









ARTICLE

Discourse of a Historical Person: The Image of Genghis Khan in Kazakh, Turkish and Kyrgyz Literature

Anar Ashirbekova¹ , Aitbay Zhumagulov^{2*} , Adil Zhakulayev³ , Zhanar Rustemova² , Aizat Ibraeva⁴ ,
Botakoz Tleubekova⁴ , Akgul Zhussupova⁵ , Kamshat Toleubayeva² 

¹Languages development center, Karaganda Medical University, Gogol St. 40, Karaganda 100000, Kazakhstan

²Faculty of Philology, Karaganda Buketov University, Universitet St. 28, Karaganda 100028, Kazakhstan

³Bolashaq Academy, Yerubaeva St 16/6, Karaganda 100000, Kazakhstan

⁴Faculty of Philology, Abai Kazakh National Pedagogical University, Dostyk Ave. 105, Almaty 050010, Kazakhstan

⁵Faculty of Philology, Al-Farabi Kazakh National University, Al-Farabi Ave. 71, Almaty 050040, Kazakhstan

ABSTRACT

The purpose of this study is to compare the portrayal of Genghis Khan, a significant world historical figure, in the works of Kazakh, Turkish, and Kyrgyz writers. Specifically, it examines Rakhimzhan Otarbayev's Tears of Genghis Khan, Abdullah Ziya Kozanoglu's Red Flag, and Chingiz Aitmatov's White Cloud of Genghis Khan. This study employs postcolonial theory and the method of interpretation to analyze how each author presents Genghis Khan's image within their respective cultural and historical contexts. The research highlights the differences in how Genghis Khan's personality and legacy are depicted across these works. In Tears of Genghis Khan, Kazakh writer Rakhimzhan Otarbayev explores the human aspects of Genghis Khan, portraying not only his fierce and dominant persona but also his internal struggles, emotional suffering, and existential dilemmas. In contrast, Turkish writer Abdullah Ziya Kozanoglu's Red Flag presents a nationalist image of Genghis Khan, emphasizing his role as a unifying leader of the Turkic world. Meanwhile, in White Cloud of Genghis Khan, Kyrgyz writer Chingiz Aitmatov delves into the psychological dimensions of Genghis Khan, reflecting on his inner conflicts, vision, and moral dilemmas. This comparative study demonstrates how historical narratives

*CORRESPONDING AUTHOR:

Aitbay Zhumagulov, Faculty of Philology, Karaganda Buketov University, Universitet St. 28, Karaganda 100028, Kazakhstan;
Email: adil91kz@mail.ru

ARTICLE INFO

Received: 29 January 2025 | Revised: 21 February 2025 | Accepted: 24 February 2025 | Published Online: 14 March 2025
DOI: <https://doi.org/10.30564/fls.v7i3.8595>

CITATION

Ashirbekova, A., Zhumagulov, A., Zhakulayev, A., et al., 2025. Discourse of a Historical Person: The Image of Genghis Khan in Kazakh, Turkish and Kyrgyz Literature. *Forum for Linguistic Studies*. 7(3): 685–696. DOI: <https://doi.org/10.30564/fls.v7i3.8595>

COPYRIGHT

Copyright © 2025 by the author(s). Published by Bilingual Publishing Group. This is an open access article under the Creative Commons Attribution-NonCommercial 4.0 International (CC BY-NC 4.0) License (<https://creativecommons.org/licenses/by-nc/4.0/>).

are shaped by national perspectives and cultural influences. It also reveals how the legacy of Genghis Khan continues to be a subject of debate and reinterpretation, reflecting broader historical and ideological shifts in Kazakh, Turkish, and Kyrgyz literature.

Keywords: Genghis Khan; Historical Discourse; Postcolonialism; Historical Figure; Interpretation

1. Introduction

Genghis Khan and Historical Discourse

This research aims to compare the portrayal of a historical figure, Genghis Khan, in the works of Kazakh, Turkish, and Kyrgyz writers. Genghis Khan, a complex and influential personality in world history, has been depicted in diverse ways by authors from different Turkic backgrounds. Specifically, this study examines the representations in the works of Kazakh writer Rakhimzhan Otarbayev's "Tears of Genghis Khan"^[1], Turkish writer Abdullah Ziya Kozanoglu's "Red Flag"^[2], and Kyrgyz writer Chingiz Aitmatov's "White Cloud of Genghis Khan"^[3]. Despite sharing a common Turkic heritage, each author presents a unique perspective on Genghis Khan's character and legacy.

Genghis Khan remains a world-renowned historical figure, the subject of extensive and often controversial historical research. His actions continue to evoke two opposing evaluations from historians: some recognize him as a brilliant military leader, while others condemn him as a ruthless conqueror. This duality is understandable, as his legacy differs depending on perspective. For those who aligned with his rule, he was a unifying and strategic leader, whereas for those who resisted, he was an oppressor. As a result, numerous studies, interpretations, and artistic representations of Genghis Khan have emerged, each reflecting distinct viewpoints.

Literature about Genghis Khan is abundant worldwide. The earliest known work about him, "The Secret History of the Mongols," dates back to the 13th century^[4]. This was followed by Mongolian writer V. Inginash's "Huh Sudar" (Blue Chronicle)^[5]. Russian authors also contributed to the subject, with works such as V. Yan's "Genghis Khan"^[6] and I. Kalashnikov's "Sum Zaman"^[7]. In the 20th century, further interpretations appeared, including A. Bushkov's "Genghis Khan: The Famous Asia"^[8], Japanese writer Ione Yasashi's "Kokzhal"^[9], and Estonian writer A. Valton's "Paths Con-

verge in Eternity"^[10]. Beyond literature, Genghis Khan's legacy has also been explored through plays, documentaries, and feature films.

In the selected literary works analyzed in this study, Genghis Khan's character is depicted differently in each. While all three novels attempt to explore his historical persona, each presents an individualized interpretation. The fact that these works originate from Turkic countries influences their portrayal of Genghis Khan. For instance, Kazakh writers have debated his role extensively: some view him as a reformer, while others depict him as a tyrant. This discourse persists today for several reasons. First, during the Soviet era, historical studies were shaped by Marxist-Leninist ideology and socialist realism, which often prioritized ideological narratives over objective analysis. Rather than conducting impartial research, Soviet scholars frequently portrayed Genghis Khan as a "bloodthirsty tyrant." Second, this perception was strongly tied to the historical legacy of the Golden Horde. Third, the contradictory depictions of Genghis Khan in literature led to divided public opinions. Lastly, the proliferation of misinformation further complicated his image.

Globally, Genghis Khan has often been associated with cruelty, militarism, and conquest, largely due to his ambitious campaigns to dominate the known world. His influence extended to the histories of many great empires: the Golden Horde's incursions into Russia and Western Europe, Hulagu Khan's conquest of Muslim territories, and Kublai Khan's subjugation of China and the founding of the Yuan dynasty.

This study explores the literary representation of Genghis Khan in Kazakh (Rakhimzhan Otarbayev's "Tears of Genghis Khan"), Kyrgyz (Chingiz Aitmatov's "White Cloud of Genghis Khan"), and Turkish (Abdullah Ziya Kozanoglu's "Red Flag") literature, examining how each author interprets his character and legacy within their respective cultural and historical contexts.

By applying postcolonial theory, we can observe how the perception of Genghis Khan, which had been shaped during the years of Kazakhstan and Kyrgyzstan's inclusion in the

USSR, evolved after gaining independence. This transformation is evident in the artistic text of the novel, its narrative structure, the author's ideological perspective, and the ways in which the work seeks to influence the reader. In contrast, Turkey, which was never under foreign rule, retained its Turkic identity even during the transition from the Ottoman Empire to the Turkish Republic. This continuity is reflected in both the dialogues of the novel's characters and its narrative structure.

2. Literature Review

2.1. The Image of Genghis Khan's Personality in Kazakh, Turkish, Kyrgyz Literary Works

2.1.1. Genghis Khan in Kazakh Literature

There are many works in Kazakh literature that reflect the image of Genghis Khan from different angles, as well as historical studies devoted to his historical personality. The historical and etymological article of the main Abai Kunanbayuly on the "origin of the Kazakhs"^[11] mentions the belonging of the name of Genghis Khan to the literature and history of the nation. Shokan Ualikhanov, a traveler, researcher of the nineteenth century, well-known to Kazakhs and Kirghiz, also expressed a valuable opinion about the "Collection of Chronicles" by Kadyrgali bi Kosymuly^[12], spreading genealogy of Genghis Khan. The philosopher, poet and educator Shakarim Kudaiberdievich positively assesses the historical activity of Genghis Khan in the poem "Kazakh native grandfather"^[13] and in the work "Chronicle of Turkic, Kyrgyz, Kazakh and Kazakh Khans"^[14].

The image of Genghis Khan in the early twentieth century rose to the epic level of the saga of Sh. Zhanqiruli "Genghis Khan"^[15]. In the Soviet era, poems and poetic works by A. Naimanbayuly "Salikha-Samen"^[16], M. Shakhanov "The Otrar elegy"^[17], "Cosmoformula of the memory of the writer"^[18], Zh.Somzhurek "Genghis Khan and Borte Beauty"^[19] were dedicated. Historical dramas by I. Orazbayev "animal comedy"^[20], O. Bodykov "Otyrar collapses tomorrow"^[21], D. Isabekov "Borte", D. Ramazan "Zhoshy Khan" are staged in the drama. In the field of prose, the trilogies of I. Yesenberlin's "Nomads", "Golden Horde" (Yesenberlin, 2007)^[22] are pre-

sented, "Otyrar oirans" by H. Adibaev^[23], "Zhaushy" by A. Alimzhanov^[24], "Zhibek zholy" by D. Doszhanov^[25] and T. Zakenuly "Tears of wolves" (Zakenuly^[26], "Genghis Khan" by M. Sultanyaulu^[27], "Genghis Khan" by M. Magauin^[28], "Burte is a wife Genghis Khan" by S. Bakbergenov^[29], "The story of Hansha-Darya" by A. Kekilbayev^[30] and in the story by R. Otarbayev's "tears of Genghis Khan", which is targeted in this study, especially depicts the personality of Genghis Khan.

The story of the writer Rakhimzhan Otarbayev "The tears of Genghis Khan" is a work with a deep philosophical formulation filled with a psychological bias. Through internal monologues, the writer sought to show the human traits of a historical personality. The portrayal of Genghis Khan in literature serves as a discourse that reflects broader historical and ideological perspectives. A work illustrating the last stages of the development and life of a great politician.

In "the tears of Genghis Khan", Genghis Khan's personality is not in a cruel, murderous image, but rather a majestic ruler who conquered the world, a paid and cunning Saka politician, defender of strict prohibitions and the Steppe law that he issued, free from entertainment, generous with intercession, as south of the Onon River (to the countries of Western Europe, Egypt), and to the north (to the countries of Western Europe, Egypt). The Qing Empire is described as the Great Kagan* (*Kagan Khan of the Mongols), who ruled the emir. The main character Genghis Khan responded to major and minor events around the historical figure of Genghis Khan, which have become a legend for many centuries and have become a historical discourse, with internal monologues.

In the story "Tears of Genghis Khan", the heroine refers to the memory-illusion of the events of the historical life of the great Kagan. The writer denies stereotypical images in historical legends, in which the rigidity, cruelty of Genghis Khan is manifested, through the personality of Genghis Khan himself.

2.1.2. Genghis Khan in Turkish Works

There are several novels in Turkish literature dedicated to the personality of Genghis Khan. Some of them have been translated from foreign languages into Turkish, and twelve novels are written in Turkish. We will present the names and authors of the works of art in the **Table 1** below:

If pay attention to the list in the table, then the name

Table 1. Works in the Turkish language about Genghis Khan.

Written in Turkish	Translation from a Foreign Language
1. Young Temujin ^[31] ;	1. Genghis Khan, the Mongolian Wolf ^[42] ;
2. Genghis Khan ^[32] ;	2. Genghis Khan The Conqueror Of The World ^[43] ;
3. Genghis Khan, Son of the Steppe ^[33] ;	3. Genghis Khan/The Bloody Sword of the Steppe ^[44] ;
Genghis Khan, the Lord of Warriors ^[34] ;	4. Bones of the Hills-The Saga of the Great Conqueror Genghis Khan ^[45] ;
4. Genghis Khan ^[35] ;	5. Genghis Khan ^[46] .
5. Red flag ^[2] ;	
6. Genghis Khan: The Influence of Wind and Fire ^[36] ;	
7. Making Peace with Genghis Khan ^[37] ;	
8. Ruler of the Steppe ^[38] ;	
9. Genghis Khan, supreme leader of the Mongols ^[39] ;	
10. Genghis Khan, the Lord of Fire and Death ^[40] ;	
11. Genghis Khan- I am the Punishment That God Has Sent to You ^[41] .	

of Genghis Khan does not occur in the title of three works. These are: “Young Temuchin” by Genghis Dagci, a novel by Kochkun Mutlu “Ruler of the Steppe”, a novel by Abdullah Zia Kozanoglu in our study is called “Red Flag”. In the “Red flag”, the first part is called “Genghis Khan”, and the warning states that this is Genghis Khan. And in the “Steppe Ruler” readers will easily understand that the ruler is Genghis Khan.

In his novel Red Flag, Turkish writer Abdullah Zia Kozanoglu presents a nationalist depiction of Genghis Khan^[2]. The novel “Red Flag” tells about the period when the Turks and Mongols in the era of Genghis united and formed a great empire. In the novel, themes such as love, war and cultural conflicts are written in such a way as to appeal to a wide range of readers, and the result is a popular didactic historical novel. The shape of the “red flag”, which gave the novel a symbolic name, is a symbol of the unification of the Turks to create a powerful state and the conquest of other states as the dominant power in the world. The author turns to history, he wants to draw the reader’s attention to Turkism and presents the empire created by Genghis Khan as an excerpt from the golden pages of Turkish history. The work depicts Bashkishi Otsukarji Hassan Sabbah, who refused the green flag, the symbol of Islam. He carries a red flag, a symbol of Turkism, and he was lucky with this flag. This is a conscious choice of the author of a work of art. The red flag symbolizes the Turkish national consciousness in comparison with the Arab culture and opens the way to conquest. The author introduces ideas related to Turkish nationalism through a narrator involved in fiction, and clearly expresses his position, making remarks to confirm his point of view.

2.1.3. The Image of Genghis Khan in Kyrgyz Literature

In Kyrgyz literature, the image of Genghis Khan is found in the work of the famous writer Chingiz Aitmatov “The White Cloud of Genghis Khan”. It describes the love of power, the greed of Genghis Khan to conquer the world and dance, in the image of a strict leader who cannot avoid any obstacles on the way to his goal. He is also seen as a strict leader who monitors the strictness of the laws he issues. The main circumstance that marked the beginning of the work is a white cloud. Genghis Khan’s faith in the support of God. This same belief gave rise to a blind feeling that God supports everything I do on earth. A story telling about the punishment of Genghis Khan, who tried to conquer European countries, who violated the ban on the birth of children during the “Western expedition”. In this work, Sh. Aitmatov secretly criticizes the Soviet government of the time in which he lived, the Stalinist dictatorship, referring to the relationship through Genghis Khan with the repressive and tyrannical ruler. At the same time, the versatility of Genghis Khan, along with his physical characteristics, biography, psychology, internal conflicts, beliefs and fears, the author can form a holistic image of Genghis Khan in the reader’s mind. The analysis of various aspects of this image and the definition of the integrity of the novel with its structural elements, such as the plot, the narrator’s activity, time and space, contribute to the understanding that Genghis Khan is a great historical figure.

We can say that the work has a basic and dramatic plot. The main storyline consists of a story about Genghis Khan. Leads the reader into the past and introduces Genghis Khan. In the work about Genghis Khan, the Khan’s life is not described in chronological order. The plot, which begins with

Genghis Khan's campaign to conquer the West, is sometimes interrupted by a retrospective technique, and then returns to the present. The psychological reasons for the traces left by Genghis Khan in the world are based on the events he experienced in the past. Wanting to say this, the author tries to analyze the inner world of Genghis Khan, provides biographical information about the Khan, in which he describes the events that left their mark in the past. At the end of the work, information about the Khan's family and how they lived in the period from childhood to his death is presented. Although the data are not presented in a certain chronological order, the biography of Genghis Khan is fully formed in the reader's mind. In his work, Sh. Aitmatov, conducting a psychological analysis of Genghis Khan's behavior, described him not only as a political and military commander of Genghis Khan, but also from the point of view of a person who had internal conflicts.

Although these three analyzed works were written in three countries, we see that historical data, legends, fairy tales and biographical data that have come down to us about the historical figure Genghis Khan are found. But the peculiar political reflections of the writers of the Turkic peoples on the image of the personality of Genghis Khan are reflected.

3. Results and Discussion

3.1. The Image of Genghis Khan in the Story of the Kazakh Writer Rakhimzhan Otarbayev "Tears of Genghis Khan"

The story "the tears of Genghis Khan" describes the state of a historical personality during the period when the Great Kagan who conquered the world was older than middle age, and aybars and titles became the property of the whole world. The main character is Genghis Khan, exhausted by countless battles, relentless campaigns, ambassadors who knock on his doors, and bent servants. «Yet, «His tumens are piercing all four corners of the world. The war-drunk noyans, intoxicated by victory, relentlessly summon councils from distant lands, allowing no respite. Wisdom and cunning intertwine as they devise their strategies»^[1]. The narrative begins with the Khan, weary of this ceaseless turmoil, setting out on a hunt with a small entourage. Genghis Khan regarded the Eternal Blue Sky («Kök Tengri») as his divine protector, and its ultimate symbol was the white cloud. He

perceived the shape of this very cloud as resembling a tiger and embraced it as his spiritual companion. No matter where he wandered, the white cloud became his source of solace and a harbinger of victorious days».

The writer did not give a chronological sequence of Genghis Khan's life path. However, when Genghis Khan recalls the advice and instructions of his father Yesugei Bahadur, he reflects of the reader, passing on memories of childhood. The first name of the place is Burkhan-Khaldun. This is the place where he was born and grew up. The father-writer notes that Yesugei had high hopes for Temuchin since childhood, believing that after him he would lead the tribe. It tells the story of Yesugei going on a hunt and chasing a gray wolf. As the wolf became trapped in a burrow, Yesugei dug deeper, closing in on his prey. Just then, from another burrow, a wolf, a fox, and a corsac sprang out, each fleeing in a different direction. «Which one would you catch?» Yesugei asked Temujin with a testing gaze. «If I had the chance, I would make them catch each other!»^[1]. From these lines, we can see that even in his youth, Temujin balanced intelligence and cunning. This innate trait not only transformed a small tribe into the «Golden Lineage» and avenged his ancestors but also shook the entire world - a well-documented historical truth.

Historical document "Secret Chronicle of Mongolia", written by Genghis Khan. The writer showed perfection in his writing. Both the will in Shejir and the field law that developed with Genghis Khan's team found logic in history. Genghis Khan's hunting trip symbolizes his longing for the past and his deep nostalgia for his father. However, nature's sudden and unpredictable forces during the hunt-dark clouds looming and lightning flashing-cause him to fall from his white horse. «The illness struck like a bolt of lightning, leaving no room for clarity. His tongue had no strength, his thoughts were fragmented. He clung to life only because the thread had not yet snapped. Faint visions flickered in the depths of his consciousness-visions of the past. Why does regret seem to grow stronger in one's final moments?»^[1]. What are the regrets of Genghis Khan? Now the writer sees the illusion of Genghis Khan's past. You will learn a new image of Genghis Khan in historical conditions, which for centuries has become a historical discourse in his complex life.

The territory of modern Kazakhstan begins with the

Juchi Ulus, the eldest son of Genghis Khan, and the Kazakh ulus, who is the author of the story “Tears of Genghis Khan” which the first memories begin with Ulytau on Kazakh soil. Jochi’s grave – In Ulytau. In connection with his death, there are many facts and legends in the country. The historical discourse, intertwined with legend and truth, still continues that Genghis Khan’s younger wife Kulan khansha killed; when Jochi went out hunting, a Lame Kulan kicked and killed him. The work also mentions Naiman Ketbuga, who transmitted the death of Jochi transmitted by kui. Well, the writer offers a separate world from this data. The story does not describe the image of Genghis Khan, who alienated Jochi, suspecting that he was his son (due to the fact that before the birth of Jochi, the Merkit tribe stole Borte), who claims the khanate, but rather as a father Genghis Khan, who has proud of Jochi’s courage and energy, has high hopes, concerned about his life and future. The writer presents a new fact that the killer of Jochi is not a lame kulan or a Kulan khansha, but a Kulan Kipchak Askak batyr.

One of the most memorable actions of Genghis Khan in the Kazakh Sahara is the attack on Otrar. His anger was caused by the fact that the head of state Kairkhan invaded and killed the ambassadors, plundering the caravan. Even the thousands of army could not take in six months. The vizier of Kairkhan, who wanted to survive, could not save his soul by opening the gate. The writer uses the brutality of Genghis Khan as a means of combating infidel leaders.

With this illusion, Genghis Khan traveled far. All that he experienced, kept seeing it. Once in Karakorum; once the death of Muhammad Shah, who inhabited the Afghan mountains; once Kulagu, who left for Egypt; once a message addressed to Subedei Noyan; once Bertha, who was a young bride and saw the heat and cold together; once Prince Yuri Alekseevich Kalka, whose sister Olga became a wife, disappeared one night, and after a while she was found dead—everything goes on continuously.

From the story you will learn Genghis Khan, who, thinking about the future, invited masters from different places, sewed light armor for his army, protected from fire by weapons and silk; you will see the caring Genghis Khan, who was invited by countless healers from China and added to the rear of his army; you will feel the personality of Genghis Khan, who made himself a “golden coffin” for the bearded from the Caucasus and felt the hour of death.

«What had washed over his face? The cursed knot was unraveling into tears. Tears? Could it be? Had the great khan, who had conquered half the world, begun to weep? His inner sorrow had finally broken free, uncontrollable. It burned his face. A bitter taste filled his mouth—sharp and searing like poison!^[1]. In the life of Genghis Khan, a man in history who became the ruler of the world, it is not known whether there were tears, failures. But he is also a man who consists of meat and bones. In the story “tears of Genghis Khan”, the writer tried to convey the life of Genghis Khan, his repentance and love with ghostly memories. His intention to conquer the world, which many researchers talk about, has never been noticed in history. From a convincing presentation to the reader of Genghis Khan’s motive for the destruction of every city and city (ignoring his decrees and laws; looting a caravan; killing ambassadors; trying to organize a counter front; punishing fugitive khans who left his cities), the writer points to the place of his bloodthirsty, villainous image of a just and intercessory Genghis Khan.

3.2. The Identity of Genghis Khan in the Novel “Red Flag” by Turkish Writer Abdullah Zia Kozanoglu

The plot of Abdulla Zia Kozanoglu’s novel “The red flag” begins with the fact that Temuchin and his close friend Djelme are planning to reconstruct the Turkish kaganate in front of the house by the Kayan River. At that time, the Mongols lived in scattered tribes. And Temuchin, by uniting these tribes, wanted to create a great state and take revenge on the Chinese for their ancestors. But for this, firstly, Temuchin must have his supporters in his hands, and secondly, full power. After the death of the ruler Yesugei, his wife asks her son Temuchin to become the head. However, his other son, Bek, rejects him and enters into a struggle with his brother Timuchin to become a leader.

In such a situation, Temuchin, on the one hand, dreams of his future goals, and on the other—thinks that at any moment you need to beware of Beks. Timuchin and Jelme are dating a guy named Otsukarchi. When Jelme mocks Otsukarchi’s mask, a quarrel breaks out between them. The two engage in battle and begin to face off. Meanwhile, the Beks attack and try to kill Temuchin. In this conflict, when the Beks try to kill Temuchin, Otsukarchi throws a wedge, killing the Beks and saving Temuchin’s life. After that, the friendship be-

tween Otsukarchi and Timuchin begins. Although Temuchin wants Otsukarchi to join him, Otsukarchi refuses persistent offers. Temuchin gives Otsukarchi his noble horse named Payaza and asks him to visit Hassan Sabbah as his ambassador. Hassan Sabbagh of Turkish origin promised to send gold to Timuchin's relative Beks. Temuchin wants this gold to be sent to him now.

Otsukarchi goes to Fort Alamut, which is run by Muslim Sheikh Hassan Sabbah. Hassan Sabbah is a leader who has subjugated people by force. Despite the fact that he is Turkish, he does not preserve his national identity and considers himself the leader of the Islamic Ummah. Hassan Sabah, whose name is Sheikh al-Jabal, has a son Khalid and a daughter Sabiha. Sheikh al-Jabal wants his son to grow up a good warrior with a sword, riding a horse in accordance with the traditions of that time. But since Halit has no fighting qualities, he spends time with his sister Sabiha and is interested in art and literature. Talmach wants to accept Halit as a groom, but first demands that Halit prove his bravery by fighting with the warriors. Hassan Sabbah reflects, knowing that Khalid, who has not learned to fight for several years, cannot become a warrior in a few days. Meanwhile, Ambassador Temuchin Otsukarchi arrives at Fort Alamut. It turns out that Otsukarchi is very similar to Khalid. Sheikh al-Jabal wants Otsukarchi to fight instead of his son to avoid shame in Talmach Bay. Meanwhile, Sabiha and Otsukarchi fall in love while seeing each other.

Before the battle, Otsukarchi is led by a Turk named Chakyr. Chakir is a servant who entered Hassan Sabbah's castle for capturing a woman he liked and was waiting for the right moment to take revenge on him. A wise man understands that Chakir is not Khalid next to him. Revealing his identity, Otsukarchi tells Chakir that he is a Turk from Central Asia. When Chakir is about to give Otsukarchi the green flag of Hassan Sabbah, a representative of the Ummah leadership, Otsukarchi notices a red flag brought from Central Asia. Since it was a Turkish flag, the sheikh refused to use the flag. Otsukarchi defeats his strong opponents by engaging in battle with a red flag. Everyone thinks that Khalid, the son of Sheikh Al-Jabal, fought, but at this time, the fraudsters of Sheikh Ali Mardan and Omar, who know the situation, tell the truth to Mr. Talmach in order to get gold. When Mr. Talmach finds out about the fraud, he openly declares that Khalid is not the man he fought with. After that, people in a

rage Lynch and kill Khalid, who is mistaken for Otsukarchi. During the panic, Otsukarchi and Chakir manage to escape.

After that, Otsukarchi continues his journey with Chakir. Two Turks overcome all difficulties together thanks to friendship. Otsukarchi, in love with Sabiha, the daughter of Sheikh Al-Jabal, cannot put out the fire in his heart, wherever he goes. Otsukarchi again demonstrates his art by chasing the kidnappers of Borte, Temuchin's wife, and rescuing her. While all this is happening, Timuchin becomes the "invincible Genghis Khan" and announces his name to the world. It's time to go to China to take revenge on ancestors. A detachment led by Otsukarchi is sent to China as the main force. Otsukarchi and his friends first fall into the hands of the Chinese, but later they manage to escape thanks to Chakyr's plan. Genghis Khan dominated China and defeated the enemy. Sheikh al-Jabal sends his daughter Sabiha to China. Sabiha is captured and comes out in front of Genghis Khan. Genghis Khan executes Sabiha. Thinking that Otsukarchi died during a fire in the palace, Chakir begs Genghis Khan to save Sabiha's life. But Genghis Khan does not agree and orders one of the soldiers to kill Sabiha. When a soldier tries to kill Sabiha, Chakir comes and tells him that Genghis Khan is calling him, and he is very angry if he does not go faster. Although the soldier says he is tasked with killing Sabiha, Chakir saves a life by kidnapping Sabiha, tricking the soldier into thinking he will kill her. Meanwhile, Otsukarchi, who is believed dead, appears before Genghis Khan and asks his old friend Temuchin to spare Sabiha. But before him is no longer a friend of Temuchin, but Genghis Khan. He is not against his laws and does not spare anyone. From that moment on, there is a gap between old friends. After learning that Sabiha is not dead, Otsukarchi goes to Chakir to get his beloved back. Otsukarchi and Genghis Khan become enemies of each other.

In the continuation of the novel, the relationship between Genghis Khan and the Khorezmshahs is broken. In fact, the army of Khorezm Shah did not have the strength to resist Genghis Khan. But Otsukarchi, hostile towards Genghis Khan, joins the Khorezmshahs and puts the Mongol troops in a difficult position thanks to his military prowess. Unhappy with the situation, Genghis Khan sends Otsukarchi a warning letter asking him not to appear in front of him. But Otsukarchi decides not to back down. Sabiha is captured by Genghis Khan. Otsukarchi, who opposed Genghis Khan

with the army of Khorezm Shah, demonstrates great heroism. Tole, one of Genghis Khan's sons, confronts Otsukarchi. He was outraged that his father praised Otsukarchi's heroism. Otsukarchi planned to save Sabiha by arresting Tole. A soldier of Khorezm Shah suddenly appears and kills Tole, who fell with a blow from Otsukarchi. Otsukarchi didn't want that either. The incident is getting out of his control. The death of his son deeply grieves Genghis Khan. The author writes that Genghis Khan does not refuse when Otsukarchi offers a fight, but Jelme intervenes and informs that they have admitted defeat. Despite the fact that Timuchin is very upset by this tragedy, he does not fight with Otsukarchi. Otsukarchi takes Sabiha and goes his own way. Starts a new life. After settling in India, his son, Kaan, was born. According to the novel, Genghis Khan Jalal al-Din dies shortly after the victory over Khorezm Shah, unable to withstand the suffering of his son.

Although Genghis Khan is one of the characters in the novel "The Red Flag", the main character of the novel is Bahadir with the title of Otsukarchi. Otsukarchi is a simple and perfect character with positive qualities. Throughout the novel, Otsukarchi defeats all the enemies he encounters according to his reputation. He even wins the battle with Timuchin, who was awarded the title of Genghis Khan "invincible". Otsukarchi is depicted as a man who promoted perfection, courage, loyalty and patriotism, which gathered all the values of the Turkic world. He demonstrates great heroism, risking his life to help Genghis Khan take revenge on China, and gets Turkish soldiers. Otsukarchi, a heart-breaking injustice, confronts his friend Genghis Khan. He is not only a hero, but also a lover who has not given up his love for Sabiha.

One of the most important characters of the novel is Timuchin/Genghis Khan. Here Genghis Khan is depicted as an idealistic hero, embodying the concept of Turkic unity, defended by the author. If we exclude the criticism expressed by Otsukarchi in the last chapter, we can say that a positive image of Genghis Khan is created throughout the novel. In addition, the author uses what Genghis Khan said Otsukarchi to make sure that his actions were reasonable. In the novel, Genghis Khan is a leader who tolerates everything for the sake of his idea, never giving up. The idea is more important to him, not the people. Genghis Khan, ready to overcome all the obstacles in front of him to create a Turkic-Mongolian Union, even takes Otsukarchi with him, who gave him great

help in this matter. At the end of the novel, Genghis Khan, who has lost his son, finds an opportunity to tell Otsukarchi about himself:

«...Otsukarchi, ... today you wished my heart an unforgettable pain. ... you called me cruel, murderous. But even you, who told me these words, and those who think the same as you, do not know that it was a fake. My cruelty is directed at my enemies. I didn't spill anyone's blood for no reason»^[2].

These words show that Genghis Khan considered everything appropriate for his idea to raise his people, killing those who did not obey him, and thinking about the implementation of this idea. For Genghis Khan, it is not the people are important, but the future of the nation. Sometimes mistakes are made in pursuit of such a big idea as the glorification of the nation, these mistakes can lead to victims or even death. And the sacrifices of people on this path are considered a trifle. The accusation of Genghis Khan of injustice towards some people means a misunderstanding of his great idea. This point of view is also connected with Genghis Khan's attitude to life. He does not value a person as a personality. For him, the fate of the nation and the continuity of the state are important. Genghis Khan is a man who does not abandon his principles. Although the friend does not want his relationship with Otsukarchi to be severed, he experiences internal conflict when confronted with his laws, dignity and ideas. In any case, the idea, the position, the discipline wins. Although at the end of the novel, despite the loss of his son from the liberation of Otsukarchi and Sabiha, one can see that Genghis Khan, no matter how principled a leader he was, did not completely lose his loyalty and compassion for his friends.

An important issue raised in the novel is nationalism. The author gives it at the beginning of the novel in the dialogue between Djelme and Temuchin: Jelme, you know well that the Mongols do not have a distinct nation of their own. Moreover, I, too, am a descendant of the ancient Blue Turks. I protect these nomadic peoples-the ones you call Mongols, Turks, Tatars, Uzbeks, and Kyrgyz-and I will unite them under one banner. I am not against the Turks, Tatars, or Mongols. I will be the ruler of a nation. I know that achieving this requires immense power. Much blood will be spilled on this path... But in the end, the Blue Turkic state will be established...^[2].

The author predicts that to realize this idea, proposed by Timuchin as a dream, it will take a lot of struggle and a lot of blood. Temuchin's goal is to restore the historical Turkish state. This, in turn, testifies to the existence of historical consciousness in Timuchin. One of the main elements that evoke the feeling of a nation is historical consciousness. Timuchin draws the motivational force necessary for the realization of his national concept from the history of the Turkish nation. At the end of the novel, Timuchin becomes Genghis Khan and implements the idea of Turkish unity. The author of Kozanoglu wants to promote nationalism by turning such a historical figure as Genghis Khan into a Turkish nationalist. Such conclusions do not correspond to historical reality. However, this is not a historical study, but a historical novel. The author expresses his opinion in a work of fiction, adhering to nationalism. At the time of writing the novel, the Turkic peoples of Central Asia were under the jurisdiction of the Soviet Union. It is noteworthy that, given the closed policy of the Soviet Union and the limitations of its relations with Turkey, the author dreamed of an alliance with Turkic tribes such as Tatars, Uzbeks, Kirghiz, Kazakhs.

This is natural, because the author's goal is to write a popular and thematic novel, not art. In the novel, the positive image of Genghis Khan, nationalist, love and religious views come to the fore. This novel shows how Genghis Khan fought for the liberation of the Turkic tribes under one flag, following the idea of recreating the Turkish state, that is, its nationalism. The author adheres to this idea, trying to justify the severity of Genghis Khan in removing any obstacle on the way. And also that Genghis Khan embodies his position above friendship, but in his soul he is a man whose devotion to a friend does not fade.

3.3. The Image of Genghis Khan in the Work of Kyrgyz Writer Chingiz Aitmatov "The White Cloud of Genghis Khan"

The work of Genghis Aitmatov "The White Cloud of Genghis Khan" tells about Genghis Khan's journey to conquer European countries. The narrator who conveys stories to the reader is not one of the characters of the legendary world, he is used as a third person who observes events from the outside. In the work, you can see that some events are told from the point of view of Genghis Khan, although the narrator is not Genghis Khan. It should be noted that in this

novel of the writer, the narrator and his point of view are not always the same. The plot in the text is given from the point of view of a narrator who is aware of everything. But although in some episodes the narrator remains the same, the point of view he followed changes, and Genghis Khan's point of view appears.

In the work "The White Cloud of Genghis Khan", the main symbolic meaning is the white cloud. Genghis Khan sees the white cloud as a symbol of support for his god, a symbol of his strength. The main place in the work is the field of Sary Ozek. This is also the field where Genghis Khan punishes those who violate the ban on the birth of a child.

The main character of the story is Genghis Khan. According to the description in the work, Genghis Khan (then known as Temuchin) is an orphan from a dysfunctional family. His family has been engaged in animal husbandry since time immemorial. Yesugei's father is a hero, and his mother is an Oelun. There are also memories of Temuchin's younger brother named Bek. Temuchin killed him during a fight over a fish. From the point of view of property, there is nothing in Temujin but a horse. The only thing you can expect from the life of a young Temuchin is to live by stealing horses. But later the situation changes, and Temuchin becomes Genghis Khan, who conquered most of Asia. According to Genghis Khan, it was the support of the heavenly deity that led to the changes. Combining the khanate with the grace of his Blue Tengri, Genghis Khan draws his strength and courage from his belief that Tengri supports him. At this stage, the influence of faith on psychology is manifested. Sometimes he suspends his actions for a while, fearing that God will punish him for his cruelty. If nothing bad happens, Genghis Khan will continue his actions again, hoping that Tengri will support him. From this belief, formed in the consciousness, in the inner world of Genghis Khan, he committed cruel acts without regret, such as burning the conquered lands and destroying their people.

The work of fiction also examines the psychology of Genghis Khan's faith. Genghis Khan, who loves power and wants to rule over all living beings, does not have access only to heaven, that is, to the deity. Because Genghis Khan is a being. However, he obeys the God. Genghis Khan asks Tengri for boundless power to conquer people. God has shown due kindness to the conquest, growth and expansion

of his state. There were no obstacles in all his endeavors. He always succeeded. Sometimes he perceived thunder as the wrath of his Lord. He was afraid that lightning would strike. In the story of the Kazakh writer R. Otarbayev's "Tears of Genghis Khan" also describes cases when Genghis Khan, who believed in God, was struck by lightning and regretted the ghostly memory.

Genghis Aitmatov reveals the psychology of Genghis Khan's faith and shows that he is also afraid. In a work written during the Soviet Union, it was also very important to show that the political actions of such a strong and charismatic leader are determined by his personal fears.

Genghis Khan is a leader with certain principles. These principles have their own causes. For him, first of all, discipline. There are moments in the work when the character of Genghis Khan is also opposed to each other, But he does not bring his inner world out. Outwardly, Genghis Khan is a serious and decent leader, but his inner world experiences completely different situations. Khan, who believes that the manifestation of these feelings undermines his reputation, constantly remains calm, strict.

In addition to Genghis Khan, Dogelen and Erden are in the work. Eren is one of the high-ranking soldiers of the Genghis army, a Centurion. The flag of Genghis Khan with the image of a dragon spewing fire from his mouth is one of the main symbols of his state. A circle, an embroiderer, a maid embroidering a dragon image on this flag. This is a couple who love each other. Characters who are the personification of pure love, loyalty and bravery. In the artwork, this love story can be seen in the punishment of Genghis Khan and Tengri's anger at Khan. Thanks to them, Genghis Khan remembers his first wife Borte. The pregnancy, when his wife was abducted by the Merkits in the past, makes Genghis Khan doubt all his life who was the child is from. This doubt also affects his psychology, so he is always skeptical about the relationship between a man and a woman. And since Genghis Khan, who had been preparing for the conquest of Europe for two years, believed that there would be no obstacles for his army on the way to his goal, "Genghis Khan issued an unprecedented strict order: among the population whose age and old age were completely warlike, the birth of children during the campaign was prohibited"^[3]. Yerden and Dogelen, who violated this decree and did not listen to the khan's command, had son on the way to the campaign.

Genghis Khan was also stuck at first after hearing this case. But, in order not to spray the army, so that subordinates strictly observe the decree, two lovers are sentenced to death in front of the whole Tyumen. For Genghis Khan, power is more valuable than love. Therefore, he prefers not to forgive this couple, respecting love, and demonstrates the image of a typical field leader. The author demonstrates the psychology of Genghis Khan using the method of internal analysis. The story tells how the past affected the Khan's mood from the moment when Genghis Khan learned about the violation of the law on the prohibition of childbirth, until the date of sentencing. Dogelen and Yerden are normal characters who embody human feelings and values inherent in Genghis Khan. A baby named Conan, born to Dogelen and Yerden, remains in the Chinese maid. no one took him with them on a hike. A newborn child, not finding milk, even two poor people who have no food, helped by the God. The "white cloud", which is a sign of the support of the God Genghis Khan, remains with this baby. This is a sign that Genghis Khan was not supported by the Lord, because he punished two people with the death penalty. The author connects Genghis Khan's failure to fulfill his goal of conquering European countries with the fact that the Lord did not support him in connection with this event.

The main reason for the ban on the birth of a child, introduced by Genghis Khan, is explained by the fact that women in labor prevent military expeditions in steppe society. This, in turn, is a reflection of the fact that the conditions of that era rejected social norms. However, with this event, Sh. Aitmatov indirectly criticized the Soviet administration, which trampled on human values, warning that God punishes prohibitions that contradict human nature and fundamental values.

The story says that Genghis Khan occupies "a tough existence and a place in history – it is his crazy imagination to rule the whole world alone and achieve unsurpassed power"^[3]; a far-sighted and calculating, perfect human personality in his work; not only unconditional subordination of the people to the order approved by him, but also his his own submission; from an inner feeling that exists in a person the image of a steppe ruler, and not his own inability to resist; strictness and love of power; faith in the Goddess; the fact that none of the subordinates can escape from the kagan, etc.

4. Conclusions

Modern historians have diverse opinions and perspectives on Genghis Khan. However, the majority recognize him as a significant historical figure, leader, and reformer. Specifically, he is regarded in three key ways: first, as a great statesman and reformer; second, as a ruthless military conqueror; and third, as a figure who facilitated the intersection of cultures and civilizations. Through the analysis of these literary works, we have found that the differing opinions and perspectives among historians are also reflected in the literary portrayal of Genghis Khan in the three distinct works from the three countries we examined. Reading the above works of fiction, the reader can see how Kazakh, Turkish, Kyrgyz writers portray the personality of Genghis Khan in different ways. When analyzing the portrayal of Genghis Khan in literary works or historical sources, several key principles should be considered. The first is his literary relationship. He was neither a storyteller nor a scholar or writer. Despite not engaging in literature, he became a subject of literary works. On the other hand, while he did not write history, he was a figure who shaped historical events. Historians have only praised him, leaving behind no contradictory records. In his novella «The Tears of Genghis Khan», Rakhymzhan Otarbayev sought to depict Genghis Khan as a great khan – an independent, self-assured, strict, and wise ruler – who was nevertheless capable of regret. Through new and compelling approaches, the work challenges stereotypical representations of Genghis Khan found in numerous studies and literary works. Kazakh writer R.Otarbayev opposes paradoxical views on Genghis Khan not only in European countries, but also in countries of Turkish origin, trying to form a positive image of him through the memory of the hero Genghis Khan. In Abdullah Zia Kozanoglu’s novel “The red flag” you will notice nationalism in the person of Genghis Khan, who conceived the idea of recreating the blue (Kok) Turkish country. However, even in this novel, the personality of not a cruel, bloodthirsty Genghis Khan is manifested, but Genghis Khan, striving to create a great state, firmly adhering to order, in whose soul the feeling of friendship has not faded. Kyrgyz writer Sh.Aitmatov in the story “The white cloud of Genghis Khan” described the human nature of Genghis Khan, aspiring to become the ruler of the world, the conflict of Genghis Khan and Pende in the inner world of Genghis. There is also a cruel, domineering, ruthless, one-faced Ka-

gan in history, and, conversely, a man who cannot get rid of the image of a steppe ruler is an expert in his field, farsighted, purposeful, in whose heart human feelings do not fade away. The writer describes this complex and bottomless personality of Genghis Khan. In the three works, one can observe both similar moments and peculiar differences. Belief in the “Goddess” is present in all three works. The “white cloud”, interpreted as a symbol of Tengri, is equally represented in the stories as R.Otarbayev and Sh.Aitmatov. Also, each writer in his works about one person reflected the identity of his country, being a citizen of each country. This study demonstrates that the portrayal of Genghis Khan in Kazakh and Kyrgyz literature – shaped by Soviet ideology and socialist realism – differs significantly from his depiction in Turkish literature, which transitioned from the Ottoman Empire to the Turkish Republic.

Author Contributions

All the authors have made the same contribution to the writing of the article.

Funding

This work received no external funding.

Institutional Review Board Statement

This study does not require ethical review and approval, as humans and animals were not directly involved in this study.

Data Availability Statement

Not applicable.

Conflict of Interest

The authors declare no conflicts of interest.

References

- [1] Otarbayev, R., 2014. *Shyńǵys hannıń kóz jasy* [Tears of Genghis Khan]. Foliant: Astana, Kazakhstan.
- [2] Kozanoglu, A.Z., 1981. *Kizil Tuğ* [Red flag]. Atlas Ki-tabevi: Istanbul, Turkey.

- [3] Aitmatov, C., 1991. Beloe oblaka Shyngys hana [Genghis Khan's white cloud]. Planeta: Moscow, Russia.
- [4] Sultaniyauly, M. (trans.), 1979. Mońgolyń qurıa shejiresi [Mongolian secret Chronicle]. Olgiy, Mongolia. pp. 150
- [5] Injanashi, V., 2009. Kók sýdar [Blue Sudar]. Ulaanbaatar, Mongolia. pp. 386
- [6] Yan, V., 2003. Shingis han [Genghis Khan]. Moscow, Russia. pp. 362
- [7] Kalashnikov, I., 1985. Jestoki vek [A cruel age]. Almaty, Kazakhstan. pp. 720
- [8] Bushkov, A., 2008. Shingis han. Neizvestnaya Azia [Genghis Khan. Unknown Asia]. Moscow, Russia. pp. 544
- [9] Yasashi, I., 1992. Kokjal [The Wolf]. Almaty, Kazakhstan. pp. 224
- [10] Valton, A., 1989. Puti sxoditsya v vechnost [The paths converge into eternity]. Moscow, Russia. pp. 438
- [11] Kunanbayev, A., 1968. Shyǵarmalar jınaǵy [Collection of works]. Writer: Almaty, Kazakhstan.
- [12] Syzdykova, R., Koigeldiev, M., 1991. Qadyrǵalı bı Qosymuly jáne onyń Jynamalar jınaǵy [Kadyrgali biy-onovich and his collection of Annals]. Kazakh University: Almaty, Kazakhstan.
- [13] Kudaiberdiuly, S., 1988. Qazaqtyń tıp atasy [Kazakh origin]. Writer: Almaty, Kazakhstan. pp. 560
- [14] Kudaiberdiuly, S., 2004. Túrık, qyrǵyz, qazaq hám handar shejiresi [Chronicles of Turkish, Kyrgyz, Kazakh and Islamic Khans]. Olzhas: Almaty, Kazakhstan.
- [15] Kelimbetov, N., 1974. Shádi aqyn [The Shadi poet]. Writer: Almaty, Kazakhstan.
- [16] Naimanbayev, A., 1988. Shyǵarmalar jınaǵy [Collection of works]. Almaty, Kazakhstan.
- [17] Shakhanov, M., 1988. Ǵasyrlardy bezbendey [Weighing centuries]. Almaty, Kazakhstan.
- [18] Shakhanov, M., 2001. Jazager jady kosmoformýlasy (Shyńǵys hannıń pendelik qurıasy) [Cosmoformula of Punisher memory (the secret of Genghis Khan's penance)]. Almaty, Kazakhstan.
- [19] Somzhurek, J., 2009. Shyńǵys han jáne Bórte sulý [Genghis Khan and Borte the beautiful] // Native language, No. 39. - P. 11
- [20] Orazbayev, I., 1985. Sulýlyq sarasy [Beauty secret]. Writer: Almaty, Kazakhstan.
- [21] Bodykov, O., 1988. Qaraqum tragedıasy [The tragedy of Karakum]. Plays: Almaty, Kazakhstan.
- [22] Yesenberlin I., 2007. Kóshpendiler [Nomads]. Nomads: Almaty, Kazakhstan.
- [23] Adibayev, H., 2001. Otrar oyrany [The fall of Otrar]. Elorda: Astana, Kazakhstan.
- [24] Alimzhanov, A., 1969. Jaýshy [Enemy]. Writer: Almaty, Kazakhstan.
- [25] Doszhanov, D., 1973. Jibek joly [Silk Road]. Writer: Almaty, Kazakhstan.
- [26] Zekenuly, T., 2003. Kók bórilerdiń kóz jasy [Tears of wolves]. Olzhas: Almaty, Kazakhstan.
- [27] Sultaniyauly, M., 2001. Shyńǵys han [Genghis Khan]. Seyoni-Print: Ulanbatyr, Mongolia.
- [28] Magauin, M., 2011. Shyńǵys han [Genghis Khan]. T. 4. Dauyr: Almaty, Kazakhstan.
- [29] Bakbergenov, S., 1993. Borte-Shyńǵys hannıń jubary [Borte is the spouse of Genghis Khan]. Writer: Almaty, Kazakhstan. 384p.
- [30] Kekilbayev, A., 1982. Shyńyraý [The abyss]. Writer: Almaty, Kazakhstan.
- [31] Dagcı, C., 2022. Genç Temuçin [Young Temujin]. Otuken Publications: Istanbul, Turkey.
- [32] Fethi, M.S., 2016. Cengiz Han [Genghis Khan]. Armada Publications: Plano, TX, USA.
- [33] Bayrachki, H., 2013. Bozkırın Oǵlu Cengiz Han [Genghis Khan, Son of Steppe]. Kerasus Publications: Iola, WI, USA.
- [34] Eraltay, G., 2005. Cengizhan Savaşçıların Efendisi [Genghis Khan is the Master of Warriors]. Karakutu Publications: Istanbul, Turkey.
- [35] Erdogan, M.K., 2016. Cengiz Han [Genghis Khan]. Career Publications: New York, NY, USA.
- [36] Tiryakioglu, O., 2022. Cengiz Han Rüzgar ve Ateş İmparatorluğu [Genghis Khan's Empire of Wind and Fire]. Timaş Publications: Istanbul, Turkey.
- [37] Usal, K.A., 2017. Cengiz Han ile Barışmak [Reconciliation with Genghis Khan]. Publish Your Dream: Preston, UK.
- [38] Mutlu, C., 2019. Cengiz Han-Bozkırın Hükümdarı [Genghis Khan-the Ruler of the Steppe]. Cellar Publications: Washington, DC, USA.
- [39] Terzioglu, A.H., 2016. Gök Moğolların Başbuǵu Cengiz Han [Genghis Khan, supreme leader of the heavenly Mongols]. Panama Publishing: Panama City, FL, USA.
- [40] Ozan, Y., 2020. Ateşin ve Ölümün Efendisi Cengiz Han [Genghis Khan, the Lord of Fire and Death]. Gulbey Publications: Clifton, NJ, USA.
- [41] Ganioglu, R., 2019. Cengiz Han-Ben Tanrının Size Yol-ladıǵı Cezayım [Genghis Khan - I am the Punishment That God Has Sent to You]. Dorlion Publications: Zaventem, Belgium.
- [42] Lamb, H., 2019. Moǵol Kurdu Cengiz Han [Genghis Khan, the Mongolian Wolf]. Culture and Art Publications of Interest: Philadelphia, PA, USA.
- [43] Grousset, R., 2014. Cihan Fatihı Cengiz Han [Genghis Khan the conqueror of the world]. Otuken Publications: Quincy, MA, USA.
- [44] Yan, V., 2006. Cengiz Han/Bozkırın Kanlı Kılıcı [Genghis Khan/The Bloody Sword of the Steppe]. Pegasus Publications: New York, NY, USA.
- [45] Iggulden, C., 2012. Tepelerin Kemikleri-Büyük Fatih Cengiz Han'ın Destanı [Bones of the Hills-The Saga of the Great Conqueror Genghis Khan]. Koridor Publications: Jakarta, Indonesia.
- [46] Favereau, F.G., 2017. Cengiz Han [Genghis Khan]. Mind Wreathed Books Publications: Madurai, India.