics, IGOs, VMPK etc.) form accompany us for life, generating excess energy of life and justice.

Tale is great semantics of clarifying the darkness in the faiths and return to His light, and to the general will of the nation and superethnos!

Bibliography

Dundes A. Folklore matters / A. Dundes. - Knoxville: The Un. Of Tennessee Press, 1989.

Gokalp Z. Turkculugun esaslari, Istanbul, 1952.

Kireev N.G. History of the twentieth century Turkey. Moscow, 2007.

Larionova E.I. Genre of literary fairy tales in the work of Yasar Kemal // Pap. of XII Int. sc. Conf of students, magisters and young scientists. Lomonosov - 2006 Oriental and African Studies. - M., 2006.

Larionova E.I. Modern political tale in Turkey // Oriental Languages and Cultures (Pap. of I Int. Sc. Conf 23-27 November 2007). - M., 2007.

Larionova E.I. Turkish literary fairy tale of 80-90th of twentieth century: Some trends of

- development// Pap. of XV Int. Sc. conf. of Students and Magisters. and young scientists Lomonosov - 2008 Oriental and African Studies. - M. 2008.
- Levi-Strauss C. Structural Anthropology. - Anthropologie structurale. - M., 2001. - 512 p.
- Library of Russian folklore. Tales. Vol. 1. M.: Soviet Russia, 1988. - 544.
- Library of Russian folklore. Tales. Vol. 3. M.: Soviet Russia, 1989. - 624
- Lord, Albert B. Epic Singers and Oral Tradition / Albert B. Lord // The Kalevala, South Slavic Epics, and Homer. - Ithaca, London: Cornell University Press, 1991.
- Mashtakova E.E. Turkish literature of the late seventeenth century - beginning of the nineteenth century. M., 1984.
- Propp V.Y. Morphology of fairy tales. M.: Nauka, 1969 - 168 p.
- Propp V.Y. Russian fairy tale. L.: University Press Publ, 1984. - 335 p.
- Roazanov V.V. About myself and my life. M.: Moscow Worker, 1990. - 876 p.
- Sakhiih Al-Bukhari. 1st ed., Vol.1-2. M.: Foundation for "Ibrahim Bin Abdulaziz Al-Ibrahim", 2002. - 472 p.
- Sapir E. Lang. Gos. soc. -ek. Ed. Moscow-Leningrad, 1934. - 222 p.
- Soloviev L.A. Story of Hodja Nasreddin. L.: Lenizdat, 1956. - 406 p.
- Tales of the peoples of the world. The ten volumes. Vol.III. Tales of the peoples of Asia. M.: Children's Books, 1988. - 718 p.
- The Epic: Oral and Written. Ed. L. Honco, J. Handoo, J. M. Foley. - Misore, India: Central Institute of Indian Languages, 1998.
- The philosophy of mathematics and technical sciences. - M.: Ak. project, 2006. - 779 p.
- Turkish tales (trans. Stebleva I.V.). M., 1986.
- Whorf B. L. Language, thought and Reality N. -Y. -1956.
- Wilson, William A. Folklore and Nationalism in modern Finland / W. A. Wilson. - Blomington, Indiana, US, Indiana University Press, 1976.

-
- ***Gagaev Andrey Alexandrovich** - Doctor of Philosophy sciences, the professor of Mordovia State University, Saransk, Russia
- ****Gagaev Pavel Alexandrovich** - Doctor of Pedagogical sciences, the professor of Penza State University, Penza, Russia
- *****Bochkareva Olga Viktorovna** - the senior lecturer of general disciplines department of Samara Railway University (branch in Ruzaevka), Ruzaevka, Russia