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The spiritual heritage of the Turkic peoples according to the data of “Shadzhara-i-tarakime”

The study of the foundations of the Turkic tribes existence, especially their characteristic properties of the space organization, the true needs of individual existence and development, large-scale migration flows turned out to be important in understanding the space of Eurasia from the point of view of the cultural and historical integrity. The social consequences of the world order on the territory of Eurasia at that time led to the merging of different character centers civilizations. This article is devoted to the study of the traditions relationship in the spiritual culture of the Turkic peoples on the basis of oral historical traditions and legends in the work “Shadzhara-i-tarakime”. We discuss the important aspects of the formation of the worldview foundations of the Turkic-speaking peoples. Therefore, it is relevant to consider the problem of studying the ethnic identity of the early Turkic tribes in the continuity with the study of the ethno-political processes of the Middle Ages. The study of these historical events will not only help to reveal the problem of self-determination more deeply, but will also reveal the formation of historical prerequisites for the beginning of economic, social, cultural, and political interaction between the Turkic peoples.

Keywords: Turkic peoples, Oghuz, legends, myths, oral tradition, ancestry, genealogy, Middle Ages, Central Asia, tribes.

Introduction

The historical ties of the Turkic peoples are rooted in ancient times, widely unfolded in the Middle Ages and subsequent times. Throughout the Middle Ages, waves of people of Turkic origin came to the lands that were once part of the western empires. These tribes kept a long history, traditions and skills on their way to their new homeland. They not only settled in new lands, but also developed their culture, customs and skills in continuity with the outside world.

When discussing the phenomenon of the continuity of tradition in the spiritual culture of the Turkic peoples, it is worth paying attention to the versatility of the 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 in succession according to oral data undoubtedly gives interesting discussions and reasonable conclusions. The disclosure of theoretical and methodological problems of studying historical continuity in the spiritual culture of the Turks is one of the promising areas in the study of Eurasianism.

Research methods

The principles of historicism, objectivity, continuity, scientific knowledge posed to reveal the problems in the research work. An analysis of oral sources in the work of Abu-l-ghazi using the principle of actual historical-comparative and historical-expert assessment of scientific knowledge was carried out and an attempt to reveal the most controversial issues in the history of that period was made. Oral data and legends in the work made the theoretical and methodological basis of the study, as well as medieval works reviewed by the author, covering such topics as ethno-political history, culture, the economy of the Turks in antiquity and the Middle Ages, data from oral traditions, as well as the works of domestic and foreign researchers. During the study, the historical theory of relativity, analytical research and other research methods were used.

The history of the peoples of Eurasia steppes has long attracted the attention of domestic and foreign scientists. In Europe, the first information about the Turkic peoples came to the Eastern Roman Empire sim-

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ultaneously with the raids of nomads. Information about the life, culture and history of nomadic tribes, which has not lost its value to this day, is reflected 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 lived for centuries in the 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 "Shadzhar-i-tarakime", which provides information about the origin, socio-political history, culture, economy of the Turkic peoples of Eurasia steppes since ancient times. V.V. Bartold believes that the work of Abu-l-ghazi is a special historical essay about the Turkmens, which is not about any of the other Turkic peoples. True, he prefers to use this work with great caution, since Abu-l-ghazi, except for the information borrowed from Rashid ad-din, wrote exclusively on the basis of oral stories [1].

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 the scientific circulation (XIX century until the end).

2. The period of fame of the work 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. These works were used in research, some issues were analyzed.

3. The period of growth of scientific interest (XX century). This period is associated with the coverage of A.N. Kononov work, compiled on the basis of many years of research and morphological analysis of the text of the work. These works were used in complex studies and, accordingly were based on fundamental research.

4. The period of the latest views on the work (since 1991). These works are rationally used to write the history of the Great Steppe.

The oral tradition of the historical and genealogical education of the Eurasia steppe peoples has been developing since immemorial time. History, significant events, problems of social life, poems that humanity considered important were passed down from generation to generation orally, and ancient traditions were preserved in the memory of the elders in the form of family memories

Before the advent of writing in all nations, elements of historical ideas, historical knowledge were in the form of oral stories and legends, in the annals of ancestors. That is, a characteristic feature of oral folk art of the early period are 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 life, 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 expanses from the Chinese walls to the Volga. Despite the diversity of the history and culture of the Turkic and Slavic peoples, one can find similarities in their worldview concepts and beliefs according to their legends, fairy tales and oral traditions.

According to the beliefs, the Turkic peoples had common ideas about the origin of mankind and distribution on earth with other peoples. In the Bible, there are two main stories about the creation of man by God. One folk tale contains a story about the creation by God of a man from dust and the breath of life, and a wife from his rib: "... and there was no man to cultivate the land. And the God Yahweh created man from the dust of the ground and breathed into his face the breath of life, and man became a living soul... And the God Yahweh said: It is not good for a man to be alone; Let us make him a helper suitable for him. The God Yahweh formed from the earth all the animals of the field and all the birds of the air, and brought them to man to see how he would call them, and so that, as a man called every living soul, that was its name. And the man gave names to all the cattle, and to the birds of the air, and to all the beasts of the field; but for man there was no helper like him. And the God Yahweh brought a deep sleep to the man; and when he fell asleep, he took one of his ribs, and covered the place with flesh. And the God Yahweh created a wife from a rib taken from a man, and brought her to the man. And the man said, This is bone of my bones, and flesh of my flesh; she will be called woman, for she was taken from man. Therefore a man will leave his father and his mother, and cleave to his wife, and they will be one flesh" [2; 55].

Another legend belongs to a later layer of biblical texts, is theological in nature and proceeds from the idea that the Israelites developed in the first Babylonian captivity of God as the creator of the universe; the creation of people, the six-day creation of the world by God in it ends: "And God said: Let us make a man in

our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps on the earth. And God created man in his own image; in the image of God he created himself; male and female he created them. And God blessed them, and God said: Be fruitful and multiply, and fill the earth, and subdue it, and have dominion over the fish of the sea, and over the birds of the air, and over every living thing that creeps on the earth.

According to the plot of the first legend, Adam was created first, and then the animals, the woman was created later, in another legend a man and a woman were created equally and simultaneously “in the image and likeness of God”, at the end of his plan, on the last day of creation on the eve of Saturday were blessed by God for the reproduction and dominion over fish, birds, cattle and all the earth and creeping things.

A legend of a religious nature dating back to ancient times, telling about the creation of Adam and about his descendants, is also written by Abu-l-ghazi. According to the Muslim traditions of writing genealogy, the author cites the famous legend about the creation of man and life on Earth: “The Almighty God said to the angels: “Having created a man from dust and giving a soul to (him), I will put (him) my vicegerent on earth.” When he (so) said, the angels objected: “The mountain nature cannot be kept together with the valley, 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 make from the dust the image of a man.” At the command of God, Azrael, peace be upon him, ordered (the angels) to collect various kinds of earth from the entire earth's surface, turn the earth into clay, create the image of a man and put (him) between the Great Mecca 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 Arabic, the Arabs call the skin adam, they designate the surface of each object with the same word. The angels created the image of a man, taking dust not from the bowels of the earth, but from its surface, and therefore (he) was called Adam” [3; 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, Adam put Sheis in his place before his death. Sheis became a prophet and a sovereign, after himself he planted his son Anush, who, dying, planted Keenan in his place. After Cynan, the throne was headed by his son Michael, during his reign, the children of Adam multiplied. For this reason, Michael went to the country of Babil (Babylon), founded a city there and named it Sus. He ordered the people to spread throughout the earth. After Michael, his son Berd sat on the throne, after him Ehnokh, he was a prophet, nicknamed Idris. After Idris, Mathushaleh sat in the place of his father, then seated his son Leimek. He is the father of the prophet Nuh, and this sequence gives the names of the antediluvian descendants of Adam [3, 38]. In the work “Shadzhara-i-tarakime”, the legend about the flood of the earth, the destruction of life on earth, the revival and spread of mankind from the Prophet Nuh attracts attention. According to the work, the Prophet Nuh agitated the people for Islam for seven hundred years, as a result, only eighty people accepted the faith, after which the Prophet asks the Creator to flood the earth. God accepts the desire and destroys life from the face of the earth. From this irresistible force of nature, which reigned under the command of the Creator, souls perished all over the world, and later eighty people who were on the ship would die from various diseases. Only the family of Prophet Nuh remained on earth. The same motives are found in the Bible. Nuh, he is Noah — a descendant of Seth, the last (tenth) of the antediluvian Old Testament patriarchs, descending in a straight line from Adam; son of Lamech, grandson of Methuselah. According to the Bible, Noah was a righteous man in his generation, for which he was saved by God from the Flood and became the successor of the human race. That is, the current earthly humanity came from the three sons of the prophet Nuh named Sam, Ham, Japhet.

Man has always sought 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 itself, its example can be used to highlight the main features, traits, features and similarities of the representation and understanding of peoples. In the legends, ancient tales 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 not rare. The Slavs represented 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. It was represented by a fireball, a fire or an ingot of gold. They believed that this is a wheel from a chariot, on which Ilya the prophet rides through the sky. They likened it to a loaf, a dish or a frying pan. In folklore, the sun appears as a living being — a bull, a rooster or a man.

In the old days, humanity was perceived in unity with nature, it was considered a saint. Celestial bodies and the surrounding nature were given a special status, they were revered. So the Slavs deified the Sun, but attributed human features to it. It, like a person, rejoices and gets angry, laughs, mourns, gets sick and cries. It has a mother. The stars are sisters, and the moon is brother or sister. The sun kidnaps the girl and takes her as his wife. It lives on the edge of the world. Western Ukrainians believed that with the advent of people, 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, have preserved to this day the custom, signs, prohibitions, beliefs and superstitions associated with the 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. Such a phenomenon is also found among the Slavs: the holiday of the Sun is a Shrovetide-crepe maker. Despite the fact that Maslenitsa has its roots in paganism, it has not lost its significance even with the spread of the Christian faith. Over the years, Maslenitsa has turned into a holiday of seeing off Winter and meeting Spring, a day of commemoration of the ancestors, just as the Turks bake cakes to commemorate their ancestors.

The moon in the pre-Islamic worldview was considered sacred, sacral. The custom of repentance on the Moon, expressed in the stable phrase “Ai kordim, zhana kordim, zhana ayda zharylka” is a preamble to ancient beliefs associated with this celestial body. In the work “Traces of shamanism among the Kirghiz”, Sh. Ualikhanov gives an explanation of shamanic non-reverence: “Man was surprised at the sun and worshiped it; saw the moon and bowed to it; he worshiped 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, the Kazakhs worshiped the new moon, sitting on their knees and bending over three times. If it's summer, pluck the grass and throw it into the fire. And also, looking at the Moon, they made wishes [4; 49].

According to ancient understanding, the change in the phases of the moon affected the fate of man. Subsequently, many superstitions were formed: one should not look at the moon for a long time, reflect the moonlight on the face of a small child, etc. After all, on the lunar face there is an old woman who considers copper to be a whip. In case of non-observance of these prohibitions, this old woman will bring misfortune. It was also forbidden to perform ablution while looking at the moon. Because it illuminates the spirit, and a person who violates the ban, or faces illness and suffering.

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In “Oguz name” in the version of Rashid ad-din, in the historical works “Shadzhara-i-tarakime” and “Shezhire-i-turk” Abu-l-ghazi there is information that Oguz kagan gave the names of children “Kunkhan”, “Aykhan”, “Zhuldyzhan”, “Kokkhan”, “Taukhan”, “Tenizkhan”, linking the sacred with the fate of children, hoping for their patronage. Sometimes, in order to show the peculiarity of the child, he was compared with something sacred. In Abu-l-gazi, in the information about Oguz kagan, there is a comparison: “The elder wife of Kara Khan had a son more beautiful than the moon and the sun” and this “more beautiful than the moon and the sun” apparently follows from this problem. On the basis of these examples, it can be understood that the Turkic tribes preserved the knowledge of the world of admiring the Sky of Tengri and perceived heaven and earth as sacred.

The veneration of nature and its phenomenon is clearly expressed in the legend about 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 advent of Korqyt into the world, all the previous commotion instantly stopped, the sky cleared up. After such a stormy state of nature and a clearing of the sky, the gathered people said: “Since he was born having frightened people, then let his name be Korqyt, that is, “Frightening”. The name of an unusual child was associated with the event, as he frightened everyone with his birth.

Our ancestors believed that the name has a certain mysterious power that can help or harm it. Therefore, the choice of a name was of great importance and was regarded as a rite. According to information, sometimes the ceremony of naming children took place later. Abu-l-ghazi writes that in the ancient Turkic society a child was given a name at the age of one. When Oguz kagan was one year old, Kara khan arranged a big toy where people gathered to give a name to the child. According to “Shadzhara-i-tarakime”, Oguz Khan at the age of one spoke and declared that his name was “Oguz”. All those presents were surprised, because in the process of ontogenesis, in accordance with the social development of a one-year-old child, he could independently pronounce only insignificant sounds. Those who came to the feast were amazed by the glory of the child and said: “This child himself named his own name, is there a better name than this?”, and they gave him the name Oguz. This is what the bayat says:

“Ushal bir nashar oqlan anda revan
Kelip tilge tidi bilinder ayan
Atym turur Oguz, Khusrevi nam-ver
Vilinler, Iakin barcha eli hyuner” [5; 124].

With the penetration of Islam, this tradition was supplanted, and from birth they gave the name of the child by pronouncing “Azan”.

According to the scientists, the late rite of naming comes from the understanding that the child goes through a transit period until a certain time. According to the religious beliefs, the one who came to this world and the one who left went through a transit period in the form of seven, forty days and one year. For example, the deceased is held forty, a rite of commemoration of the deceased on the fortieth day after death. The commemoration of the fortieth day completes the forty-day memorial period and is the main date of private commemoration, especially significant in the tradition of Orthodox Slavs and Muslims. According to general belief, during this period the soul of the deceased stays on earth, returns to his home, hovers around the grave, undergoes trials in the grave, and finally leaves the earth on the fortieth day.

For our ancestors, the first year of a child's life was so important. The first reason is the high neonatal mortality. It is believed that if the child lived safely the first year, he was freed from the path of the other world. The child was given an important ritual “Tusaukeser” — cutting the fetters, rejoicing at the first steps taken on this world and the beginning of the journey, the journey through life. If after a year the deceased rested in peace and found peace, the one who came after the first year completely passed to this world. Apparently, for this reason, the Turks gave a name to a child at the age of one. In Kazakh history, as well as in Turkic society, one can find examples when a child was called by a nickname, and was given a name only after heroic deeds. One of the important moments in the Legend of Oguz is the first feat of the hero and the ceremony of naming him after this feat. Here we see one of the most common plot elements of the Turkic epic. As a rule, the name of the protagonist is given by the elder or priest, whose presence increased the significance of the ritual. For example, in the book *Korqyt ata*, the hero of the story about Bayrak is given a name after his first heroic deed. The name is given to him by Korqyt himself.

Forty days are also celebrated for a born child. According to the ancient custom, up to forty days a child is not shown, his hair is not cut and his nails are not cut off. Only when the child is forty days old, the ritual “Kyrkynan shygaru” is performed, during the ritual the baby is bathed in water, where forty-one coins and forty-one kumalak are placed — a symbol of wealth and satiety, those invited with wishes pour forty-one spoonfuls of water into the bowl. Just in 41 days it can be considered that the child adapts to the world around him and becomes a full-fledged person. Among the Slavs, the number forty was also significant, and only upon reaching forty days the children were baptized. Up to forty days, the child was considered weak, not protected from negative influences, he did not yet have his own guardian angel, who would appear only after baptism. The Slavs in the pre-Christian period believed that there was a world of the living and a world of the dead. A newborn child who had just come into this world still belonged to the another world. And the transitional period lasted up to forty days.

In Turkic legends and tales, motives of the influence of the Moon and the Sun and the appearance of life from their radiance are often found. This problem was clearly reflected in the early version of Oguz Nameh epic. According to the storyline of the epic, it is described as follows: “One day, Oguz kagan prayed

to God. The 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 beam there was a girl, she was alone”, and further it is said that he married this girl who fell from the sky. This girl gave birth to three sons. Oguz named them Moon, Sun, Star. His younger three sons were born by a girl who came out of the bud of a tree. “One day Oguz kagan went hunting. He saw a tree in the middle of the lake. In the bud of this tree he saw a girl, she was alone. He married this girl. After some days, after some nights, she gave birth to three sons. The first was called Sky, the second — Mountain, the third — Sea” [6, 38]. The marriage of Oguz of the plot line to a shining girl descended from the sky, the creation of Oguz from the radiance of the sun, the name 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 in special conditions associated with the mysterious forces is found in the work of Abu-l-gazi, in the chapter “The Extraordinary Adventure of Alankhuan” in “Shezhire-i-turk”. After the death of her husband Alanzhuan Dubun Bayan, there were many people claiming her hand and heart. Alankhua did not let any of them near her: “As long as I am alive, I will be alone. I will govern 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, Budynzhar Munak, came the clan of Chinghis Khan and numerous Mongolian tribes. The offspring of the three sons were called “nirunam”. Nirun in translation means the offspring of a beauty. According to the concepts of the Mongols, this genus appeared from the sunshine [7; 36]. Such motives show the sacred properties of the blue heights, the sky, it is also the motive of the miraculous birth of an unusual personality, the appearance of clans and tribes associated with heavenly forces.

In oral legends, the birth of a child in special conditions that distinguish his features and his name, associated with fate, revealing the essence of the personality, is one of the leading motives of folklore prose. The historical basis for the idea of an unusual conception and the birth of a hero is among the archaic, mythological traces. The singularity 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 the Volkh, from the union of the young princess Marfa Vseslavievna and the Serpent. In the South Slavic epic, a number of characters belong to the “Zmeevichi”, i.e., to the descendants of the Serpents [8; 76]. The miraculous birth of some young people is preceded by magical actions, which are resorted to by women doomed to infertility or who have lost children. The mother, whose nine children were killed by Gorun-Kesedzhia, did not cry, did not 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 with a prayer to God to give her “an unexpected child, unknown, not told to God”: this is 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 Kravich is the son of a vila: King Vukashin forced her to marry, using the advice of another vila — to take away her crown and shirt [9; 59].

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

In the most ancient versions of the Uighur manuscript of Oguz Nameh epic, the image of Oguz Khan is conveyed in a mythological interpretation. “Oghuz-name” describes well the motives of a miraculous birth, the early maturation of the protagonist: “Another day, when the eyes of kagan 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”, is described in the image of a mother born from a special sacred light [10; 36]. This motive is also found in the Greek legend about Hercules.

In “Oguz-name”, as in the legends about batyrs, forty days after his 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 an elk and a bust like a bear. His whole body is covered with hair” [6; 36]. The image of Oguz, unlike ordinary people, is transmitted in the form of resemblance to predatory animals: “One day, the eyes of Ai Kagan opened wide — a son was born. The face of this son was blue, his mouth was red like fire, his eyes were pink, his hair and eyebrows were black. He was more beautiful than shining angels” [6; 36]. Thus, he

appears to be born from Ai-mother. Such information of rapid maturation indicates the peculiarities of the warehouse of his personality.

The people have preserved unique legends about Korkyt “Korkyt's grave”, “Kobyz Korkyt”, “Korkyt-kuy”. According to Korkyt-kuy legend, Korkytata dreamed of creating a musical instrument that could play any melody. But it was not so easy to find a suitable tree for it. In search of a tree, he went into the forest and met devils there. Korkytata, bypassing them, quietly crept up and overheard their conversation. Devils: “Korkyt will not be able to make kobyz, because he does not know that it cannot be made from ordinary wood. It is necessary to take the trunk of a dry loch zhide tree broken by a wild boar, make a groove out of it, sheathe it with the skin of a noisy camel, make strings from the tail of a ringing stallion, strengthen them on a stand from a dry fragment of a pumpkin and rub the strings with the glue of the sasyk-kurai plant. That would be a real kobyz” [11; 37]. Korkyt made an extraordinary kobyz. According to the legend, the melodies evoked by Korkyt's kobyz possessed 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 who played the kobyz [12; 296].

Conclusion

An important result of the study should be considered the determination of the historical significance of the continuity of the Turkic peoples in the spiritual culture. The promotion of the idea of identity and integrity in the spiritual life of the Turkic peoples in today's difficult geopolitical situation contributes to the development of peace and stability.

The spiritual culture of the Turkic peoples has passed a difficult historical path. The Turkic peoples to this day have not lost their traditions, which are rooted in antiquity. True, in modern conditions of reality, many traditions and customs of the Turks have been preserved with some changes. In the period of today's globalization, consideration of the issues of the emergence and development of the relationship of the Turkic peoples in the Eurasian space is one of the most important topics in the context of the idea of Eurasianization. For many centuries, the Turks replenished and enriched each other's culture. The historical integration of ethnic communities of peoples on the Eurasian steppe led to the creation of the idea of a Eurasian union. Today, in a world where interethnic contradictions are growing every day, the way to preserve peace, as a guarantee of protecting national identity and social stability, is to search for the uniqueness of the roots of each people, loyalty to traditions that have been preserved for several thousand years.

Thus, the strengthening of spiritual closeness, unity, modernization of the common values of the Turkic peoples is an urgent problem in the context of modern globalization. The promotion of universal human cultural values to the Turkic peoples is an ongoing process that continues to this day. Just so that its significance does not disappear, it is important that a virtuous society be in one unity, without destroying or reproaching it.

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«Шаджара-и-таракиме» деректеріндегі түркі халықтарының рухани мұрасы

Түркі тайпаларының өмір сүру негіздерін, әсіресе оларға тән кеңістікті ұйымдастыру қасиеттерін, жеке өмір мен дамудың шынайы қажеттіліктерін, ауқымды көші-қон ағындарын зерттеу Еуразия кеңістігін мәдени-тарихи тұтастық тұрғысынан түсінуде маңызды болды. Сол кездегі Еуразия аумағындағы әлемдік тәртіптің әлеуметтік салдары табиғаты бойынша әртүрлі өркениеттер орталықтарының бірігуіне әкелді. Орта Азия халықтарының күрделі этникалық тарихында маңызды рөл атқарған тайпалардың шығу тегі мен таралу тарихын қарастыратын ортағасырлық ғалымдардың еңбегін ескермеу мүмкін емес. Мақала «Шаджара-и-таракиме» шығармасындағы ауызша тарихи әңгімелер мен аңыздар негізінде түркі халықтарының рухани мәдениетіндегі дәстүрлердің өзара байланысын зерттеуге арналған. Түркітідес халықтардың дүниетанымдық негіздерін қалыптастырудың маңызды аспектілері талқыланған. Сондықтан орта ғасырлардағы этносаяси процестерді зерттеумен сабақтастықта ерте түркі тайпаларының этникалық сәйкестігін зерттеу мәселесін қарастыру өзекті болып табылады. Осы тарихи оқиғаларды зерделеу өзін-өзі анықтау мәселесін тереңірек ашып қана қоймай, түркі халықтарының экономикалық, әлеуметтік, мәдени, саяси өзара іс-қимылының басталуының тарихи алғышарттарын жасауға мүмкіндік береді. Бүгінгі таңда Қазақстан тарихы үшін ортағасырлық авторлардың еңбектерін деректану және тарихнамалық аспектілерде жан-жақты, мұқият зерделеу маңызды. Біздің басты мақсатымыз — «Шаджара-и-таракиме» шығармасындағы Орталық Азияның ежелгі және ортағасырлық халықтарының тарихын ашуға көмектесетін тарихшы Әбу-л-Ғазидің деректерін талдау, осы материалдарды отандық және шетелдік түркологтардың еңбектерімен салыстыру.

Кілт сөздер: түркі халықтары, оғыздар, аңыздар, мифтер, ауызша дәстүр, шежіре, шығарма, орта ғасырлар, Орталық Азия, тайпалар.

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Духовное наследие тюркских народов по данным «Шаджара-и-таракиме»

Изучение основ существования тюркских племен, особенно характерных для них свойств организации пространства, истинных потребностей индивидуального существования и развития, масштабных миграционных потоков, оказалось важным в понимании пространства Евразии с точки зрения культурно-исторической целостности. Социальные последствия мирового порядка на территории Евразии в то время привели к слиянию различных по характеру центров цивилизаций. Нельзя обойти стороной труд средневековых ученых, рассматривающих историю происхождения и распространения племен, сыгравших важную роль в сложной этнической истории народов Центральной Азии. Настоящая статья посвящена изучению взаимосвязи традиций в духовной культуре тюркских народов на основе устных исторических преданий и легенд в произведении «Шаджара-и-таракиме». Обсуждены важные аспекты формирования мировоззренческих основ тюркоязычных народов. Поэтому актуальным является рассмотрение проблемы изучения этнической идентичности ранних тюркских племен в преамбуле с изучением этнополитических процессов средневековья. Изучение данных исторических событий не только поможет глубже раскрыть проблему самоопределения, но и позволит выявить создание исторических предпосылок начала экономического, социального, культурного, политического взаимодействия тюркских народов. Сегодня для истории Казахстана важно всестороннее, тщательное изучение трудов средневековых авторов в источниковедческих и историографических аспектах. Наша главная цель — проанализировать данные историка Абу-л-Гази, которые помогут раскрыть историю древних и средневековых народов Центральной Азии в произведении «Шаджара-и-таракиме», сравнить эти материалы с трудами отечественных и зарубежных тюркологов.

Ключевые слова: тюркские народы, огузы, легенды, мифы, устная традиция, родословная, генеалогия, средние века, Центральная Азия, племена.

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