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Continuity of traditions in the spiritual culture of turkic peoples in medieval states (according to Shajara-i Tarakime data)

The historical connections of Turkic peoples trace back to ancient times, extensively unfolding during the Middle Ages and subsequent eras. Throughout the entire medieval period, waves of people of Turkic origin came to lands that were once part of the Western empires. These tribes preserved a long history, traditions and skills on their way to their new homeland. They not only settled in their new lands, but also developed their culture, customs and skills in continuity with the world around them. This article is dedicated to the study of the interrelation of traditions in the spiritual culture of Turkic peoples based on oral historical traditions and legends in the work “Shajara-i-Tarakime”. We discuss the important aspects of forming the worldview foundations of Turkic-speaking peoples. Therefore, it is relevant to consider the problem of studying the ethnic identity of the early Turkic tribes in continuity with the study of ethno-political processes of the Middle Ages. The study of these historical events will not only help to more deeply reveal the issue of self-determination but will also allow for the identification of the formation of historical prerequisites for the beginning of economic, social, cultural, and political interaction of the Turkic peoples.

Key words: Turkic peoples, Oghuz, Moghuls, Timurids, legend, myth, oral tradition, pedigree, genealogy.

Introduction

When discussing the phenomenon of continuity of tradition in the spiritual culture of the Turkic peoples, it is worth paying attention to the versatility of customs and traditions of these peoples. Cultural traditions and customs in the life of peoples performed the functions of unification and ensured constancy and stability in relations. Sometimes they limited certain actions that hindered the development of the population. Consideration of the traditions and customs of peoples continuity through oral data undoubtedly gives interesting discussions and reasonable conclusions. The disclosure of theoretical and methodological issues of studying historical continuity in the spiritual culture of the Turks is one of the promising directions in the study of Eurasianism.

Materials and Methods of Research

At the core of attention are the principles of historicism, objectivity, continuity, and scientific knowledge to elucidate the issues outlined in the research work. By employing the principle of factual historical-comparative and historical-expert assessment of scientific knowledge, an analysis of oral sources in Abu-I-Ghazi's work was carried out and an effort was made to uncover the most controversial issues of the history of this period. The theoretical and methodological foundation of the study was formed by oral data and legends in the work, as well as medieval works considered by the author that illuminated topics such as the ethno-political history, culture, and economy of the Turks in antiquity and the Middle Ages, data from oral traditions, and the works of domestic and foreign researchers. Throughout the research, historical theory of relativity, analytical investigation, and other research methods were utilized.

The degree of study of the topic

The history of the Eurasian steppe peoples has long captured the attention of both domestic and foreign scholars, and this interest persists to this day. In Europe, the first information about Turkic peoples reached the Eastern Roman Empire simultaneously with the incursions of nomadic tribes. Details about the way of

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life, culture, and history of nomadic tribes, which have retained their value to the present day, found reflection in the reports of Byzantine diplomats and the works of historians.

Oral historical sources and legends are reflected in the work of many medieval authors, who comprehensively describe the origin of peoples who have lived for centuries in the vast expanses of Eurasia, their division into various tribes, the history of the origin and development of tribes, life traditions, relationships with each other. Particular attention is drawn to the data of the medieval historian Abu-l-Ghazi in the work "Shezhire-i-Tarakim", which provides information about the origin, socio-political history, culture, economy of the Turkic peoples of the Eurasian steppes since ancient times. V.V. Bartold believes that Abu-l-Ghazi work is a special historical work about the Turkmens, which is not found about any of the other Turkic peoples. However, he prefers to use this work with great caution, since Abu-l-Ghazi, except for information borrowed from Rashid al-din, wrote exclusively on the basis of oral narratives [1; 584].

The study of the topic can be considered in the following main stages:

1. Research before the entry of the text of the work into scientific circulation (until the end of the XIX century).
2. The period of the work's fame in the scientific community (XX century from the beginning to 1958); During this period, the interest of scientists was aroused by the first text of the work in Russian language. These works were used in research, and some issues were analyzed.
3. The period of growing scientific interest (XX c). This period is associated with the coverage of the work of A.N. Kononov, compiled on the basis of many years of research and morphological analysis of the text of the work. In complex research, the data of the work was used and, accordingly, based on fundamental research.
4. The period of the latest views on the work (since 1991). These works were rationally used for writing the history of the Great Steppe.

Analysis

The oral tradition of the historical and genealogical education of the steppe peoples of Eurasia has been developing since time immemorial. History, significant events, social life issues, and poems deemed important by humanity have been passed down orally from generation to generation, and ancient traditions have been preserved in the memories of elders in the form of familial recollections.

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Before the advent of writing in all peoples, elements of historical representations, historical knowledge were in the form of oral narratives and legends, in the chronicle of ancestors. That is, the characteristic feature of the oral folk art of the early period is legendary, epic works. Legends, poems, chronicles, which have now become a valuable source, have been preserved in the memory of the people for several centuries. In the conditions of nomadic lifestyle, it would be a mistake not to recognize the worthy facets and secrets of oral history, born of social necessity and developing from the many thousands of years of life experience of the Turkic-Mongolian peoples who inhabited vast spaces from the Chinese walls to the Volga. Despite the diversity of the history and culture of the Turkic and Slavic peoples, one can find similarity in their worldview concepts and beliefs according to their legends, fairy tales, and oral traditions.

According to beliefs, the Turkic peoples had common ideas about the origin of humanity and distribution on earth with other peoples. In the Bible, there are two main legends about the creation of man by God. One legend, a folk one, contains a story about God creating a man from dust and the breath of life, and a wife from his rib: "...and there was no man to till the ground. And the God Yahweh formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul... The God Yahweh said: "It is not good for the man to be alone. I will make a helper suitable for him." The God Yahweh had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds in the sky and all the wild animals; but for human no suitable helper was found like him. So the God Yahweh caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh. Then the God Yahweh made a woman from the rib he had taken out of the man, and he brought her to the man. The man said: This is now bone of my bones and flesh of my flesh; she shall be called woman, for she was taken out of

man. That is why a man leaves his father and mother and is united to his wife, and they become one flesh” [2; 55].

Another legend belongs to a later layer of biblical texts, is of a theological nature and comes from the idea that the Israelites developed in the first Babylonian captivity about God as the creator of the universe; in it, the creation of people completes the six-day creation of the world by God: “then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground. So God created mankind in his own image, in the image of God he created them; male and female he created them. God blessed them and said to them, be fruitful and increase in number; fill the earth and subdue it, rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground” [3; 26-28].

A legend of a religious nature dating back to ancient times, telling about the creation of Adam and his descendants, is also written by Abu-l-Ghazi. According to the Muslim traditions of writing geneology, the author cites the famous legend about the creation of man and life on Earth: “The Almighty God said to the angels: “Having created man from dust and given (him) a soul, I will make (him) my viceroy on earth”. When he (so) said, the angels objected: “It is impossible to keep the mountainous nature together with the lower one, and therefore they (people) will rebel against you, and your creatures will die”. The Almighty God said: “You do not know what I know. Go and create the image of a man from dust”. By the command of God, Azrael, peace be upon him, ordered the angels to gather earth from the entire surface of the earth, turn it into clay, create the image of a man, and place him between Mecca the Great and Taif. A few years later, the Almighty God gave him a soul, and he lived in this world for a thousand years. The word “Adam” is of Arabic origin, and in Arabic, it is used to refer to skin. Arabs use the same word to describe the surface of any object. The angels created the image of man, taking dust not from the bowels of the earth, but from its surface, and therefore (he) was called Adam” [4; 37]. Abu-l-Ghazi did not describe the legends about how Adam went to paradise, how he came out of there and how he walked the earth, explaining that these legends are well known among the people. According to the legend written in the work, before his death, Adam placed Shayth in his place. Shayth became a prophet and ruler, and before his death, he appointed his son Anush as his successor. Anush, in turn, when he was about to pass away, appointed Kinan as his successor. After Kinan, his son Mikhail ascended to the throne. During his reign, the descendants of Adam multiplied. For this reason, Mikhail went to the country of Babil (Babylon), founded a city there and named it Sus. He ordered the people to spread throughout the whole earth. After Mikhail, his son Berd ascended the throne, and after him, Enoch, who was a prophet known by the name Idris. After Idris, Matushaleh sat in his father's place and then seated his son Leimek. He is the father of the prophet Nuh, and in this sequence he gives the names of the antediluvian descendants of Adam [4; 38].

Man has always strived to learn the secrets of the world around him, to form a generalized idea of the world as a whole and of life in this and the other world. Worldview views that give a person a guiding direction in his spiritual and practical activities, form his value views. Since mythology is the first form of the worldview proper, its example can be used to identify the main signs, features, peculiarities and similarities of the representation and understanding of peoples. In the legends, ancient legends and mythology of the Slavs and Turkic peoples, thoughts about the creation of the world, the idea of God and understanding of the surrounding universe are rarely found. The Slavs imagined the sky as a roof covering the Earth, like a dome. The sun was understood in different ways: as the face or eye of God, as a window through which God looks at the Earth. He was represented by a fireball, a bonfire, or an ingot of gold. They believed that this wheel was from the chariot on which Elijah the prophet rode across the sky. It was likened to a loaf, a dish or a frying pan. In folklore, the sun appears as a living creature — a bull, a rooster or a man.

In the old days, humanity was perceived in unity with nature, it was considered holy. Celestial bodies and the surrounding nature were given a special status and were revered. Thus, the Slavs deified the Sun, but attributed human traits to it. It, like a person, is happy and angry, laughs, sad, sick and cries. It has a mother. The stars are his sisters, and the month is his brother or sister. The sun kidnaps the girl and takes him as his wife. It lives at the edge of the world. Western Ukrainians believed that with the advent of humans, the sun began to decrease. When a person is born, a piece of the sun breaks off and turns into a star, and when he dies, his star goes out and falls. According to the beliefs of the southern Slavs, there were once several suns, but they were swallowed by a snake. Only one survived — it was hidden under the wing of a swallow.

The Turks, like the Slavs, still have customs, omens, prohibitions, beliefs and superstitions associated with celestial bodies. Many Turkic peoples bake “shelpeks”, seven cakes in the shape of the sun: round and

yellow like the sun. These are the beliefs of pre-Muslim times that have been preserved for many centuries. This phenomenon is also found among the Slavs: the feast of the Sun — Maslenitsa or Blini Week. Despite the fact that Maslenitsa has its roots in paganism, it has not lost its significance and has spread along with the Christian faith. Over the years, Maslenitsa has evolved into a holiday of seeing off Winter and welcoming Spring, a day of remembrance of ancestors, just as the Turks bake flatbreads to remember their ancestors.

The moon in the pre-Islamic worldview was considered sacramental, sacred. The custom of repentance on the Moon, expressed in a fixed phrase «Ай көрдүм, жаңа көрдүм, жаңа айда жарылка» represents a preamble to the ancient beliefs associated with this celestial body. In the work “Traces of Shamanism among the Kyrgyz”, Sh. Ualikhanov provides an explanation of shamanic heavenly worship: “Man marveled at the sun and worshiped it; saw the moon and bowed to it; he worshipped everything in nature, where he noticed the presence of this inexplicable force, eternal as time, which he called the Blue Sky — Kok Tengri”. Also in ancient times, Kazakhs worshipped the new moon, sitting on their knees and bending down three times. If it's summer, picks off the grass and throw it into the fire. And also, looking at the moon, they made wishes [5; 49].

According to the ancient understanding, the change in the phases of the Moon influenced the fate of man. Subsequently, many superstitions were formed: you can not look at the moon for a long time, reflect moonlight on the face of a small child, etc. After all, there is an old woman on the moon face who considers copper to be a whip. If these prohibitions are not observed, this old woman will bring misfortune. It was also forbidden to perform ablution while looking at the moon. Because it highlights the spirit, and the person who violated the ban, or faces illness and suffering.

The veneration of nature and its phenomenon is vividly expressed in the legend of the birth of Korkyt ata. Before the birth of Korkyt, an eclipse of the sun began, the whole world was covered with darkness, there was a hurricane wind and heavy rain. With the appearance of Korkyt, all the previous commotion instantly stopped, and the sky cleared. After such a stormy state of nature and the clearing of the sky, the assembled people said: “Since he appeared in the world scaring people, let his name be Korkyt, that is “Frightening”. They associated the name of an unusual child with an event, as he scared everyone with his birth.

In Turkic legends and tales there are often motives of the influence of the Moon and the Sun and the emergence of life from their radiance. This problem was clearly reflected in the early version of the epic “Oguz Name”. According to the storyline of the epic, it is described as follows: “One day Oguz Kagan prayed to God. Night has come. A blue ray fell from the blue sky to the ground. It was clearer than the sun, bluer than the moon. Oguz Kagan approached him and looked. In the middle of this ray there was a girl, she was alone”, and it is further said that he married this girl who fell from the sky. This girl gave birth to three sons. Oguz called them Moon, Sun, Star. His youngest three sons were born to a girl who came out of a tree bud. “One day Oguz Kagan went hunting. In the middle of the lake he saw a tree. In the bud of this tree he saw a girl, she was alone. He married this girl. A few days later, a few nights later, she gave birth to three sons. The first was named Sky, the second — Mountain, the third — Sea” [6; 38]. In the storyline, the marriage of Oguz to a shining girl descended from the sky, the creation of Oguz from the radiance of the sun, the naming of his children by celestial bodies and names associated with nature are associated with the cult of Heaven and Earth. The epic says: “Let the Seas and Rivers splash, let the Sun be our banner, let the Sky be our tent” [6; 39], — so they asked for the protection of the sun and the sky.

The birth of life under special conditions associated with mysterious forces is found in the work of Abu-l-Ghazi, in the chapter “The Extraordinary Adventure of Alanhuan” in “Shezhire-i-Turk”. After the death of her husband Alanhuan Dubun Bayan, there were many people claiming her hand and heart. Alankhua did not allow any of them to approach her: “As long as I'm alive, I'll be alone. I will rule the kingdom myself”. And one day, early in the morning, a bright ray fell from the sky to the earth. A red-haired man with blue eyes appeared from the beam. Alankhua became pregnant and gave birth to three sons. From one of them, Budynjar Munaka, the lineage of Genghis Khan and numerous Mongolian tribes originated. The offspring of the three sons were called “niruns”. Nirun in translation gives the meaning of the offspring of a beauty. According to the Mongols, this genus emerged from the sunshine [7; 35-36]. Such motives show the sacred properties of the blue height, the sky, and are also the motive for the miraculous birth of an unusual personality, the appearance of clans and tribes associated with heavenly powers.

In oral traditions and tales, the birth of a child under special conditions that distinguishes his features and his name, associated with fate, revealing the essence of personality, is one of the leading motives of folklore prose. The historical basis of the idea of the unusual conception and birth of the hero belongs to the number of archaic, mythological traces. The unusualness inherent in the very nature of the hero can manifest

itself already in the circumstances of his birth. In the Slavic epic, the most striking example is the miraculous birth of Volkh, from the union of the young princess Martha Vseslavevna and the Snake. In the South Slavic epic, a number of characters belong to the “Zmeevichs”, i.e. to the descendants of the Serpents [8; 73–76]. The miraculous birth of some yunaks is preceded by magical actions, which are resorted to by women who are doomed to infertility or who have lost children. The mother, whose nine children were killed by Gorun-Kesedzhia, did not cry or complain, but “put a white stone to her heart, carried it for nine months and gave birth to a boy”. According to another version, she turned to God with a prayer to give her “an unexpected, unknown child, not told to God”: that's how Marco was born. Another text describes the magical act itself, the woman became pregnant and gave birth to this boy. According to some versions, Marko Kraljevic is the son of a pitchfork: King Vukashin forced her into marriage, using the advice of another pitchfork — to take away her crown and shirt [9; 59].

The motive of the miraculous birth was especially reflected in the oral heroic epics, lyric-epic poems. In the works of prominent medieval scientists Rashid al-din, Fazlallah and Abu-l-ghazi, motives of a miraculous birth are found with the triumph of the Islamic religion. In this matter, the reason was that their writings were written according to Muslim traditions. But still, in oral sources and in information written on the basis of legends, we observe a belief in Tengrism, in the unsolved forces of nature. According to Abu-l-Ghazi, Oguz refused his mother's breast after birth until she converted to Islam.

In the most ancient version of the Uyghur manuscript of the epic “Oguz Name”, the image of Oguz Khan is conveyed in a mythological interpretation. “Oguz-name” well describes the motives of the miraculous birth and early growing up of the main character: “Another day, when Kalgan's eyes opened, a boy was born. This boy had a blue complexion, his mouth was fiery red, his eyes were pink, his hair and eyebrows were black. The face was more beautiful than angels”, — It is described in the image of a mother, born from a special sacred light [10; 36]. Such a motive is also found in the Greek legend of Heracles.

In “Oguz-nama”, as in the legends about the batyrs, forty days after birth he became an adult man. His unusual appearance is described in the epic as follows: “Legs like a buffalo, a belt like a wolf, shoulder blades like a moose, a bust like a bear. His whole body is covered with hair” [6; 36].

The image of Oguz, in contrast to ordinary people, is conveyed in the form of a resemblance to predatory animals: “On another day, Ai Kagan's eyes opened — a son was born. The face of this son was blue, mouth like fire, the red one, the eyes are pink, hair, black eyebrows. He was more beautiful than the shining angels” [6; 36]. This is how he appears to be born from the Ai-mother. Such information of rapid maturation indicates the peculiarities of his personality.

The people have preserved unique legends about Korkyt “The Grave of Korkyt”, “Kobyz Korkyt”, “Korkyt-kui”. According to the legend “Korkyt-kui”, Korkyt ata dreamed of creating a musical instrument that performs any melody. But it was not so easy to find the right tree for him. In search of a tree, he went into the forest and met devils there. Korkyt ata, bypassing them, quietly crept up and overheard their conversation. Devils: “Korkyt will not be able to make kobyz, since he does not know that it cannot be made from ordinary wood. You need to take the trunk of a dry loh-zhide tree, broken by a wild boar, make a groove out of it, cover it with the skin of a noisy camel, make strings from the tail of a ringing stallion, fix them on a stand made of a dry piece of pumpkin and rub the strings with glue from the sasyk-kuray plant. That would be a real kobyz” [11; 37]. According to them, Korkyt made an extraordinary kobyz. According to legend, the melodies evoked by Korkyt's kobyz had magical powers. According to some legends, when Korkyt played the kobyz, nature seemed to freeze, flying birds, running animals listened intently to the kui, it seemed as if time had stopped. According to another legend, when Korkyt played kui, the carpet laid on the water did not sink, it floated on the surface of the lake. For this reason, Korkyt was considered the spiritual mentor of those playing the kobyz [12; 296].

The obtained results

An important outcome of the research should be considered the determination of the historical significance of the continuity of Turkic peoples in spiritual culture. Promoting the idea of identity and unity in the spiritual life of Turkic peoples in today's complex geopolitical situation contributes to the development of peace and stability.

Conclusions

The spiritual culture of Turkic peoples has traversed a complex historical path. To this day, Turkic nations have not lost their traditions, rooted in antiquity. However, in the present-day reality, many Turkic

traditions and customs have been preserved with some modifications. In the era of contemporary globalization, the examination of the origins and development of connections among Turkic peoples in the Eurasian space is one of the most crucial topics in the context of the idea of Eurasianism. Over many centuries, the Turks have contributed to and enriched each other's cultures. The historical integration of ethnic communities on the Eurasian steppes has led to the formation of the idea of a Eurasian union.

Therefore, strengthening spiritual closeness, unity, and modernizing common values among Turkic peoples are pressing issues in the conditions of contemporary globalization. The promotion of universal cultural values to Turkic nations is an ongoing process that continues to this day. To ensure that its significance does not fade, it is crucial for the virtuous society to remain united, avoiding destruction and reproach.

The article was carried out with the financial support of the Committee of Science of the Ministry of Science and Higher Education of the Republic of Kazakhstan (IRN No. BR18574101 “Ethnopolitical history of the Ulus of Chagatai, Khaidu and Moghulistan according to Arab, Mongolian, Persian, Chinese and Turkic sources”).

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Ортағасырлық мемлекеттердегі түркі халықтарының рухани мәдениетіндегі дәстүрлердің сабақтастығы (Шаджар-и Таракиме деректері бойынша)

Түркі халықтарының тарихи байланыстары ежелгі дәуірден бастау алады, ол орта ғасырларда және одан кейінгі кезеңдерде кеңінен өрбіді. Бүкіл Ортағасырларда түркі тектес адамдардың легі бір кездегі Батыс империяларының құрамына кірген жерлерге келді. Бұл тайпалар жаңа Отанға жету жолында ұзақ тарихты, дәстүрлер мен дағдыларды сақтап қалды. Олар жаңа жерлерге қоныстанып қана қоймай, өздерінің мәдениетін, әдет-ғұрыптары мен дағдыларын қоршаған әлеммен сабақтастықта дамытты. Мақала «Шаджара-и-Таракиме» шығармасындағы ауызша тарихи аңыздар мен аңыздар негізінде түркі халықтарының рухани мәдениетіндегі дәстүрлердің өзара байланысын зерттеуге арналған. Сондай-ақ түркітілдес халықтардың дүниетанымдық негіздерін қалыптастырудың маңызды аспектілері талқыланған. Сондықтан орта ғасырлардағы этносаяси процестерді зерттеумен сабақтастықта ерте түркі тайпаларының этникалық сәйкестігін зерттеу мәселесін қарастыру өзекті. Осы тарихи оқиғаларды зерделеуде өзін-өзі анықтау мәселесін тереңірек ашуға ғана емес, сонымен бірге түркі халықтарының экономикалық, әлеуметтік, мәдени, саяси өзара іс-қимылының басталуының тарихи алғышарттарының қалыптасуын анықтауға мүмкіндік береді.

Кілт сөздер: түркі халықтары, оғыздар, моғулдар, тимуридтер, аңыз, миф, ауызша дәстүр, шежіре, тегі.

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Преимственность традиций в духовной культуре тюркских народов в средневековых государствах (по данным Шаджара-и-Таракиме)

Исторические связи тюркских народов уходят корнями в древние времена, широко развернулись в Средневековье и последующие времена. На протяжении всего Средневековья волны людей тюркского происхождения приходили на земли, некогда входившие в состав западных империй. Эти племена сохраняли долгую историю, традиции и навыки на их пути на новую родину. Они не только обосновались на новых землях, но и развивали свою культуру, обычаи и навыки в преимственности с окружающим миром. Эта статья посвящена изучению взаимосвязи традиций в духовной культуре тюркских народов на основе устных исторических преданий и сказаний в произведении «Шаджара-и-Таракиме». Мы обсуждаем важные аспекты формирования мировоззренческих основ тюркоязычных народов. Поэтому актуальным является рассмотрение проблемы этнической идентичности ранних тюркских племен в преимственности с изучением этнополитических процессов средневековья. Изучение данных исторических событий не только поможет глубже раскрыть проблему самоопределения, но и позволит выявить формирование исторических предпосылок начала экономического, социального, культурного, политического взаимодействия тюркских народов.

Ключевые слова: тюркские народы, огузы, могулы, тимуриды, легенда, миф, устная традиция, родословная, генеалогия.

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