IRSTI 16.21.07

CONCEPTS OF "FAITH" AND "KNOWLEDGE" IN THE SPIRITUAL-ETHICAL AND RELIGIOUS PARADIGM

F.M. Yerzhanova[1], T.E. Igenbay[2], S.N. Akisheva[3]
[1]Ph.D
[2]M.Sc (Philology)
[3]Senior Lecturer
[1,2,3]Kazakh State Women's Teacher Training University
Kazakhstan, Almaty, e-mail: f_yerzhanova@mail.ru

In the Turkic linguistic worldview, there are two basic steps in solving the relation between faith and knowledge. The first phase is the integrity of attitude towards the world, from which the indivisibility and some vague concept of "faith" and "knowledge", their dynamism, variability and openness come. This period begins in traditional mythology and was mentioned in the ancient Turkic written monuments of Orkhon-Yenisey period.

Key words: *faith and knowledge, the Turkic culture, linguistic world view*

List of abbreviations:
1. DTC – Ancient Turkic Vocabulary.
2. QBK – list written in the Arabic Language, Cairo version of the "Kutadgubilig" poem.
3. QBN – ancient list written in the Arabic Language, Namangan version of the "Kutadgubilig" poem.
4. ESTYA – Etymological Dictionary of Turkic Languages / Edited by Y.S. Sevortyan.

The research of the linguistic world view of the ancient Turk s shows that the nomination of the spiritual concept of "faith" in the research period was carried out by a number of word-synonyms: inan / ynan (faith, trust); isan / yshan (trust); kertsung / kertun (faith); syγyn / syyyn (believe worship); yrq / NPK (superstition, luck); koni / koni (faithful, true); alka (blessing); qarya / қарға (curse); arva (magic, conjure) and others.

This number of synonyms might be significantly expanded by derivatives of these words, which model creations is investigated in the written monuments of ancient Turkic period.

The fact that such a representation of multiple spiritual-ethical concept of "faith" in the ancient language indicates a very steadfast, interesting, and evaluated relation of the person at the time to the spiritual realm. These words, definitely, in our opinion, represent the spiritual core of the ancient Turkic language consciousness.

This article is one of the eusedcomplex methodsof philosophical inquiry: integrative, hermeneutic. The main method usedin themethod of con ceptual analysis. When analyzing lingvo-cultural concepts of "faith", "knowledge" used the following methods: item etymological analysis philosophic and cultural analysis.

The first and the most important feature of "faith" in the ancient Turkic language is its interpretation as "trust", "reliability", "honesty", "directness", "sincerity", which clearly shows the following basic functions: a) trust as a condition for the holistic human interaction with world: *adaš qol daser dästutunum dusuz / ïnanγ ïlaŋ arsen*– get unselfish friends and acquaintances, / trust them (DTC, p. 611); *umai kelsä qut kelir* – if a guest comes – comes happiness (DTC, p.611); b) trust is relationship between man and the Creator-Tengri: *Taŋri, Umai iduq, jir-sub, basabar tiarinč*– Sky, (goddess) *Umai* and Heaven [homeland] – here they are, I suppose, given [us] victory [happiness] (DTC, p. 35); "The top of Turkic Tengri and Turkic sacred Yer-Sub like this they said: Do not go away Turkic people! Let it be the nation" (DTC, p. 36); c) trust in spirits of ancestors – "*aruaham*" as spirits of intercessors that promote fusion in the perception of a person of the past, present and future into a single integrated act: "Let the name, fame, honor, which, by the Turks, were moved from ancestors fighting not perish without a trace!"; "Those lands, waters, which ancestors gave us, will find their rulers!" (DTC, p. 37).

The second meaning –"fidelity", based on loyalty to the ideals of their ancestors; loyalty and obedience to Beks, and the people to their king as a necessary condition of existence of the state, sanctified by Tengri. The "Big-Kul Tegin inscription"says: "Because of infidelity Beks and the people / Because of incitement and deception Tabgach people / becauseit's (the people Tabgach) temptations, / because he (the people Tabgach) littered with older younger brothers .. Turkic people upset their already formed state" (DTC, p.163).

The third meaning of faith is expressed in tokens such as "believe", "superstition", "sign". The concept of "*yrk*" ("yrym"), as evidenced by the encyclopedia of ancient Turkic beliefs and superstitions "Proverbs" ("NPK bitig") played a huge role in understanding of the world, the cosmos, the Absolute. According to the beliefs of the Turks, you cannot anger the water, fire: to blow on them or split on them. You cannot cut down trees, take unripe fruits. You cannot hurt animals, and you can only sit from the left side on horse, and you can only enter a house from the right side, and you have to give everything with only right hand, etc. Every phenomenon in nature, as well as a thing or object shall be the function of "*yryma*". Proper positioning of the moon – a good sign: "*jotyryp tuwdu*" – "The moon is vertical – it will be good"; "*Aj sal qajyp tuwdu*" – "Moon appeared horizontally – expect trouble" [1, p.338]. Thus, it should be noted that each sign of life is the recognition of a Turk and there is an invisible connection between everything in the universe.

For our study, the faith of Tengri is of particular interest, omnipotent creator of all things in the world: *jaγïž jer jašïl kök künaj bir latün torätti*– brown earth, blue sky, the sun, the moon and the night he created (DTC, p.580); *täŋri jalŋuq jaratty*– God created man; and blessing the punishing: "Sky, Umai, Sacred Earth-Water punish (letters. Crushed) us!"; "Tengri gave them power, my father's army was like wolves, their enemies were like sheep" (DTC, p.138).

In these contexts, the belief in Tengri has more pragmatic character than religious, since all the aims were to bring the people in the name of creating a powerful state. The obedience and faith in Supreme Creator Tengri, honesty and loyalty, act as natural bases of life that make up the true nature of man. It is the idea of innate faith made it (faith) the inner essence of Turkic civilization and determined by its high spirituality and morality. It also needs no introduction in the external manifestation – verbalization and rites, to form at outside observers a sense of indifference, which to religion of the nomads. John de Plano Carpini, who visited the Central Asia in the XIII century, wrote: - "They believe in one God (Tengri), who is recognized as the creator of all things visible and invisible, and recognized as the creator of the bliss in this world and the torment, but who is not revered by prayers or praises, or by any rite". [2, p.1-7].The last meaning "worship" stands out: the good and the evil spirits that inhabit the world of the people: "*Yer-Sub*" – the spirit of Earth-Water, "*Iga*– the spirit of Master, "*Yale*" – an evil spirit, "*Yek*" – demon and others. Ancient people were not perceived as separate phenomena, they were inseparable from the object itself.

As it is known, in relation to the sub-Yare letters "Land-Water" Turkic peoples used the epithet *yduk, whch means "sacred" and therefore especially revered, especially in relation to the Land, Water*. The fact that the Turks respected *Yer-Sub*– earth, and all that is on it – mountains, rivers, lakes, trees, rocks, etc. evidenced by numerous toponyms: *Yduk bash kidirima*–"St. key is behind" (to the west); *Tamag yduk bashdasunush dimiz*–"We fought at the top of the sacred Tamag"; *Turk yduk Yari*–"Turkic sacred land"; *Oz yarim yduk*–"My holy (native) land"; Yduk-Otukan –"Holy Otuken" (name of the place). Thus, being an epithet many geographical features, the word "*yduk / yyk*" has the meaning "holy, blessed, honored", but not "deified".

By remark of V.V. Radlof, "This land is so close to the man, as in nature, even akin to him that he cannot appeal without fear to it. Therefore, each person brings Yer-Su (kut land) sacrifices and gifts in order to show their gratitude and reverence. Everyone can praise it in the songs and pious sayings and everyone can read it for themselves without any damage" [3, p.162].

Based on all of the facts above, we can make some mental philosophical conclusion. Obviously, "faithful" qualities learned by ancient Turks were the main moral and ethical norms of society, regulating the relations between people, Tengri, and the world.

Thus, we can say that the concept of "faith" in the ancient society was intended to carry out three main functions: 1) to practice the moral law of Tengri; 2) to maintain the necessary relationship with the Creator-Tengri and with all the forces, from which somehow depends their well-being; 3) to adjust the order and harmony of the cosmos and man. Valuable sense of faith is that man in the act of faith had such spiritual and ethical qualities as "conscience", "shame", "wisdom", "justice" to perfect, to use them for the benefit. It follows that it is not nature and society determine the moral perfection of man, but faith.

The formation of the mentality, world view of ancient Turks had a huge impact and the concept of "knowledge" in the ancient language has a lot of native categories: *an* – (perceive, to understand); *es*– (thought, mind); *og*– (intelligence, thought); *bilig*– (knowledge); *saγ*– (mind, intelligence); *uq*– (understand understand). In the ancient mentality, the main place belongs to "mind", "reason", "intelligence" and only then "courage". Creator-Tengri gives kagans "mind", and only then put them rule over the Turkic people. The epithet "wise" even became one of the names, perhaps even one of the titles kagans and their advisers. Often the component

"*bilga*"–"omniscient", "wise" as the title name in the ancient Turkic sources are met in: *"Bilga-Kagan", "bilga-beg", "bilga-xan", "bilga-taluj"* etc [4, p.87].

The word "*bilig*" – one of the most ancient forms of expressing the ancient Turkic concept of "knowledge", its etymology goes back to the bare-root vowel – the more original form the basis "*Bil*".

The word "*bilig*" within the meaning of the thought process in the mind of the modern man is still leading. Thus, the existence in the ancient core values and a broad representation of derivative words shows that "*bilig*" in the ancient Turkic language includes in its content practically all names of mental states of a person.

It should be noted that on linguistic basis, the most mentally significant and efficiently presented, and therefore the most active words in the ancient language are "*og*" and "*uq*".

Ancient Turkic lexeme "*og*"/"*ok*" – (mind, thought) has four meanings: 1) mind; 2) thought, meaning, knowledge; 3) understanding, knowledge; 4) wise (DTC, p.501). Expression of mental-conceptual meaning of this word is a testament not only to the fact that Turks formed abstract thinking, the closest to modern, but also quite shaped an idea of the mind as philosophical and mental and conceptual categories.

All four values are lexeme "*og*" found in almost all ancient Turkic monuments: 1) *bajat ber diram seŋa ög bilig*– God gave you dignity, intelligence and knowledge (QBN.DTC, p.378); *taγičin taikijek bar ögüŋin köŋülüŋ inbul γajur*– in the mountains there are two demons, they cause confusion in your mind and your feelings (ТТ. ДТС, p. 378); 2) *tügüldi ögi köŋli jetlümadi* – messed up his mind, he could not understand [a place in the book] (QBK.DTS, p.378); 3) *ögalik tegir ersa öglangü ol* – [the one] who touches the wisdom should be prudent (QBN.DTS, p.379).

In the ancient understanding "consciousness" – a cosmic principle, the essence of being in general, whereas in the West, the mind forms a precondition of knowledge, and therefore the world as representation. Axiom reasonableness of the world is the order of the cosmos, it is the realization that being "knowledgeable", that the entire world's "reasonable".

Finally, the third premise of "knowledge" is that in every act of knowledge is not only a person perceives reality, not only possessed the rational side of it, finding in it the laws, but should be directed to the Absolute. One of the most important elements of the ancient "knowledge", which should be noted, is astronomy. Looking at the cyclical phenomena of nature and frequency of weather events people have formed the basis of the national calendar "*mushel*".

The basic principle of the national calendar was cyclical repetition: "Time *Mushel*, which means giving is taking and taking is returning. There is no end of time; there is no end of life. All united by one rhythm: the life of the Cosmos, the life of nature, human life. People are born then they die. People talk about the dead "*қaytys boldi*"–"returned back". "People know that a new round of time they will be back, but from that world to this one" [5, p. 2].

In the endless cycle of life, it is cumulated life behavior of a particular person and his high morals. Ancient Society knew and believed that evil or good, done once, have not only direct effects chain, but also carry out the consequences of another level. So maybe calendar "*mushel*" in the Turkic world-not just a "knowledge" of time as a cyclic circulation, but special philosophy with his ethics and aesthetics.

Practical knowledge, as well as sacred, which is vital for the Turkish traditions and the very desire for this type of knowledge excludes any motivation to develop theoretical knowledge.

In Tengriism "esoteric knowledge" world tree or World Mountain guide souls of the dead in this or that part of the macrocosmic vertically. Hence, religious beliefs, the transition from one zone to another space, that is circulation of life. The death of someone living in the top world corresponds to the birth of someone in the Middle, and death in the Middle – born in Low. Hence, the concept of death and fate does not have the properties of inevitability: You can change the fate by sacrifice and rituals, and the soul of the dead could be reborn in the next generations of [6, p.22]. "*Mangi Tanir*", which is Tengri as a universal limitless Time notes the inclusion of the human and thus overcomes the horror short as a moment of human life, "Tengri is in charge of time, but somehow, all the sons of men born in order to die" (DTC, p.130).

So, the linguistic world view of the ancient Turks includes practical, philosophical, esoteric and religious knowledge in their entirety. There was going the constant enrichment of spirituality the Tengrianism. If we consider the ethical concepts of Tengrianism we see in them the domination of the beginning of the four "*Kut*" (soul force), "*Bilig*" (knowledge, wisdom), "*Og*" (mind), "*Ar-Namys*" (conscience) excesses, even high spiritual – as the "beauty", "religion", "love" – not revered and subjected to ridicule, if passed a limit and began to "work for themselves" [7, p.22].

Thus, if we turn to the problem of the foundation of faith and knowledge, it should be noted that the similarity of this concept has a fundamental importance. The meaning of "bilig" has a status unlike a result of logical design, study, test, investigation, but is based on faith. The quality of knowledge is not only a social significance, which begins to function in the culture, but also acquires a divine nature and involved in various forms of spiritual activity. Faith is defined as a spiritual level of being. Therefore, faith as a spiritual experience is a source not only of religious faith, but also the spiritual culture with its morals and life values.

In the ancient Turkic language period, there is a large number of loan words, for a variety of cultural and historical circumstances, introduced by the Turkic bases. The words like: *but* (believe to believe); *din* (faith, religion), *iman* (faith, religion); *nom* (faith, religion); *shariat* (religious law); *manas*– (mind, intellect) and others.

These tokens – the result of the enormous influence of different religions (Manichaeism, Buddhism, Zoroastrianism, Islam) for understanding the life of the ancient Turks. These tokens, in one way or another, are associated with a positive or negative evaluation in the ancient language.

There is no doubt that the most important spiritual phenomenon of Central Asianpre-Islamic periodic considered to be Zoroastrism. Zoroastrism is a complex system of religious-philosophical knowledge occupied significant place in the daily life of ancient Turkic society. The quote "instinctive understanding of religion, – noted Orynbekov, – to holiness and wisdom of Kazakhs historically the first place is occupied by the options of zoroastrianism, oriented to the closeness to nature, resilient person and pride" [8, p.26].

The central idea of this doctrine is the idea of the origin of the world as a result of the continuous struggle of two opposing principles: Good and Evil.

According to this doctrine, abuse of Ahriman (the personification of evil) in the material world incessant, so a man saving his moral purity would be possible only in the fight against evil, which actively promote the victory of good. At the same time, in the ancient teachings the struggle with evil and the faith in the ultimate triumph of good is not only a moral maxim, but also has a wide outlet in the social sphere. Therefore, material well-being and moral condition of a society is known as interdependent.

"Faith" (pers. Din) in the Zoroastrian doctrine, means "vision", "knowledge", "understanding". Moreover, the word has another meaning –"conscience". At the same time a believer – a person who with the mind learns his inner world. The right one, and on the right path.

In the text "The judgment of the spirit of the mind", we find such arguments about the nature of mind, "The best thing the mind, because the mind can arrange the ground and sky can be subdued by the power of the mind. Ormazd created these earth creations (force) by the innate intelligence. Sky and earth are controlled by mind" [9, p.58]. Hence, we can conclude that in Zoroastrianism, as well as in Tengry outlook the priority was given to the human self and this process proceeded through the knowledge of the environment.

It was significant for the Turks the Buddhists faith in the Mahayana form. According to the principle of karmic retribution, the person becomes good not through donations, but through his or her good deeds. "Suffering is retribution for the sins" no doubt this idea was an important incentive for virtuous behavior" [10, p.106].

"Faith" in Buddhism was a major factor on the path to enlightenment – nirvana. The main way to achieve nirvana is the "knowledge" and "contemplation". "In the sea of birth and death knowledge is a saving boat! Knowledge is a lamp which illuminates a dark in a dark world! Knowledge - a beneficial healing for all ills of life! Knowledge - the ax, capable to carry away all the impenetrable thickets of suffering! Knowledge is a bridge thrown across a torrent of ignorance and lust! And therefore, in all cases, proper thought and attention in the hearing person should diligently bring knowledge" [11, p.13]. Islam, as a religion and spiritual and religious foundation of Arab-Muslim culture, has been making new shades in the ancient linguistic worldview.

As we can see, if the Orkhon-Yenisei inscriptions referred to Tengri, it has X-XII centuries along with Tengri Allah was mentioned. If the ancient epitaphs praised the honor, courage, military services, the victory over the enemy, capture slaves and production, it is already in the works of the early Middle Ages actualized topic of piety, devotion, humility, fairness and generosity that is an illustration of the spiritual and moral, social and cultural dynamics which have experienced the ancient Turkic society through the adoption of Islam.

The concept of "faith" ("*iman*") is one of the key Islamic categories. Islamic doctrine (the Quran), on this occasion, tells the following story. God offered a pledge of faith first to the heaven – a huge, huge skies, which in their power cannot be compared with little man. Moreover, the giant heaven refused – they said they cannot do it. Then God offered it to his land – but the land refused. Mountains also refused to take a pledge of

faith. Finally, God offered it to a little man, "Take the pledge of faith" the man agreed and took it. Between God and man kind is an agreement has been concluded, since only a humankind in the entire universe decided to take a pledge of faith. Thus, a person essentially separated from the whole universe, became distinct from it. Why is that? It is because he took the responsibility for compliance with the Act. "Deposit of faith" responsibility for compliance with the Act. Man, therefore, has entered into a kind of contractual relationship with God [12, p.294]. That is how in the Islamic linguistic culture the relationships between God and man are based on contradictive principles. Consequently, God gives eternal life for the relevant efforts of the man. Consequently, people counting on paradise in the next world, should have the required deeds, by which he deserves eternal life.

It is obvious that with the adoption of the Muslim faith Turks transformed their concept of "faith". Man in Islam is not just subject to certain norms of the law, it comes from God into a contractual relationship, and if a man follows the rules of law in return God rewards him bestows heavenly life, or forgiveness.

As we can see, the contents of lexical units, which are the meanings of the concept of "faith" evolve and vary, depending on the cultural and historical period, and reflects the corresponding behaviors.

Respectively, a comparison of the different lexical units (heroism, courage, valor, on the one hand and piety, humility, obedience on the other) clearly allows to set the changes in the outlook of the Turks, and on the general socio-cultural and ethnic background to identify the factors influencing these changes.

But it should be noted that, despite the dominance of Muslim ideology, Islam until the end was not accepted as the only religion with its dogmas and cult. Visiting the mosque and praying five times were always conditional. Islam was concentrated mainly in the cities, among the poets, merchants and artisans. The majority of the people, although considered themselves as Muslims, in their ritual life, followed more to Tengrianism.

Conclusions

In general, for the understanding of the ancient Turkic picture of the world it is needed to take into account the basic provisions, which formed the linguistic worldview of ancient Turks. Firstly, the highest Mind, the Creator Tengri was an important need for the ancient man, his vision of the world and the moral consciousness, without which he was unable to accommodate in the world. Tengri was the essence of "faith" and "consciousness", the ultimate truth around which to group all concepts and ideas; it was the focal point of the ancient Turkic world picture, "the final regulatory principle of the whole picture of the world era" [13, p.19]. The belief in Tengri called person: do worthy deeds, for heroic actions, obliged to moral purity. Having a broad-minded and logical thinking, he had unlimited trust and openness to life. Understanding of the world and the meaning of life in the worldview of ancient Turks is the continuity of life and its constant renewal. Note that in the written monuments, it was not just about life, and about enjoying it: "I did not enjoy .." Finally, at this level, man was openly directed to the cosmos, to the outside world, in which everything is filled with "*adamgershilik*"–"humanity" [14, p.36]. This is the true beginning of spiritual life were laid traits, such as openness to new, confidence and ability to maintain its internal unity.

However, it should be noted that Tengriism as well as Islam expanded the horizons of religious experience and religious spirituality thus continued ongoing process of its dynamics. Islam also has kept intact the traditional foundations of Tengrianism.

Thus, a comprehensive study of the concepts "Faith" and "knowledge" requires, first, a comprehensive and of the spiritual and cultural foundations of the ancient Turkic civilization, secondly, a deep analysis of the processes of transformation of the given concepts in results of the interaction between Tengrianism with other philosophical and religious systems. Scientific-objective knowledge is required, and the problem requires a relationship between faith and knowledge in linguistic and philosophic thought in Turkic renaissance era. This, ultimately, will determine the place of the Turkic culture in the world culture and provide science-based implementation of the idea of cultural unity of the Turkic peoples, their consolidation in a multi-polar world, resolving problems without excessive ideologization and politicization.

References

1 Tenishev, E. & Dybo A. (2006). A comparative historical grammar of Turkic languages. Turkic language-basis. Picture World Turkic ethnic group according to language. M.: Science. (in Russ).
2 Radlov V.V. (2007). Turkic steppe nomads (2nd ed. ext.). Astana: Altynkitap, T.3. (in Russ).
3 Suleimenov O.O. (2002) Turks in prehistory. The origin of ancient Turkic languages and scripts: [Text] / O.Suleimenov. - Almaty: Atamura.(in Russ).

4 Zholdasbekov, M.& Sartkozhauly, K. (2006). Atlas Orkhon monuments. Astana: Kul-Tegin. (in Russ).

5 Shakhmatov V.F. (1955)/ On the origin of a twelve – year animal cycle chronology of nomads // Bulleting of Academy of Science of KazSSR.(in Russ).

6 Bravina, R.I. (2005). Concept of life and death in the culture of the ethnic group. On a material of the traditions of the Sakha. Novosibirsk: Nauka. (in Russ).

7 Kashgar, Mahmud (2006) «Divan lugat al-Turk»: [Text] / Mahmud Kashgar. – translation by Z-A Auezova – Almaty: Dyke-Press. (in Russ).

8 Gurevich A.Y.(1984). Categorii srednevekovoi kultury . M.: Iskusstvo. (in Russ).

9 Orynbekov, M.S.(1994). Predfilosofiya protokazahov. Almaty: Olke. (in Russ).

10 Chunakova, O.M.(1997). Zoroastriiskie texty. M.: Vost. lit-ra. (in Russ).

11 Radhakrishnan, S. (2008). Indiaiskaya philosophia. Volume 2. M .: Academic Project. (in Russ).

12 Pyatigorsky, A.M.(2007). Introduction to the study of Buddhist philosophy (nineteen seminars). M.: New Literary Review. (in Russ).

13 Al-Farabi, (1972). Philosophskie sochineniya. Alma-Ata: Science. (in Russ).

14 Abaev, N.V. & Ayupov, N.G. (2010). Tengri civilization in the spiritual, cultural and geopolitical space of Central Asia. Part 2. Almaty. (in Russ).

15 Akhmetova Zh.B., Akisheva S.N.,. Yerzhanova F.M. Analysis of Ancient Turkic concepts of "Faith" and "knowledge"» Bulletin of Kazakh State Women's Teacher Training University № 4-(70), 2017.

ПОНЯТИЯ «ВЕРА» И «ЗНАНИЕ» В ДУХОВНО-ЭТИЧЕСКОЙ И РЕЛИГИОЗНОЙ ПАРАДИГМЕ

Ф.М. Ержанова[1], Т.Е. Игенбай[2], С.Н. Акишева[3]
[1] Ph.D
[2]Магистр филологии
[3] ст. преподаватель
[1,2,3] Казахский государственный женский педагогический университет
Казахстан, г.Алматы, e-mail: f_yerzhanova@mail.ru

Статья посвящена духовно-религиозным основаниям традиционной культуры древнетюркских народов, цивилизационным фундаментом которой является тенгрианство. Во-первых, углубленное рассмотрение концептов «вера» и «знание» как явлений целостного порядка, произрастающих из древнетюркской духовности, во-вторых, анализ процессов взаимодействия тенгрианства с другими религиозными системами, в-третьих, новое осмысление памятников древнетюркской письменности обусловлен необходимостью разносторонне подходить к реставрации истоков культуры тюркских народов.

Ключевые слова: *вера, знание, древнетюркская культура, языковая картина мира*

РУХАНИ-ЭТИКАЛЫҚ ЖӘНЕ ДІНИ ПАРАДИГМАДАҒЫ «СЕНІМ» ЖӘНЕ «БІЛІМ» ТҮСІНІКТЕРІ

Ф.М. Ержанова[1], Т.Е. Игенбай[2], С.Н. Акишева[3]
[1] Ph.D
[2] филология магистрі
[3] аға оқытушы
[1,2,3] Қазақ мемлекеттік қыздар педагогикалық университеті
Орыс тілі мен әдебиеті кафедрасы
Қазақстан, Алматы қ., e-mail: f_yerzhanova@mail.ru

Біздің зерттеуде ежелгі түркі халықтарының дәстүрлі мәдениеті мен діни негіздерінің іргетасы болып табылатын тәңіршілдікке басым мағына беріледі. Біріншіден, көне түркі руханияты бастап келе жатқан құбылыстардың ажырамас қаулысымен «сенім» және «білім» ұғымдарын терең қарастыру, екіншіден, тәңіршілдікті басқа діни жүйелермен өзара талдау, үшіншіден, көне түркі жазба ескерткіштерінің жаңаша түсіндіру және әртараптандыру, түркі халықтарының мәдениетінің шығу тегін қалпына келтіру.

Түйін сөздер: *сенім, білім, көне түркі руханияты, әлемнің тілдік бейнесі*

ТАРИХ
ЭКОНОМИКА
ҚҰҚЫҚ

ИСТОРИЯ
ЭКОНОМИКА
ПРАВО

HISTORY
ECONOMICS
LAW