



ISSN: 2158-7051

INTERNATIONAL
JOURNAL OF
RUSSIAN STUDIES

ISSUE NO. 6 (2017/1)

THE PRETEXT OF TATAR ETHNIC FAIRYTALE

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

Summary

Fairy tale as a genre is being understood formally according to the position of V. YA. Propp as the oral poetic story, oral story, form of pleasure, extraordinariness (fantastic, wonderful, everyday), the poetics in 7 heroes and of 32 functions, deliberate poetic fiction in which nobody believes. Fairytale is a narrative of the past and future of the ethnos, based on the subjective possibility and that is why people believe in fairy tales in certain respects. For example, 60 per cent of women, 16 per cent of men and average 40 per cent of readers believe in “Cinderella” fairy tale. The Tatar fairy tale is based on the pretext of Tora, Koran, Gospel, hadises about life of Muhammad, Sakhiah al Bukhari, Arab fairy tale “Thousand and one night”, models of Turk and Tatar common sense, models of history of Tatar and Russian folk surviving in the history of Eurasia. In gnoceological relation tatar fairy tale is based on the so-called existential generalizations, fixing the generality of existing in some relation (the existence, not essence is fixed). The tatar fairy tale is focused at the common sense, ordinary thinking in practical relation, proving sensible kind cunning, opposing it to insidiousness and nasty things, modeling natural events, its predefiniteness (the possibility and probability and judgment in model “if it is”) and struggle of human being for its destiny, intention to the victory over circumstances of life. Tatar fairy tale models internal and external danger of life, defects and virtues, world creation and creation of life in kinds of activity. The fairy tale assumes the understanding of Russian people as the unity of Turk, Iran-Alans, Ugro-Finns, eurasians and slavs-Russian, in invariances, non uniform essence, non-unity, indivisibility, unseparativeness, inconstancy, modeling the compatibility of Islam and Christianity in Russia. The essential representation of Tatar fairy tale is the motives of fairy tale about Shuraly in which there is a Woodcutter which struggles for the freedom and justice, performing the judgment – punishment and forgiveness according to Muhammad and Christ. The fairy tale proves the unity of Russian and turk-tatar culture, having

common genetic and semantic roots in the works of L.N.Tolstoy, A.I.Kuprin, G.Tukay and other authors. Only being together Russian and Tatar ethnoses can survive in difficult and dramatic history and culture of modernity.

Key Words: Fairy tale as a narrative, Tatar ethnic fairy tale, pretext, Koran, Gospel, hadith, Tatar person, the concept of Russian and Tatar people, common sense, history, possibility, probability, existential generalizations.

Fairy tale as a genre refers formally in accordance with the position of V.J. Propp: oral poetic narrative, oral histories, the form of pleasure, extraordinary (fantastic, marvelous, of life), the poetics of the seven heroes and 32 functions, deliberately poetic fiction and fiction, in which no one believes.

The tale is not a formal structure with 7 characters and to 32 functions in which the predicate is meaningful, and the subject is variable, but on the contrary, the subject sets the semantics, this is semantic ethno-cultural sign-voice structure as a narrative, the excess energy and information, the literary language in the form of verbal and nominal sentences, their dialogue, performative (magic), narrative, recursion; prototype of semantics; subjective staking faith and knowledge of the witness; convention and the coherence of judgments, having as the basis the existential generalization; teleology of the ethnic group fate; cycles of protest and social mobility simulation; antinomy of nonviolent action and the forecast of the ethnos life. The tale is always ethnic, although has a form of reception acculturation, retaliation.

1) Tatar fairy tale is a unique product of the world and Russian culture. It is based on the pretext - the Old Testament, New Testament, St. Quran, Arabic tales, Russian text, intertext and hypertext, cultural quotations, allusions and reminiscences of Russian culture, its own semantic text which is adequate to Turkic, Tatar, Russian and Eurasian, Islamic mind. Tale models the unique Tatar man and his epic of survival and struggle against injustice, joint struggle against oppression, along with Russia people in Eurasia! In the genetic aspect the tale updates the areas of cortex of the brain: the caudate nucleus (general use), shell (efficiency) and the island (the sense of injustice) in connection, areas of Home and fear, feeding, manipulation of human beings (the trick as the main virtue of the Tatar in Allah) solutions, self-assessment of right and wrong, just limiting wrong fanatical understanding of the Holy Koran and the division of people of faith, which updates the braking systems of MPO and VMPK (generating aggression and violence. In the center of a fairy tale - Turkic-Tatar Islamic Russian man. The general model of Turkish-Tatar man is the intention to universal based on existential generalizations of the existence of situations; the system of cunning, guile and common sense on the assumption of the injustice of the world and man ("Verily, man is unjust, ungrateful" (Holy Koran, 14 Abraham, 37); system of phenomenological and structural reflection, *ijtihad*, *ijma*, *qiyas*, *bid'ah*, *Tawila*, *tafsir*, *taqlid*; pragmatic logic and the logic of conditional reasoning and objective probability; system of compatibility of realism, nominalism, conceptualism; modeling of algebraic structures of local classes, and in some respects the distinction with other ethnic groups; teleology of the amount of injustice reduction and constructivism in the theory of natural and social events (right); model of symbolic constructivism based on existential generalizations and conclusions; abstraction of action and activity, faith as a willingness to act. "So the cock was saved from malice, answering Fox on cunning by trick" [Tatar folk tales 1986: 17].

The story of heaven and earth, oil and honey at the heaven, the rope by which one can rise to the sky, is inherent in the hadith of Muhammad and the Arab tale.

"It was reported from Ibn Ab-bass, may Allah be pleased with them both that (once) to Allah envoy, (peace be upon him and welcome), a man came and said, tonight I have seen a cloud giving a shadow, from which poured oil and honey, and I have seen people who collected it in their hands, and some of them (in the hands) had a lot of (oil and honey), and others – a little. And suddenly I saw the rope that stretched from earth to heaven, and I saw how you took it and got up (on it), and then other man took it and went upstairs, then another man took it and went upstairs, and then another took it, but it is torn, and then connected again. " (Then) Abu Bakr said: "O Messenger of Allah, may my father be sacrificed for you, I swear to God, if you let me, I interpret (the dream), and the prophet (peace be upon him and be he welcomed) said: *Interpret*. "(Then Abu Bakr be he satisfied by Allah) said: "As to the clouds, giving the shadows, it is Islam, as for oil and honey expiring from it, it is the Koran, which oozes sweetness (from the cloud), and some people perceive it to a greater extent and others – to a less extent. As for the rope, stretching from earth to heaven, it is the truth, which you follow: you will be to stick to it, and Allah will exalt you up, then another one will stick to it after you, and because of this he will rise up, then another will stick, and because of this he will rise up, and then another will stick to it, but it will tear (in his hand), and then will be connected to him, and thus he will rise to the top. (And now) Tell me, O Messenger of Allah, will my father be sacrificed for you, I was right or wrong? (At this) the Prophet, (peace be upon him and welcomed) said: *In some ways you were right, but something was wrong*. "(Abu Bakr, may Allah be pleased by him) said:" By Allah, you have to tell me what I was wrong! "- (what the Prophet peace be upon him and welcomed) said:" Do not swear, "" [Sakhiih al-Bukhari, 2002: Vol 2, 81. 9. 1802 (7046) pp. 398-399].

This hadith is the basis of many of the Tatar and Russian fairy tales about heaven and earth rise to the sky on a rope and wood, followed by a fall.

We tied them to the foot, and the end of the rope I wrapped around myself - for reliability ... Birds ... sang and - to the sky. Well, they dragged me with him - because then I was a little girl. ... And here we are flying ... Birds my sang again and - down ... Then the rope broke, and I fell - into the swamp. I didn't drown. But I couldn't get out. Lying in the swamp and think what to do here ... Oh, bear was there ... I grabbed his tail. So along with the bear we got out of the swamp ... So with this tail I returned to my village "(" Traveler ") [Tatar folk tales 1986: 454]. Even a child to climb up to heaven - not perceiving rope of Muhammad - Islam - is not possible!

"Climb there and until we reach up to the sky, do not open the mouth" [Tatar folk tales 1986: 455].

"Fell they both down the stem and fell to the death" [Tatar folk tales 1986: 455].

Same plot has Russian fairy tale, which is a Russian interpretation of this hadith of al-Bukhari.

"Here it is (pea) and started to grow; grew - grew - grown to the sky ... and man got on the sky... The owner was angry, called his servants, and drove out the man ... gathered cobwebs and platted rope ... Get down, down, and saw - the rope was over, and the ground is far, far away ... he crossed himself - and wham! Flying - flew and fell into the swamp. "

It's not a miracle of miracles, What a man fell from the sky;

And wonder of wonders, As he climbed there! [Library of Russian folklore 1989 Vol.3, 552].

"Platted rope. He tied it to the edge of the sky and started to descend. On the trouble there was not enough rope "[Library of Russian folklore 1989 vol.3, 548].

"I'm twisting rope and go down ... Suddenly the rope broke, and I got on a cart to the mare" [Library of Russian folklore 1989 vol.3, 542]. "I caught all the chaff, and platted the rope ... But the rope broke; I fell down, almost killed, to the other world failed "[Library of Russian folklore 1989

Vol.3, 568].

Tale proves compatibility, hatchability, following the Tatar and Russian super-ethnos in the joint struggle against injustice and oppression, will organize the excess energy and denies the immensity of Muhammad, the aggression against the infidels, Christians and Russian, generates mutual understanding of Tatar and Russian generations in shared history in Eurasia.

2) Genetics of Russian and Tatar, Finno-Finn, Eurasians, Slavs - Russian.

The Russian have 47% - 80% of the Aryan, 17% of the Finno-Ugric and 11% of the Balkan genetic haplogroups. Other haplogroups are void. West-Siberian haplogroup - Q - 0,2-0,3; Mongoloid haplogroup C - 1,5%. In Russia, there was no assimilation of Mongols. In Erzya Aryan Haplogroup R1a has 39%, in Moksha - 21.7%; in Tatars R1a - 34%. The Tatars of the Aryan gene are uniform to Slavs - Russian. The Tatars have Mongoloid haplogroups C and Q - 5%. In Eurasia, in the residents' genotype 1- 4% there are genes of Neanderthals, but not species of homo sapiens. Tatars are a mixture of Turks, Aryans and Ugro-Finn. Russian are the indigenous population of South and Central Russia, Central Industrial District, Central Agroindustrial District (that is geographically Great Russian tribe or nation, super-ethnic community), North - Ugro-Finns, Volga and Urals - Turkic - Tatars and Ugro-Finns. Mongoloid haplogroup is really missing in the southern and central-southern Slavs - Russian. Ukrainians, Belarusians, Poles are the purest Slavs according to haplogroups. Russian, Poles, Belarusians are genetically homogeneous.

3) The problem of Shuraly epic in the Tatar fairy tales, St. Koran, the Hadith, and the works of G. Tukai and K. Tangalychev

Shurale image and the image of Satan, that is good - evil in the Arab and Turkic mythology and image of the Demon in the European culture. It is Satan in the "Paradise Lost" by J. Milton, Lucifer in the "Cain" by D. Byron, Mephistopheles in "Faust" by I.V. Goethe, The Devil in the poem "Eloah" by A. de Vigny, "Demon" by Mikhail Lermontov. As the European daemon Shuraly is intention of deviations and freedom and condemnation of slavery, the possibility of evil transforming ("Demon" Lermontov and the impossibility of this. As Turkish Shaitan - a mockery of those who ask for something, people are weak, without the power of faith and are serfs and slaves. Shuraly laughs at those who do not stand the test, and is predestined to be in the Hell not the Paradise! [Sahih al-Bukhari, 2002: Volume 1, 8.1. 211 (349), p. 119; Vol. 1, 13. 1 486 (949), p. 238; Vol. 1, 13. 9 496 (987), p. 241]. Shuraly lives in the forest - a palm grove in the Koran, where a possible Antichrist - boy Ibn Sayyad of the Jews lives, who does not recognize the Messenger of Allah Muhammad to be the messenger, and who believes that he was sent to the illiterate! - [Sahih al-Bukhari, 2002: Vol. 1, 20. 37. 627 (1354), (1355), 628 (1356), 629 (1359), p. 300-302] - The theory of Fitre or the natural things and faith and predispositions, non-intervention and following its nature, which is destroyed by the people and the environment, by the tradition, causing a deviation from nature; and Futre - inventions and undertakings [Sahih al-Bukhari, 2002: vol. 1, p. 300-302]. "Then the Messenger of Allah (be him welcomed by the Allah and blessed), went to the ... palm grove where Ibn Sayyad was ..." [Sakhiah al-Bukhari, 2002: Vol. 1, 21. 37. 627 (1355), with . 301]. Manifestations of anti-Christ are acts of Shuraly - playing boy! This boy is present in many epics. Shuraly is a boy, who laughs at people, and on Allah, in the sense that the measure violates. On this occasion, the Prophet said: "Verily, build me a lie is not something that lies of any other (and therefore) let whoever did this is going to take his place in Hell" [Sakhiah al-Bukhari, 2002: t . 1, 20. 17. 606 (1291), p. 292; Vol. 1, 20. 42. 638 (1370), p. 306]. But there is a revival of the idea of freedom and the unity of generations of the people who believe it is a new generation of boys who stopped the sins of their fathers. (St. Koran, 18, Sura The Cave, 73 (74) 82 (83) -100 (100)).

There is a comparison of the boys of the new generation of world epics, the Holy Koran. The

powder of the skull of the sultan Zulkarnaen, that woman tasted leads to the birth of a boy of a new generation [Tatar folk tales 1986: 105]. In St. Koran. "And they went; and when they met a boy and he killed him, he said: "Have you killed a pure soul, without revenge for the soul? You did a thing unpraised "(Holy Koran 18 Cave, 73 (74)). Evil generation of boys is subjected to death, and the best boy who believes is to be living. The generation has three boys - one is evil, and two - the orphans - are the good and Allah gives life to the second and third! (Holy Koran 18, Cave 79 (80) -81 (82)). "As for the boy, his parents were believers, and we feared that he would condemn them to carry disobedience and disbelief. And we want the Lord to give them a better return than he in purity and closer in mercy. A wall - it belonged to two orphan boys, and there was a treasure for them under it, and their father had been righteous, and thy Lord wished that they reach maturity and extracted their treasure by the grace of thy Lord. I did not do this in my decision. Here's an explanation of what you could not endure "(Holy Koran 18, Cave 79 (80) -81 (82)). "And when the promise of my Lord comes, He will do it with powder; the promise of my Lord is truth "(Holy Koran 18, Cave 18, 98).

Powder – truth judgment about the life, the forecast of the future. "And when they say to them:" Follow what Allah has sent down "- they say," No, we follow that on which we found our fathers. " And if their fathers did not understand anything and would not go the right way? "(Holy Koran 2 The Cow, 165 (170)). "Then, indeed, their way back into hell. After all, they found their fathers astray "(Holy Koran 37 Standing in a row, 66 (68) 67 (69)).

Some of the new boys (if not all prejudicing hour of doomsday) are Children of the Devil, which reinforce the evil fathers, and they are subject to death, and some are Children of God, and they shall be subject to life, says Muhammad and Tatar fairy tale! The main Russian hero - Ilya Muromets kills his son the Hawker and his daughter, who rose up against his father, and serve to foreign invaders! The plot of the Hawker, the daughter of Ilya Muromets is the same idea of a Roman boy, baby boy in Kalevala, Klizamar and Karton in the Celtic epic, the image of a boy with iron heels and a stone in the back of his head in "Mastorava." Sons are alien conquerors, avengers for their fathers' errors and fathers defend their homeland. But a generation of children in Holy Koran degraded in the Tatar fairy tale. But their clash kills ethnicity, for heroes, heroes, ascetics, saints, prophets, ansars, Rodomysl, messengers, genius, teachers, poets, statesmen do not leave offspring! The necessity to fight for their own destiny, "to cry - it was no" [Tatar folk tales 1986: 167]. "Will you cry or not (it does not change anything for) the angels continued to cover by their wings as long as you do not have taken it!" "[Sahih al-Bukhari, 2002: Vol. 1, 20. 3 588 (1 244), p. 285]. The boy must either be killed or kept alive, breaking his evil – evil of Shuraly! "O Messenger of Allah, let me cut off his head!". "The Prophet be he welcomed and blessed, he said:" If he is (the Antichrist), you wouldn't cope with him, and if it's not him, then the killing will not bring you good' ... "[Sakhiah al-Bukhari 2002: Vol. 1, 21. 37. 627 (1354), p. 301].

Muhammad did not consider it necessary to kill the boy - so do Vainamoinen, but the Son of Tyushtya needlessly kills a boy who is reborn again. Muhammad condemned Musa for the murder of the boy, "O Musa, because I have the knowledge that was given to me by God and which is unknown to you, you also possess (other) knowledge (also) He has granted you and unknown to me ...". "Let Allah have mercy on Musa! Indeed, I would like us to be shown by him (more) patience, and then we (more) would have told about them! "[Sakhiah al-Bukhari, 2002: Vol. 1, 3. 36. 98 (122), p. 70-72].

"You were given only a little knowledge" (Holy Koran 17 Migrating at night, 87 (85). The woodcutter in a hadith of al-Bukhari: "Messenger of Allah be he blessed and welcomed, said:" By the One in Whose hand is my soul for any of you to take a rope, cut wood (and bring them) on the

back (to sell) is better than to request to any person who can give him (something), and can refuse. "Indeed, for all of you to take a rope to bring a bundle of firewood on his back and sell it, so that God will deliver him (the need to ask), is better than to make requests to the people who can give him (something), and may refuse "[Sahih al-Bukhari, 2002: Vol. 1, 21. 34. 692 (1470), p. 332]. "What the people from among the Ansar asked (something) of the Messenger of Allah be he blessed and welcomed, and he gave them (it), then they (again) asked him (something) and he gave (them) all (he had). Then he said: "What would neither turned in my hands, I will never hide it from you (but remember that) the one who will seek forbearance, Allah will lead to abstinence; someone who will try to do their own, Allah will relieve (the need to reach out to others), and someone who will be patient, Allah will inspire patience, and no one has got better and more generous gift than patience "[Sakhiah al-Bukhari 2002: Vol. 1, 21.34. 691 (1469), p. 332].

"The highest hand is better than the lower hand. The highest hand is a hand of costs, and a lower arm- is hand of asking "[Sakhiah al-Bukhari, 2002: Vol. 1, 21. 34. 670 (1429), p. 319]. "O Hakim, truly, this property similar to the sweet fruit: it has become a blessing for the one who takes it, being generous, and for the one who takes him (in obedience to the wishes of his) soul, blessed it becomes, and be like he (the man) who eats, but not saturated. (Remember) that the highest hand is better than lower. " " And after the Messenger of Allah be he blessed and welcomed, Hakim never took anything from anyone of the people until his death "[Sakhiah al-Bukhari, 2002: Volume 1, 21. 34. 693 (1472) pp. 332-333]. Muslim is like evergreen tree, the palm tree: "There are those among the trees whose leaves do not fall down, and indeed, it is like a Muslim, and (now) tell me what it is (a tree)? - and people began to remember what trees grow in the desert ... Tell us, what kind of tree, O Messenger of Allah? - and he said: "It is a palm tree" [Sakhiah al-Bukhari, 2002: Vol. 1, 3. 4. 52 (61) , pp. 51].

Woodman is the image of a Messenger that connects the Torah, the Gospel and the Holy Koran and starts an innovation, a new life, the court - punishment and retribution - without killing, "Every prophet is sent only to his people, I was sent to all people" [Sakhiah al -Buhari 2002: Volume 1, 7. 1207 (335), p. 114]. G. Tukai in his Woodman saw Muhammad and Lenin, and in his case - a key of land and a form of contention termination: "Verily, I am ahead of you. And I will testify to you, and, indeed, by Allah, now I see your pond (Haud), and, indeed, had given me the keys to the treasure of the earth (or keys ... the earth (and, indeed, by Allah, I am not afraid that after my death you will become polytheists, but I fear that will compete with each other (because of worldly goods) [Sahih al-Bukhari, 2002: Vol. 1, 20. 36. 626 (1344), p. 300].

Woodman in G.Tukay's K. Tangalychev carries the Torah, the Gospel and the Holy Koran, Abu Talib (the uncle of the Prophet), 'Abd al-Muttalib (Prophet's grandfather and father of Abu Talib, who did not take the islam) and V.I.Lenin and Marx, Engels, I.V. Stalin, L.I. Brezhnev! [Sakhiah al-Bukhari, 2002: Vol. 1, 20. 38. 630 (1360), p. 303]; (St. Qur'an 9 Repentance, 112, 113). Woodman - Blacksmith is chopping wood and wins Shurale, but the chips do not have to fly claims Messenger of Allah be he blessed and welcomed, Muhammad, G. Tukai, Camille Tangalychev! Woodman is a Blacksmith of the Old Testament: "Behold, I have created the smith who blows the coals in the fire, and produces a weapon for his work; and I have created the waster to destroy "(Isa. 54:16). This is an image of the Torah, the Gospel and the Koran. Woodman proves people's right to armed destruction of the oppressors in the way of the Torah, Christ and Allah!

Woodman fights with the upcoming Apocalypse: "Among the portents of the Hour will relate what (number of) knowledge will decrease, and the ignorance and adultery will get (wide) distribution and increase the number of women, and reduced the number of men (to the extent) that the fifty-women will have to (only) one man, to care for them "[Sakhiah al-Bukhari, 2002: Vol. 1, 3.

15. 68 (81), p. 57]. "Allah does not take away the knowledge, (just) depriving him of (His) slaves, but He takes knowledge away, taking (of the world) knowing, and when he does not leave (alive) none having the knowledge, people will vote (for themselves) ignorant leaders. And they will be asked questions, and they will decide, not possessing knowledge, bringing themselves go astray and will mislead others! "[Sakhiih al-Bukhari, 2002: Vol. 1, 3. 26. 82 (100) p. 57; 3.18.71 (85), p. 58; 2.31.44 (50), p. 46; Vol. 2. 72. 24. 1738 (6521), p. 374]. Ignorant leaders of Russia and the world leaders!

These omens: the growing number of the ignorant people, and the disappearance of people who know; booze and drugs, sexual perversion; exceeding the number of women over the number of men and degradation of men and women, the transformation of men into women and women into men, why women will overflow Hell – they do not raise children; strife and all will become rich; the earth will be red - white (forests will disappear) without borders; people will stop working in the profession, social classes and ethnic groups will mix; teleology of property and desires; cycles of vices growth; aggression and violence, lack of faith in the hypocritical faith. Woodman overcomes historical Apocalypse!

Hero of Tatar tales Shuraly (motive), G. Tukai, Camille Tangalychev is a celebration of new life.

4. The Turks, Iranian-Alans, Ugro-Finns, Eurasians, Slavs - Russian withstood unimaginable volume of wars. Since 1054 on 1462 - 245 wars. Since 1240 for 1462. The war was every year. From 1380 to 1917 for 537 years - 334 years of the war with 2 - 8 opponents. Russia has no allies but its army and people of Eurasia (of course - the police, the secret police, the system of torture - historical watchdog of the tyrants), since we defeated all contenders for world domination, and this was made by Russian - Slavic, Turkic, Ugro-Finns, Eurasians, the Iran-Alans together.

5) Russian people as a superethnos and a part of the Slavs - Russian, Turkic - Tatar etc., The Iranian-Alan, Ugro-Finn, Eurasians has not a series of national literatures, but overall great Russian classical literature, and every ethnic group has two native languages - the ethnic and Russian. Tatar roots have such great Russian writers as Karamzin, G.R. Derzhavin, great Slavophiles brothers K.S. and I.S. Aksakov, I.S. Turgenev, A.N. Radishchev, L.N. Tolstoy, A.I. Kuprin. Russian spirit had M. Jalil, G.Tukay. Russian-Tatar poet is the greatest Russian contemporary poet writing in Russian, but not published in Tatarstan K. Tangalychev. Knowledge of the Russian language gives the creativity of Tatar writers universal - and the all-Russian and world – meaning, and a concentration on purely Tatar language and life of the Tatar people, and Islam leads to degradation of the culture of the Tatar people in isolation.

6) The problem of salvation ethnic Tatars in the Russian people and the Russian people.

No ethnic group in Eurasia in the model of private property can not be saved. The authors of the ideas of the sovereignty of the Tatars and their exit from the Russian Federation believe that one people who will find a king, in Eurasia, the people, which is immersed in the property and a market, is effective, people who focus on the family, wife, husband, relatives and children, Islam could escape, survive, remain in the state! No, smart Mordovian and Tatar, Russian fairy tales, legends about Tyushtyan leaving (unrealizability and harm the idea of the nation state in Eurasia, is the Iran idea of Zarathustra as part of the struggle against evil force) show that salvation is possible only as a whole, along with this whole (the Buddha, Confucius, Christ, Muhammad, Nagarjuna Saban), it is also claimed by the Prophet Muhammad, of course, denying the king, the state, and finding a common sense in itself, and is in addition to the power and the mind. By parts and looking for clever kings, Tyushtyans, Petre the 1'st, khans and padishahs in Tatarstan - we will all die. Each thin twig - ethnicity - is easy to break, but their beam is invincible and indestructible! "... Those who break the covenant of Allah after its consolidation and divide what Allah has commanded to connect, and

create mischief in the land. They are the ones who will lose out "(The Holy Koran, 2 Cow, 25 (27); The Holy Koran 2 Cow, 162 (167)." And those who break the covenant of Allah after promising loyalty and cut what Allah has commanded to be joined, and make mischief in the land, for those is a curse, and evil dwelling is for them"(The Holy Koran, 13 Thunder, 25 (25): 23 Believers, 55 (53) 21 Prophets, 92 (92) ; 11 Hood, 22 (19) (20)). "They're plotting a trick. And I will devise a trick. Give the reprieve to infidel, respite them a little!" (the Holy Koran, 86 Going at night, 15 (15) - 17 (17)). Infidel are those who does not connect near and future life, not Christians and not Jews! Dodger outsmart themselves! Faith must be combined with justice in Christ and Muhammad, "No prophet than Mohammed" [Tatar folk tales 1986: 438]. "Those who believe, and who haven't invested their faith in injustice, for them - security, and they are - on the right path" (The Holy Koran 6 Cattle, 82 (82)). "There is no compulsion in religion" (The Holy Koran, 2 Cow, 256). This is what isn't now in Orthodoxy or Islam or Catholicism or Protestantism, or in Buddhism or Confucianism, nor paganism, nor liberalism nor conservatism or socialism, nor national self-determination nor the Constitution of the Russian Federation, based on injustice either in Russia, but it is required by Christ and Muhammad! "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 "(The Holy Koran, Spider, 45 (46)). Muhammad introduces the principle of measure as action in response to the immensity of the action. We must forget the historical enmity (Friedrich Nietzsche: remembering the enmity - dies), fleeing as a whole, and remember the joint work in the fight against external danger and the struggle against injustice and oppression in Russia. Tatar-Mongols took 15 million people from Russia, the Turks - 5 million slaves. But the foundation of our life is joint struggle against external danger and injustice and the development of cooperation in the joint work. The joint struggle against the Tatars and Russian super ethnos for justice in Christ and Allah in the Russian state is needed, as required by The Holy Koran: "Do not obey the immoderate requirements which spread evil in the land and do no good" (The Holy Koran, 26 Poets, 151 (152)).

In Russian history according to Muhammad, Allah and Christ, Slavs and Turks, Ugro-Finns, the Iran-Alans, Eurasians have created a Russian and Tatar state together is historical total, within which it is possible to prevent external military destruction of Slavs and Tatars, Ugro-Finn, Irano-Alans, Eurasians and to develop in joint cooperation the creative potential of Eurasian ethnic groups, realizing its messianic role, mission, objective functions, fate and destiny in the immutability, consubstantiality, without confusion, inseparable, untransformability, inconstancy in competition with East and West!

The fate of us - all ethnic groups - determined to live and conquer all, before we - the Turks, the Iranian-Alans, Ugro-Finns, Eurasians, Slavs - Russian - together and have a common identity and self identity! And if it is now we all saved themselves, then this meaning-is that we are already dead. "A fool sees that it comes to violence, and shouted:" Hey, stick, beat! ". A stick rushed, just another hit and killed the evil king to death. A fool has become king, and he reigned for a long time and graciously "[Library of Russian folklore in 1989: Vol. 2, 98]. "Oh, Ivan, you are to control our strength, but won't it be enough for you, remembered us once, from the grave we'll stand for you." "Copper, Silver, Gold heroes, let's help Ivan the peasant's son!". "Then they got up from the grave, and have driven ... All were won, no one was left on the seeds. All were cut and stamped down! That they came back with a victory "[Library of Russian folklore in 1989: Vol. 2, 144-146]. Without this unity our death could come - the death of ethnic groups of Eurasia. Together we survived during tragic and great history of Eurasia and Russia - together we will disappear from the evolution and history by 2100! Tales evoke a sense of compassion and sympathetic joy and a sense of freedom,

protest in man's self-esteem - if you are fighting peacefully and with weapons for your ethnicity and the Russian people, part of which is your ethnic group and yourself. But you are with Christ, and Muhammad, and not with the parties. Although the present is a tragic requiem to the Russian people as a whole. "Doom has come upon you, upon you who dwell in the land. The time has come! The day is near! There is panic, not joy, on the mountains. I am about to pour out my wrath on you and spend my anger against you. I will judge you according to your conduct and repay you for all your detestable practices. "(Ezek. 7: 8) I will not look on you with pity; I will not spare you. I will repay you for your conduct and for the detestable practices among you. "Then you will know that it is I the LORD who strikes you. (Ezek. 7:9). "And Allah knows best what they conceal. Announce to them a painful punishment "(Holy Koran 84 Cleave, 23 (23) - 24 (24)). "We have warned you know the punishment on the day when a man sees that you have prepared, his hands, and say the wrong," Oh, if I were the ashes "(Holy Koran 79 Pull up, 40 (40), 41)).

Bibliography

- Azizov N.N. Family traditions and values of the Tatars of Mordovia // *Regionology*, №4. - 2013 - p.241.
- F. Nietzsche's writings: In 2 vol. vol.1. - M.: Thought, 1990. - 829 p.
- G. Tukai Selected Works: In 2 vol. vol.2. - Kazan, 1961.
- Gagaev A.A., Gagaev P.A. Philosophy of Russian fairy tale. Russian spirit. // *Language and thinking of poet and writer: psychological and linguistic aspects. Materials of XII International scient. conf. (Ulyanovsk, 15 - 18 May 2013)*. Moscow - Ulyanovsk, 2013. - 225 p. - P. 4 - 20.
- K. Sirat. History of medieval Jewish philosophy. - M.: Bridges culture, 2003. - 710 p.
- K. Tangalychev. Language daily: Reading. - Saransk, 2009. - 304 p.
- Library of Russian folklore. Tales. Vol. 2. - M.: Soviet Russia, 1989. - 576 p.
- Library of Russian folklore. Tales. Vol 3 - M.: Soviet Russia, 1989. - 624 p.
- Maimonides Guide the Perplexed III, C 5; III, S. 51
- Propp V.Y. Morphology of fairy tales. - M.: Nauka, 1969. - 168 p.
- Propp V.Y. Russian fairy tale. - L.: Izd. University Press, 1984. - 335 p.
- Rubaiyat of Omar Khayyam. - M.: Chronicle, 1997. - 463 p.
- 11.Sakhil al-Bukhari. Translation of Vladimir Abdullah Nirsha. 1st ed. - M.: Foundation for "Bin Ibrahim al-Ibrahim Abdulaziz", 2002. - Vol.1. - 472 p.; V.2. - 472 p.
- Sharonov A.M. Mastorava. - Saransk: Erzyan Mastor, 2010. - 264 p.
- Sokolov V.V. Medieval philosophy. - M.: Higher. sch., 1979. - 448 p.
- Sultanov Sh, Sultanov K. Omar Khayyam. - M.: the Young. Guard, 1987. - 320 p.
- Tangalychev K. Moon workshop. Bk. about poetry. - Saransk, 1999. - 240 p.
- Tatar folk tales. - Kazan Tatars Publishing House, 1986. - 464 p.
- Zamaletdinov L. Tatar folk tale. Authoref. diss. in the form of a scientific report on appl. of the scient degree of cand.of. phil. - Kazan, 1993. - 24 p.

***Gagaev Andrey Alexandrovich** - Ph.D., the Professor, the chief of Humanitarian disciplines chair of Mordovia State University (branch in Ruzaevka) (Russia, Saransk)

****Gagaev Pavel Alexandrovich** - Ped.D., the Professor of chair of Pedagogics of Penza State University (Russia, Penza)

*****Bochkareva Olga Viktorovna** - the senior lecturer of general disciplines department of Samara Railway University (branch in Ruzaevka), Ruzaevka, Russia

© 2010, IJORS - INTERNATIONAL JOURNAL OF RUSSIAN STUDIES