

The Concept of “World” in Ancient Turkic World View

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Abstract

The relevance of this work is that modern society shows interest in and explores the issue of traditional values, which are the result of social transformations. The development of a national, traditional worldview in the study and cognition of the surrounding world is still being investigated today. The purpose of the study is to conduct a general analysis of the establishment and origin of the worldview of the ancient Turkic peoples and to show the essential aspects of the classical worldview of modern Turkic peoples. The following methods were used in this study: historical, dialectical, comparative, historical, and descriptive methods, analysis and synthesis, as well as deductive and inductive methods. The result of the study was the coverage of not only the question of the worldview of the ancient Turks but also the relevance of this topic in the modern world and the role of a person in society. The study reveals the attitude of the Turks toward society, beliefs, worldview, and understanding of the “World” by nomadic Turkic peoples and describes the main function

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of the world. The practical significance of this topic lies in the motivation of a person to learn about their origin, culture, and traditions. The study of the world, life, and death of the Turkic peoples will provide a deeper understanding of the traditional culture and worldview of the ancient Turks. The paper covers the topic of the origin of culture and civilization among the Turks. The heroic epic “Oguz Kagan” is considered, and the manifestation of divine faith in the work is analyzed. The idea of the “World” in the epic was clarified by the beliefs of the ancient Turks.

Keywords

Worldview, Turkic culture and traditions, Turkic philosophy, knowledge of the world, Turkic mythology

Introduction

The development of the philosophy of “World” is the most important sign of maturation, not only of the individual but also of a society, people, race, or state. There is a semantic connection between the worldview and the concept of “World”. The concept of “World” begins with the knowledge of the ancient Turkic people of the environment, its relationship with it, and the establishment of beliefs, philosophy, and human knowledge of the world. The level of culture and education of each nation is not only concerning the way of life, folklore songs, and dances. It is also the rooted and religious worldview, which includes stories about the origin of the Universe, man, of all that exists, the awareness of life and death, the concepts of man, the epoch of time, space, and traditions, holidays, rituals, and customs of the ancestors.

The habitual worldview of the Turkic people considered the environment and the search for its meaning to be the main purpose of life. The actions of the collective mind were aimed at cognition of the human habitable environment in the surrounding world. Basically, the real concept of life turned out to be all-encompassing, since this question itself has no logical solution. The world of the ancient Turks has been a unique environment for centuries, where great cultures and civilizations were born and developed. That had a valuable influence on the development of world history, subcultures, and civilization as a whole. Having examined the mythology of the Turkic people in more detail, one can draw some kind of conclusion that it shows the veneration of nature in the form of a living spirit and the veneration and desire of a ghost. The ancestral spirit was considered the master of a mighty power. They believed in helping the living and offered sacrifices to them.

This paper examines studies conducted in recent years. A view of artistic and cognitive meanings has been established in modern science. Zhanbosinova

and Lysenko (2020) suggest that the birth of the nation of modern Kazakhstan goes deep into the historical roots and events of Turkology. According to historians, Kazakhstan has accumulated considerable experience in researching and preserving the historical and cultural heritage of the Turkic world. At the present stage, this will act as a new impetus for the expansion of international research on this issue. Moreover, studies by Mukhamadeeva and Pokidyuk (2020) describe how important it is to understand the ideological structure of the ancient Turks and determine its universal influence as the basis of spiritual culture. An important component of their work is the description of the traditions of religion, the philosophy of education of the ancient Turks, and their relationship with nature.

The paper by the Azerbaijani scholar Guliyeva (2022) on the topic of the study of worldview attracted attention. The researcher describes a painting by Azerbaijani artist Sattar Bahlulzade in the context of the concepts of the Turkic worldview. The main aspects of these universals as trends in the culture of the Turkic-speaking peoples are highlighted. The importance of this aspect is different because, in modern art criticism, research parameters are in demand, considering new facets of artists' creativity. The study discusses the prototypes of the Turkic worldview—"Water", "Wood", and "Earth". Ukrainian researchers Bilokopytova and El Guessab (2021) considered in detail the phenomenon of sociality in the Turkic world, the idea of the evolution of the Turkic world. The researchers examined the traditions of the Turkic socio-cultural space, the ideas of the Turkic social being, the religions of Tengrism and Islam, and the principles of cognition of the worldview of the Turks, which is an integral part of philosophy and Turkic ideology.

The Turkish researcher Pala (2022) has made a detailed study of the ancient Turkic epics. The researcher studied the origin of the name of the Turkic epic hero Oguz Kagan and the question of the etymology of the epic, giving an assessment of opinions about the origin of the name Oguz. A writer from Uzbekistan, Pardaeva (2019), explored the literature and mythology of the ancient Turks. The compilers of Turkic folklore and mythology processed various plots and applied character traits to their works of literature. The researcher described the key words and ideas for restoring the linguistic culture of the world of the Turkic ethnos. This gives new perspectives for the comparative study of the linguistic schemes of modern Turkic languages. The character of a woman in the literature of the Turks is full of originality, which is noticeable in ethnographic sources and oral folklore.

However, as is obvious, the issue of "World" has not been sufficiently studied in modern literature, and the worldview of the Turkic people has not been

fully disclosed. Therefore, this study explores the general analysis of the establishment and origin of the worldview of the Turks and the identification of the main facets of the “World” of modern Turkic peoples.

Materials and Methods

This paper includes a philological and linguistic analysis of literary texts of the ancient Turkic period, the ideas of the ancient Turkic nomads about the “World”, its cognitive foundations, and channels of development. The methodological basis of the research was the investigations by prominent researchers in the field of mythology and folklore studies. It is based on the dialectical method of cognition and the study of facts and materials. Next to the dialectical method, the metaphysical method of cognition is also closely used in the paper. It is characterized by reliance on the constancy of demands and the indestructible position of objects, based on the principles of common connections and natural objectivity. This objectivity is precisely based on the understanding of the fact of different interpretations and theoretical understandings of the same historical phenomena and processes.

The paper used a comparative and historical method. The method that revealed the historical facts was used to investigate the emergence and development of the objects under study in a chronological sequence. The descriptive method and methods of ethno-linguistic, cognitive, and logical analysis covered the mythology of the Turkic peoples. The heroic epic was considered, and its protagonist with all his characteristics was described.

The deductive method revealed the consideration of the ancient Turkic worldview by different researchers. The studies by prominent academics on the topic were reviewed. A special method of abstraction, which was used to distract from some of the properties and concepts of the topic under study, allowed focus on the object of research on cognition of the “World” by the ancient Turks and its characteristics, and the role of man in nature. This method is of great importance in research because it allowed for studying the worldview of the ancient Turks at the level of their internal basic properties and relationships.

A review of the literature on this topic also provided an opportunity to use the theoretical principles of the inductive method. It helped to move from a single issue to a large-scale study of the topic’s integrity. All this helped cover the process of deriving a general statement from a series of specific statements about a given topic, from basic single facts. In order to get acquainted with literary sources, other resources were also involved in this study, which reflected the methods and approaches of researchers: papers, discussions, reviews, notes,

materials of the results of conferences, seminars, and correspondence. On this topic causal and direct linear relationships, principles of integrity, and systematization were also covered.

The methods described in the paper fit into the plan of the general scientific methods used in the study, which are more popular in literary research. A system method involves the investigation, development of scientific aspects, and establishment of ancient Turkic society as a single prosperous structure. This method identified the main foundations of the ideology of the Turkic worldview at the present stage.

The synthesis allowed for investigating the problem of expanding the principles of the Turkic worldview in prehistoric facts. Due to the basic methods of analysis and synthesis, it is possible to talk about the validity of the findings and the credibility of the information obtained. These methods are used to clearly understand the topic studied, revealing its general principles. An integral part of the study is the elements of analysis.

Results

The worldview is a system of views and values that are based on the Turkic idea of nature, man, and the world and that were formed long before the appearance of world religions. The classical Turkic worldview was inherently closer not to religion but to the philosophy of nature. It is believed that the philosophy of nature was the first historical form of philosophy. The Turkic worldview, as a rule, has a national character, is based on ancient roots, and was the foundation of modern science and philosophy. In the classical Turkic worldview, the “World” was not so much quantified as it was experienced emotionally and sensually. The “World” was present as a consequence of development, but not as a complex of symbols. It was also perceived through the process. The main function of the “World” was the continuity of life, its cycle, and its renewal. Man was an integral part of the world. Ecology and natural science today are one of the main and acute topics of study, as well as the target of concern in a civilized society. Based on this, the ecological aspect of the worldview of the Turks is still modern, not only for the Turkic peoples themselves but also as a universal meaning.

The environmental friendliness of nature was idolized by the Turks. They did not imagine themselves as idols of nature, but imagined themselves to be an integral part of it. The Turks built their love and worship of nature into a cult. In the myths and fairy tales of the Turkic peoples, animals and trees were depicted as sentient, they were represented as people who had the ability to turn into people under certain circumstances. Seas and lakes, rivers and

mountains, trees, and plants had corresponding spirits. Everything had its own spirit. It is important to respect these spirits and be grateful for their gifts – food and shelter. They were also obeyed by magic, sorcery, and rituals. The main weapon was the sacred stone – “*yada tashy*”, a magical stone that they used to escape drought and bring rain. The goals of the worldview of the ancient Turks, as well as their heirs, were clearly emphasized in the oral folk literature. These are legends, tales, and heroic epics. The basis of all works about creation is nature, its beginning, which serves as the pinnacle of knowledge of the essence of the environment. The objects of nature are presented as the personification of life, which reveals the deep meaning of the philosophy of the nomadic way of life of the ancient Turks.

The ancients described the “World” in a vertical form. According to this concept, the universe of the ancient Turks is divided into three levels. Each of them had their own individual world. The first level is the upper world. It was called Tengri. For them, Tengri was the creator of the universe. The inhabitants were Kok Tengri, his assistant Umai, and spirits. To prolong the existence of the “World”, they purposefully honored and performed all rites and ceremonies. This cannot be overlooked in the prayers of the Kami sent towards the deity Tengri:

For the sake of life, so that it will be forever
For the sake of the house, so that it stands firmly
According to a custom invented by man
The first ancestor of the immaculate elder,
We worship you with our heads and shoulders!
Our prayer will reach the White Creator!
We pray to you, day and night
May our prayer reach your palace!
To the Great God! Oh, Tengri! (Kokbas et al. 2020)

The whole Universe for the Turks was represented by Tengri. There were beliefs that Kok Tengri helped the merciful, just, and faithful to their homeland and took them to the heavenly higher world after death. The sun was considered the symbol of Tengri, and the golden eagle flying over it was a metaphor for its power. Along with this, other peoples had mythical plots. There were such theories: Tengri-day—the Sun rises, the rays warm the Earth and nature wakes up. Birds are singing, everything is blooming—the Turks loved this Tengri. That is why they called themselves Sun worshippers. Another theory says that the planet Earth was formed from a fragment of the Sun, so the ancients called themselves Sun worshippers. Based on this, the ascension of Kon Tenri has been preserved among the modern peoples

of the Turks. In small villages, there are still ornaments of the Sun on the fences and windows of houses. Modern Tatars paint their fences in yellow and blue. As a result, the cult of Tengri is the most important part of the ancient heritage of the Turkic peoples. The second level is the middle world, i.e., “between heaven and earth.” The main deity of the middle world was considered Sacred Er-Suv. The ancient Turks represented her in the image of a beautiful woman. Er-Suv protected and guarded the Turks. There were 17 spirits who were closest to people that helped Er-Suv. The ancient peoples addressed them without attracting Kamas, honoring and treating them with various drinks, food, calling them by name, and stating their requests. The third level was the underworld. Erlik Khan ruled there. The Turks called it “*Asra*”—“lower”. Death and evil reigned there. Erlik Khan lived with nine sons—Mattir, Karash, Shingai, Badishbiy, Kyumirkhan, Yabash, Ucharkhan, Temirkhan, Kerekhan. He had two daughters—Erke Sultan and Kishte ana. Each of them performed a specific function.

In this study, for more in-depth coverage of the topic, it is important to mention the ancient Turkic model of horizontal space. It is represented by the ancestors in the form of a world divided into four sides. The Turks determined each side according to the Sun. The east side was traditionally considered sacred, and they built their houses with windows and doors facing east. The west was the sunset side, so to speak, the sunset of the Sun’s life. South and north complemented each other. For orientation in space, i.e., understanding the world, it is necessary to turn the face to the east, then the south will be on the right, and the north will be on the left. To summarize, such a model of the world order was the main subject of the creation of cosmogonic myths and cosmological concepts of the parameters of the creation of the Universe, the main functions of the origin of mankind. It showed the connection between man and nature. The model indicates the place of cults in the development of rituals and traditions, religious and philosophical thinking, understanding of the world, and mythological and folklore plots of the ancient Turkic peoples.

The Turkic worldview has some unique characteristics, while it also has certain similarities to the cosmologies of other ancient cultures, such as a multi-layered universe. The Turks valued nature as a pure source of life to coexist peacefully, in contrast to numerous Mesopotamian and Indian cultures that saw the world as a temporary, illusory realm to flee. Their ecological philosophy was in opposition to the views of the ancient Greeks, who saw nature as chaotic and in need of human control and mastery via reason and cultivation. The animistic beliefs of the Turks were more like the anthropomorphized natural forces of European pagan traditions. Nonetheless, Turkic philosophy went

beyond mere animism, seeing a universal cosmic oneness, while European pagans perceived a diversity of spirits and deities.

Furthermore, Turkic communities espoused more egalitarian principles with a higher degree of personal autonomy, in contrast to Chinese teachings like Taoism and Confucianism, which advocated rigid social structures. Their egalitarian approach set them apart from other established civilizations of the time, such as India, which still had a caste structure in place. However, the Turkic worldview also stood in opposition to more individualistic ideologies, promoting natural social cohesiveness and environmental balance. Thus, the nomadic Turkic worldview preserved its own distinct animistic synergy between the human, natural, and spiritual realms even as it absorbed influences from nearby civilizations.

The concept of mythology in the study of the foundations of the Turkic worldview is the basis for understanding most historical problems. For example, the ethnogenesis and ethnos of the history of the Turkic peoples, the ethnocultural and ethnogenetic totality of the history of the Turkic peoples. The solution to these issues would allow us to reconsider the already-known phenomena of ancience and modernity in a new way. They are of great interest to scientific researchers dealing with the problems of the history and culture of the Turkic-speaking peoples. It is necessary to study the main elements in the ethnoculture of the Turkic peoples, which have most fully reached our time in terms of mythology in oral folk art.

The signs of animistic and mythological beliefs are well preserved in the literature that has come down to us. In the songs "Praise to the Sun", "Cry of the Giant Tong", in the heroic epic "Oguz-Kagan", the central figure is described through the image of the Almighty as a powerful and indestructible force. The work "Oguz-Kagan" is certainly a unique written monument of the 13th-14th centuries, in which the stylistic and linguistic principles of the ancient era are placed. Therefore, when reading it in the original as well as in the form of a translation, it is necessary to show some caution when examining the most insignificant moments. The epic "Oguz-Kagan" enjoys special value as a rare example of the literary language of the ancient Turks. Having examined it, it is clear that from the very birth of the main character of the poem, Oguz-Kagan, all his subsequent actions and great victories are possible only with the support of God. The birth of Oguz-Kagan is described separately, as in other heroic epics. The concept of "World" is depicted in the epic in connection with the birth of the main character in a special light, described by courageous exploits that began in childhood and adolescence, as well as subsequent world feats and campaigns.

Having studied the epic in more detail, it can be stated that the genre of writing the text is closely related to the archaic ritual. It describes the military campaigns and heroic exploits of Oguz Batyr and his wisdom in strengthening the position of the country. The material is based on several folk legends about the victorious campaigns and fearless exploits of the Oguz in ancient times. "Oguz-name" is not only the result of the creativity of one particular people, but it is also a reflection of the historical events of that time associated with many peoples, including the Turkic peoples. The main idea of "Oguz Kagan" is the glorification of the ancient Turks by strong and powerful warriors who conquered the world.

Next, the study considers the history of culture. The history of the Turkic culture is not very similar to the history of the Turkic states. There are differences and stages of development. This is not only a classical folk culture but also a culture that originated and developed on the basis of the conditions of statehood. But in reality, it has been passed down through traditions. This is the origin and development of a continuous process that was not particularly affected by the collapse of one state and the establishment of another state, which was the main condition for the existence of an ethnic group. The state had to be preserved and protected; otherwise, the Turkic ethnos would collapse with it. The spiritual culture of the Turks had a complex historical path. Despite the strong influence of other cultures on it at first, such as Islamic and Chinese, this culture has not lost its traditions, rooted in the ancient Turkic era. Highly developed and special for its time, the culture of the Turks multiplied at times and was preserved and developed in the culture of other Turkic peoples. The Turkic culture had its own alphabet, which gave development to writing and grammar. What has become of its global significance? Writing is present in all areas of their lives. The appearance of masters of written culture testifies to this. This is how some of the books from that time have survived to this day. The ancient Turkic runes and their writing led descendants for several centuries. The Turks achieved colossal results in the manufacture of stone sculptures. Such sculptures depicted lords and courageous warriors. An important place in the culture of the ancient people was occupied by rock art depicting warriors, horsemen, animals. Note that the rock image also conveys the way of life of nomadic tribes. Folk art was gaining popularity among the women of the Turkic tribe. They skillfully made jewelry from copper and embroidered various patterns. However, the main values of the Turks were centered on family, respect, and the honor of elders as mentors. What is characteristic and important is that these traditions and customs are observed to this day.

While exploring the worldview of the ancient Turks from the standpoint of society, their perception of what society should be and studying the role of man in it, one thing is noticeable that differs them from other peoples—the Turks have never deprived their relatives of freedom of action. They imagined themselves as descendants of the Sky (the Sun, the Universe, and the Majesty of Nature), as a result of which they always treated nature with care and reverence. They sought to live in harmony with it. For example, consider the Turkic *Yasa* (Law) of Genghis Khan, where the death penalty was foreseen for many things, even for minor offences that harm nature. *Yasa* was presented as an oral set of prohibitions and rules that were forbidden to change. Thus, it becomes obvious that the worldview of the Turks was closely based on society; it did not appear without human participation in the environment.

Discussion

Analyzing the conception of the origin of the Turkic worldview, its ideas, philosophy of nature, and the role of man in society, this issue can be considered relevant today. The study of the worldview foundations of the Turkic peoples has provided insight into most historical issues, such as ethnohistory and ethnogenesis and the ethnoculture of ancient tribes. It is believed that solving these problems allows rethinking the phenomena of antiquity, the Middle Ages, and modernity that have entered history in a new way. Therefore, in order to reform the ancient Turkic worldview, it is necessary to conduct a study of obsolete elements of history that have come down to the present and to explore the mythology and oral folklore. A lot of unknown and undisclosed material from that time would allow for understanding the origin of the worldview of the ancient Turks, followed by a detailed study and consideration. In the current conditions of culture and the ethnos of society, it is important to consider the value grounds on which cultural relations between people are made. Comparing the value preferences of the ancestors of traditional society and their contemporaries, not only the mental difference is noticeable, but also the fact that people do not return to traditions and values such as patriotism, loyalty to the precepts of their ancestors, love for life and nature in general. The relevance of the study of the spiritual heritage of the ancient Turkic peoples is determined by unity, a common method of investigation, but it has not been sufficiently studied.

In March 2022, the International Organization of Turkic Culture held a conference titled “The Epic Tradition of the Siberian Turks and Shamanic Religion” in Ankara (The international conference... 2022). The conference was attended by researchers who studied the epic of the Turkic world.

The main activity of the organization is the publication of heroic epics, which are an integral part of Turkic mythology, and quite a lot of epic myths from the Turkic world have been published. At the conference, Professor Ozendar noted that the Turkic peoples have a lot of unpublished epics that are an integral part of their history. He suggested that folklorists, linguists, and epic scholars should unite in the format of a conference, and, as a result, create documents and videos of products of the verbal culture of the Turkic world.

The authors of this study suggest that videos are the introduction to the latest technologies in the study of epics. It will greatly facilitate further understanding of the topics studied and the perception of the necessary information. However, researchers who study the ancient epic describe it as a fabulous, archaic, and mythical epic (Zakirova 2011). They call the epic a “heroic fairy tale”. Having analyzed this, the name “mythological epic” would be more appropriate, which reveals the mythological features of the ancient epic. This study also examines the traditions of the Turkic people and their rituals, which date back far to their ancestors. This includes decorating their homes in the two main colors of modern society, and extant literature, music, and folklore. It is worth noting that the researchers quite clearly and concisely described the traditions of ancient peoples, which was done in this study. Another feature of the Turkic dialect was the black color, which has different meanings. The name *Kara* (“black”) is often used in the Turkic state system in the expression of sorrow, in the description of diseases, in the expression of dishonor, shame, and disobedience, in the expression of evil spirits, and in the meaning of poverty. Ukrainian-American orientalist historian Pritsak (2021) has conducted an important study for understanding the status of black in Turkic history and culture, which is in great demand in the investigation of the dialect of the ancient Turks. It is worth agreeing with this, but to add that not only black was a priority for the Turks, but also yellow and blue.

For example, the Kazakh historian Temirgaliyev, who investigated the origin of the Turkic civilization, in his interview told the legend of the emergence of the Turks on the territory of Kazakhstan (The historian told... 2022). According to legend, the Huns lived near Lake Balkhash but were invaded by enemies, and their tribe was defeated. There is one boy left who, according to some sources, copulated with a she-wolf. She gave birth to ten sons; the children were half wolves and half people. Their ancestors became *Ashina* (“noble wolf”), who later ruled the ancient Turks and Turkic nomadic empires. And these first Turks settled in the Altai Territory and became famous for blacksmithing. This judgment has a place to be because it is a legend.

Philosophical developments of contemporaries in Kazakhstan include the principles of Turkic and Kazakh philosophy as well as problems. Not only the issues of the history of Kazakh philosophy are important here, but also the issues of its existence within the history of the people. Shaimerdinova (2014) in her work, within the limits of linguistics, reflected the ancient Turkic language of writing monuments, ordered repetitive words, and showed the important values of the ancient Turkic perception of the worldview and the mental world of their language. The language and ethnicity, as well as the linguistics of writing have been sufficiently studied, but the perception of the worldview of the Turks was also through the model of defining the world, which is mentioned in the study above.

According to Umiryaev (2014), knowledge of culture becomes possible due to the language of the ancient Turks, which reflected the origin of civilization and the history of many peoples. In this case, it is appropriate to agree because the language of the Turks is conservative. It was due to them that the Latin and Greek civilizations were created. In his book, the researcher considers the ancient past of the Turks, studying their connections with other ancient tribes, the habitat of the Proto-Turks. For example, questions about the origin of the Sako-Scythians in Babylon were studied for the first time in Turkology. The authors of this study agree that in order to understand the culture of the Turks, it is necessary to delve into ancient traditions, which is what the researcher defines in his works.

Bulekbaev (2016) studied the philosophical understanding of the cultural and historical phenomenon of Turkic history and culture in the ancient and modern worlds and the role of the Turks in the history of mankind. Philosophical traditions are clearly defined. His books will be popular not only for philosophers but also for the study of the Turkic worldview in general. A historian from Azerbaijan Suleymanova (2020) describes the revival of the Turkic-Muslim peoples after the collapse of the Caliphate, their cultural wealth, and the establishment of independent states on the territory of Central Asia and Azerbaijan. The researcher describes the history of the cultural life of the Turkic peoples, in her opinion, it was the Turkic scholars who opened the first university in the East. The authors agree that it was these historians who most accurately investigated the cultural life of the ancient Turks and their position in society.

Researchers from Kyrgyzstan took part in the international project “The Turkic World of the Greater Altai”, dedicated to the study of the Turkic world. Researchers have considered the period from the establishment of the Turkic peoples to the creation of different states by them during the Middle

Ages. Within the framework of the project, main topics such as the origin of historical monuments, cultural heritage in general, and the development of literature were considered. Due to this project, the issue of clarifying and systematizing the historical materials of the Turkic people was solved. Such projects were needed to summarize and generalize cultural and state ties with the modern peoples of one state. According to archaeologist Orozbek Soltobayev, the writings of ancient Turkic peoples, tools, and stone figures have recently been found on the territory of Kyrgyzstan. More than 500 stone items, previously unknown to researchers, are unique in form and content, artistic style, and gender difference. A comprehensive study of the monuments of the ancient Turkic period will highlight the main cultural features of that period, chronological latitudes, and the development of relations with neighboring states (Bars 2022).

The idea of a “three-level” universe is found in many cosmogonies. Nevertheless, the views on the structure of the universe and the worldview of the ancient Turkic peoples have specific features. Nowadays, the opinion is increasingly spreading that these moments in the oldest sources were subjected to diffusion and acquired a syncretic character. The model of the three-level universe in ancient Turkic mythology, developed on the basis of ancient Turkic sources, serves as a scientific substantiation for research conducted in terms of studying ancient Turkic literature, in particular, mythology. Important conclusions about the shamanism of the ancient Turks are given by the Hungarian historian Hasanov (2007), who carefully investigated the shamanistic rites of many peoples. The historian suggests that in order to study the worldview of the ethnos of the Turkic peoples, it is also necessary to involve materials from Scythian rituals. In general, the position of the researcher is close in the study of this material, but the materials of the Scythians are superfluous here because the Turkic culture is rich and multifaceted in its own way.

Mammadova (2021) analyzed the lexical units “*shaman*” and “*kam*” that are used in shamanism. The linguistic facts about their kinship in the Turkic languages are revealed. According to the researcher, shamanism is a special worldview system of ancient peoples. This paper is suitable for turkological and etymological studies and for foreign researchers. The study suggests that young researchers and graduate students who investigate this topic will be very grateful for the material submitted by this author. Alimbayeva and Sagitova (2022) have closely researched Turkic linguistics and conducted a comparative analysis of the views of modern scientists on the grammatical nature of words in the structure of Turkic linguistics. Their paper will be useful not only to linguists but also to philosophers, sociologists, and Turkologists.

Adiyeva et al. (2014) published a paper about the contribution of the Turkic peoples to the history of the world epic, about the warriors of the Turkic khaganate, who were based in Central Asia and reached China, Europe, and India. Among them are English epics with Turkic motifs. The heroic epic plays an important role in the history of English literature. Researchers tried to convey the priceless gift of the Turks of that time. However, not only English epics had motifs of the ancient Turks, but, for example, Hungarian ones. The folklore and traditions of the Turks were also studied by Mongol researcher Zoriktuev (2015). The researcher examined the legend of Ergun-kun, conducted a comparative analysis of different sources, which unanimously indicates its Mongolian origin. The authors agree with this, but it is very interesting to add the epic about Oguz-Kagan to the comparison. It will also be interesting not only to historians who have studied the Turkic world but also to Mongol philosophers.

Another Turkologist from Hungary Vásáry (2017) studied Turkic languages, multilingualism, and cultural interaction in the Golden Horde, Turkic runic inscriptions. The researcher's study is based on various documentary sources and narrative and numismatic materials, based on the research of Western historiographers. It would also be appropriate to note that European historians have provided no less interesting materials and facts in multilingualism and the study of the runic art of the Turks. And the Hungarian art critic Sipos (2016) studied the folk songs of the Turks, the origin of their musical world. He conducted an ethnomusicological study of the Eurasian groups of states and considered the origin of folk songs, describing the music of the Oguz, Kipchaks, and Chuvash. He also gave a brief overview of folk songs on the territories of adjacent states to the Turks. The art critic has done a tremendous job, but the folklore of the Turks, their sound world of music is closely connected and intertwined with their speech (language), which is important to note. Unfortunately, the researcher does not pay enough attention to this in his study.

The historical and cultural study by the Turkish scholar Akcan (2022) on the ancient Turks has also attracted attention. The paper describes how the ancient Turkic people originated in the so-called steppe, the Turkic culture, and civilization. The importance of determining that an integral part of the establishment of these structures is the geography in which they live in order to be able to determine the political, economic, and social structure of the Turkic communities in the pre-Islamic period is emphasized. The ancient Turks made a huge contribution to the development of world civilization, and their ideas still contribute to the global cultural heritage.

Even today, the Turkic society extols personal contribution to various spheres of life. In 2006, the Turkish writer Orhan Pamuk won the Nobel Prize, and in 2015, the chemistry scientist Aziz Sanjar was awarded the prize. The Turks Nazim Hikmet, Kazakh Mukhtar Auyezov, Kyrgyz Chingiz Aitmatov, Kazakh Dimash Kudaibergen and others are world-famous (12 Muslims... 2016). Having analyzed the activities of well-known researchers, it can be stated that all the studies are distinguished by a high level of efficiency and quality. They provide an opportunity to plunge into the ancient world of the Turks, having studied it in full from its inception to the present day. All materials are worthy of attention and have enormous experience in investigating the history of the Turkic peoples, which is very important for young researchers studying this topic.

In this study, as well as the papers mentioned above, it was possible to consider the topic of the Turkic worldview, traditions, culture, folklore, and ethnos of ancient peoples. The topic of religion is sufficiently extensively clarified, the cult of the deity Tengri is investigated, Tengrism as the religion of the ancient Turks is considered. All this made the Turkic worldview even clearer. Although, in this study, the topic of spiritual and social life was revealed only superficially, the paper still describes the most important things.

Conclusions

The conducted research considered the Turkic worldview from its inception to the present day. The “classical worldview” refers to the worldview of people that has developed within the framework of traditional culture. The traditional worldview is a form of self-consciousness for a generic subject – society. Its content was formed by collective ideas and attitudes.

The study analyzes the development of the worldview of the ancient Turkic peoples and reflects the essential aspects of the classical concept of the worldview of modern Turkic peoples. The foundations of the Turkic knowledge of the world outlined in this study have been formed for thousands of years and are deeply rooted in the past of the ancient Turks. They are all individual and penetrate through their national mentality. Meanwhile, these foundations are quite popular and relevant for the current Turkic society. All algorithms closely reflect the trends of modern society. As it was found out, nature and man are distinctive features of the national cultural consciousness, continuing the traditions of the ancient Turks. It is an integral part of the spirit of the people.

An important component of this paper was the consideration of mythological literature. The main characters were described through the image of the Almighty as a power and indestructible force, which indicates the cult of the deity. The model of the Turkic world described above has become the main object of the creation of myths, the main parameters of the creation of the Universe, the main functions of the origin of mankind. However, this model of the universe clearly does not ultimately reflect the worldview of the ancient Turks and does not give a complete answer to the main questions of the Turkic cosmogony.

Questions of traditional worldview and history are sacred. Unfortunately, today the Turkic people do not distinguish the main ideological system, so it is not so easy for contemporaries to comprehend the past and find the right solution in the present. That is why, in order not to lose the traditions and rituals of the ancient ancestors of the Turks, it is necessary to revive the traditional worldview. This will be the basis for understanding the state of modern reality. Thus, the study and significance of the horizons of the Turkic worldview in the past and the modern world leads us to certain conditions for overestimating its contribution to world culture.

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