

EUROPEAN INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY RESEARCH
AND MANAGEMENT STUDIES

VOLUME03 ISSUE10

DOI: <https://doi.org/10.55640/eijmrms-03-10-24>

Pages: 130-134



TURKIC FOLKLORE AGAINST THE BACKGROUND OF THE WORLD PICTURE

Annakulova Umida Abdullaevna
Lecturer, Termez State Pedagogical Institute
(Uzbekistan, Termiz)

ABOUT ARTICLE

Key words: literary text; folklore and mythological motifs; national color; fairy tale; cinematographic nature of prose.

Received: 10.10.2023

Accepted: 15.10.2023

Published: 20.10.2023

Abstract: The article deals with Turkic mythology refers to myths and legends told by the Turkic people. It features Tengrist and Shamanist strata of belief along with many other social and cultural constructs related to the nomadic and warrior way of life of Turkic and Mongol peoples in ancient times.[1][2][3] Turkic mythology shares numerous points in common with Mongol mythology.[1][2][3] Turkic mythology has also been influenced by other local Asiatic and Eurasian mythologies. For example, in Tatar mythology elements of Finnic and Indo-European mythologies co-exist. Beings from Tatar mythology include Äbädä, Alara, Şüräle, Şekä, Pitsen, Tulpar, and Zilant.

INTRODUCTION

The ancient Turks apparently practised all the then-current major religions in Inner Asia, such as Tibetan Buddhism, Nestorian Christianity, Judaism, and Manichaeism, before the majority's conversion to Islam filtered through the mediation of Persian and Central Asian culture,[2][4] as well as through the preaching of Sufi Muslim wandering ascetics and mystics (fakirs and dervishes).[4][5] Often these other religions were assimilated and integrated through syncretism into their prevailing native mythological tradition, way of life, and worldview.[1][2][3][6] Irk Bitig, a 10th-century manuscript found in Dunhuang, is one of the most important sources for the recovery and study of Turkic mythology and religion. The book is written in Old Turkic alphabet like the Orkhon inscriptions. The circumcision of boys was not practiced, this custom only found its way through Islam.

Kök Tengri is the first of the primordial deities in the religion of the early Turkic people. After the Turks started to migrate and leave Central Asia and encounter monotheistic religions, Tengrism was modified from its pagan/polytheistic origins,[12] with only two of the original gods remaining: Tengri, representing goodness and Uçmag (a place like heaven), while Erlik represents evil and hell. The words Tengri and Sky were synonyms. Tengri's appearance is unknown. He rules the fates of all people and acts freely, but he is fair as he awards and punishes. The well-being of the people depends on his will. The oldest form of the name is recorded in Chinese annals from the 4th century BC, describing the beliefs of the Xiongnu. It takes the form 撑犁/Cheng-li, which is hypothesized to be a Chinese transcription of Tengri

Umay (The Turkic root umāy originally meant 'placenta, afterbirth') is the goddess of fertility and virginity. Umay resembles earth-mother goddesses found in various other world religions and is the daughter of Tengri.



Umay Ana

Öd Tengri is the god of time and is not well-attested. It is recorded in the Orkhon stones that Öd Tengri is the ruler of time and a son of Kök Tengri.

Boz Tengri, like Öd Tengri, is also not well-attested. He is seen as the god of the grounds and steppes and is a son of Kök Tengri.

Kayra is the Spirit of God. A primordial god of the highest sky, upper air, space, atmosphere, light, life and a son of Kök Tengri.

Ülgen is the son of Kayra and Umay and is the god of goodness. The Aruğ (Arı) denotes "good spirits" in Turkic and Altaic mythology. They are under the control of Ülgen and do good things on earth.[18]

Mergen is the son of Kayra and the brother of Ülgen. He represents the mind and intelligence. He sits on the seventh floor of the sky, and is considered omniscient.

Kyzaghan is associated with war and depicted as a strong and powerful god. Kyzaghan is the son of Kayra and the brother of Ülgen, and lives on the ninth floor of the sky. He is portrayed as a young man with a helmet and a spear, riding on a red horse.

Erlík is the god of death and the underworld, also known as Tamag.

Alara is a water fairy from Tatar mythology that lives in Lake Baikal. She has the power to heal broken hearts and help people feel love, similar to Cupid.

Ak Ana, the "White Mother", is the primordial creator-goddess of the Turkic peoples. She is also known as the goddess of the water.

Ayaz Ata is a winter god.

Ay Dede is the moon god.

Gün Ana is the sun goddess.

Alaz is the god of fire.

Talay or Dalai is the god of the ocean and seas. (See also: Dalai Lama)

Elos is the goddess of chaos and control. She can be found underground, in the sky or on the earth

REFERENCES

1. ABDULLAYEVNA U. A. ZULFIYA KUROLBOY KIZI AND HER VIEWS ON MODERN REALITY //World Bulletin of Social Sciences. – 2023. – Т. 18. – С. 84-86.
2. ABDULLAYEVNA U. A. ZULFIYA KUROLBOY KIZI AND HER VIEWS ON MODERN REALITY //World Bulletin of Social Sciences. – 2023. – Т. 18. – С. 84-86.
3. ABDULLAYEVNA U. A. ZULFIYA KUROLBOY KIZI AND HER VIEWS ON MODERN REALITY //World Bulletin of Social Sciences. – 2023. – Т. 18. – С. 84-86.
4. ABDULLAYEVNA U. A. ZULFIYA KUROLBOY KIZI AND HER VIEWS ON MODERN REALITY //World Bulletin of Social Sciences. – 2023. – Т. 18. – С. 84-86.
5. Нурмаматов Б., Бобаназарова Ш. С. НВ ГОГОЛЬ В ОЦЕНКЕ РУССКОЙ КРИТИКИ //Oriental renaissance: Innovative, educational, natural and social sciences. – 2022. – Т. 2. – №. Special Issue 4-2. – С. 240-247.
6. Нурмаматов Б. РОЛЬ УЧИТЕЛЯ В КОМПЕТЕНТНОСТНОМ ПОДХОДЕ В НАЧАЛЬНОМ ОБРАЗОВАНИИ: КЛЮЧЕВЫЕ АСПЕКТЫ И ЗАДАЧИ //Interpretation and researches. – 2023. – Т. 2. – №. 1.
7. Бобур Н., Бобаназарова Ш. С. НВ ГОГОЛЬ В ОЦЕНКЕ РУССКОЙ КРИТИКИ. – 2022. Raximcanov N. " The role of the family in the formation of Youth Economic Thinking " T., 2005 (B.M.I.)

8. Бердиева Ш. ОБРАЗ АВТОРА В РОМАНЕ-ГОЛОСОВ С. АЛЕКСЕЕВИЧ «У ВОЙНЫ НЕ ЖЕНСКОЕ ЛИЦО» //Central Asian Research Journal for Interdisciplinary Studies (CARJIS). – 2022. – Т. 2. – №. 5. – С. 499-506.
9. БЕРДИЕВА Ш. Н. ДОКУМЕНТАЛЬНАЯ ОБРАЗНОСТЬ В РОМАНЕ АИ СОЛЖЕНИЦЫНА «АРХИПЕЛАГ ГУЛАГ». – 2022.
10. Бердиева Ш. Н. НОН-ФИКШН КАК ОСОБЫЙ ТИП ДОКУМЕНТАЛЬНОЙ ЛИТЕРАТУРЫ //Редакционная коллегия. – 2022. – С. 108.
11. Бердиева Ш. Н. О КАТЕГОРИАЛЬНЫХ ПРИЗНАКАХ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ //Актуальные научные исследования в современном мире. – 2017. – №. 3-6. – С. 23-26.
12. Бердиева Ш. Н. О КАТЕГОРИАЛЬНЫХ ПРИЗНАКАХ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ //Актуальные научные исследования в современном мире. – 2017. – №. 3-6. – С. 23-26.
13. Бердиева Ш. ФРАЗЕОЛОГИЧЕСКИЕ ЕДИНИЦЫ С КОМПОНЕНТАМИ «УМ», «ГОЛОВА», «РУКА», «ГЛАЗА», «УХО» В ХУДОЖЕСТВЕННОМ ТЕКСТЕ //РЎЗИЕВ АБДИМЎМИН НОРМУРОДОВИЧ. – С. 343.
14. Миротин О. ИНТЕГРАТИВНЫЕ ПОДХОДЫ В ПРЕПОДАВАНИИ ПРЕДМЕТОВ НАЧАЛЬНОГО ОБРАЗОВАНИЯ: ИННОВАЦИИ И СОВРЕМЕННЫЕ ОБРАЗОВАТЕЛЬНЫЕ ТЕХНОЛОГИИ //Interpretation and researches. – 2023. – Т. 2. – №. 1.
15. Миротин О. ИНТЕГРАТИВНЫЕ ПОДХОДЫ В ПРЕПОДАВАНИИ ПРЕДМЕТОВ НАЧАЛЬНОГО ОБРАЗОВАНИЯ: ИННОВАЦИИ И СОВРЕМЕННЫЕ ОБРАЗОВАТЕЛЬНЫЕ ТЕХНОЛОГИИ //Interpretation and researches. – 2023. – Т. 2. – №. 1.
16. Нурмаматов Б. Б., Миротин О. Д. РОЛЬ ЛИТЕРАТУРЫ В ЭПОХУ ЦИФРОВОЙ РЕВОЛЮЦИИ //Proceedings of International Conference on Modern Science and Scientific Studies. – 2023. – Т. 2. – №. 6. – С. 167-173.
17. Нурмаматов Б. Б., Миротин О. Д. РОЛЬ ЛИТЕРАТУРЫ В ЭПОХУ ЦИФРОВОЙ РЕВОЛЮЦИИ //Proceedings of International Conference on Modern Science and Scientific Studies. – 2023. – Т. 2. – №. 6. – С. 167-173.
18. Навбатова Р. Х. СПЕЦИФИКА РАЗВИТИЯ МАЛОГО ЭПИЧЕСКОГО ЖАНРА В РУССКОЙ И УЗБЕКСКОЙ ПРОЗЕ НАЧАЛА XX ВЕКА //Экономика и социум. – 2022. – №. 9 (100). – С. 498-500.
19. Навбатова Р. Х. СПЕЦИФИКА РАЗВИТИЯ МАЛОГО ЭПИЧЕСКОГО ЖАНРА В РУССКОЙ И УЗБЕКСКОЙ ПРОЗЕ НАЧАЛА XX ВЕКА //Экономика и социум. – 2022. – №. 9 (100). – С. 498-500.
20. Навбатова Р. СПЕЦИФИКА РАЗВИТИЯ МАЛОГО ЭПИЧЕСКОГО ЖАНРА В РУССКОЙ И УЗБЕКСКОЙ ПРОЗЕ НАЧАЛА XX ВЕКА //Бюллетень педагогов нового Узбекистана. – 2023. – Т. 1. – №. 8. – С. 66-69.

- 21.**Навбатова Р. СПЕЦИФИКА РАЗВИТИЯ МАЛОГО ЭПИЧЕСКОГО ЖАНРА В РУССКОЙ И УЗБЕКСКОЙ ПРОЗЕ НАЧАЛА XX ВЕКА //Бюллетень педагогов нового Узбекистана. – 2023. – Т. 1. – №. 8. – С. 66-69.
- 22.**Навбатова Р. Х. и др. ОСМЫСЛЕНИЕ ОКСЮМОРОНА В ПОЭТИКЕ //Актуальные научные исследования в современном мире. – 2020. – №. 1-5. – С. 71-73.
- 23.**Навбатова Р. Х. и др. ОСМЫСЛЕНИЕ ОКСЮМОРОНА В ПОЭТИКЕ //Актуальные научные исследования в современном мире. – 2020. – №. 1-5. – С. 71-73.