

INTERPRETATION OF VIEWS ON ANCIENT TURKISH MYTHOLOGY

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ABSTRACT

The article talks about the genesis, essence and mythological motives of ancient Turkic myths. Literary-scientific views of ancient Turkic literature researchers on mythology and scientific works in this direction were studied in a historical-comparative aspect.

Keywords: Ancient Turkic literature, myth, legend, mythology, mythological motive, Orhun-Enasoy memoirs.

INTRODUCTION

Examples of Turkish literature up to Islam are mature and shaped perfect. The scope and characteristics of the literary genre are unique. In a word, the literature of this period is valuable. The compositional completeness, content, artistically valuable bits, and works of art of ancient Turkish literature, which demonstrated the characteristics of our ancestors' artistic thinking, such as craftsmanship, craftsmanship, creativity, and nuances, have not reached this level on their own. The basis for Turkish literature at this time is folk art. Referring to this process, namely, the process of the formation of ancient Turkish literature, O.M. Feynberg explains that artifacts of this era were "built on the basis of a ready-made genre and a system." Of course, this means that genres were also based on works, and the details were also founded on folk art, religious, or social life, and traditions. "In general, ancient Turkish literature dates back to Turkish myths and myths."¹²

MATERIAL AND METHODS

Many of the myths and legends of ancient Turks are about the history of the creation of the universe and man. They came to the square as a result of the Turkish people's desire to understand and know the nature they were surrounded by, the world, and to get to know them closely. At first, myths and myths emerged from their time.

Ancient Turkish mythology (myths and myths) is also one of the most valuable literary monuments of the ancient world. In this regard, special attention should also be paid to the issue of literary and scientific views, artistic interpretations and studies on the study of these indigenous artistic creations, the mythological perspective, and the motives of the first artistic thinking. In ancient Chinese chronicles, some Arabic, Arabic, and other sources preserved examples of Turkish myths. Views of early Turkish mythology are found in the works of Greek-Roman historians. Other world scientists also commented on the myths and myths of the Turkish people in terrestrial literary history, consistently and significantly, and reflected them in their research.

¹ Tamarchenko N.D, V.I.Tyupa, Byortman S.N. Literary theory. ikkinchi tom. 12-b

² Rahman N. Issues of eradication of Uzbek literature. Tashkent. Mummified word: 2016. 18-b.

In our previous articles, we provided insight into the scientific work of scientists who worked on the study of ancient Turkish monuments in the world. In addition to examining the scientific works, dissertations, and articles of researchers who were involved in literary works of the earliest period of Turkish literature, we witnessed that many of the scholars who contributed to Turkish writings also discussed ancient myths and myths. This, of course, is natural. Specifically, Associate Professor Nasimxon Rahmonov, associate professor of philosophy, "Light in Spirituality", "Examples of Uzbek Mummified Literature" (Volume 1) (Hammual:H.Boltaoyev), "History of Uzbek Literature" (from the earliest times to the first half of the 15th century), "Turkish Written Monuments and Folklore", "Issues of Erasure of Uzbek Literature", "In the World of Bitigs", "The Voice of the Human Spirit" and his works, such as "Folklorism and Mythology," also describe his attitude toward ancient Turkish myths and myths. "The first chapter of the book History of Uzbek Literature (ancient Turkish literature from before Islam) begins with the theme "Ancient Myths and Myths." In interpreting myth as a form of oral literature, Nasimxon Rahman clarifies the question, which is appropriate and at the same time has a variety of explanations: "This question is always raised. Myth is simply a literary piece that is the product of artistic, simple, and often strange artistic thinking about the creation of the universe, the origins of mankind, as well as the emergence of gods, heroes, and their activities." In the meantime, the scientist also distinguished myths and myths. Turkologist O.M. Freydenberg wrote: "Myths accept the character of sacred stories that we now call myths. The difference between myth and myth is understandable: myth is an unspeakable form of thought, and myth is the product of intelligent creativity." The book also analyzes the factors that led to the origin of myths, the characteristics of myths in indigenous society, the myth of the flood and its appearance in ancient Turkish monuments, the function of the symbol of God in ancient Turkish monuments, the mythology of Turkbud, the function of the Umay cult, the historical, scientific philosophies, and literary and theoretical views of how Mahmoud Khashoggi analyzed the culture of Umay.³⁴

RESULTS

Among the written monuments of OrxunEnasoy, the first illustration of the Ashes thigh bituman contains a myth about the genesis of the universe and man: *The long blue tangle was given to the son of an akin intermediary. My long achum father, Bo'min Gaghan, Died Turkish bo'tan alin net sin tuta birmis, ita birmis* – blue sky above, when black ywas erected under him. A human child was created between the two. My father-in-law, Bo'min, was sitting on a cocktain, sitting down, holding the kingdom of the Turkish people and the lawful rulers.' This excerpt from the Ashes Tigin Memorial belongs to the mystery of myths about the origin of the universe. We encounter myths at the entrance to the Bilga Hogan, Moyunchur bits. Nasimxon Rahman explains this by the leadership of the epic spirit at the beginning of the buildings and by the fact that myths form the basis of e-mails. The angry punishment of God for human sins⁵ is one of the common motivations for the myths of the peoples of the East. The textbook "History

³ History of N. Uzbek literature. Tashkent. "Sano-standard". 2017. 11-b

⁴ ФEidenberg O.M. Myth и literature Antiquity.M.:Main editorial board Eastern literature, 1978, p. 119.

⁵ Already'raqo'ziyev N. "The ideas of the ancient Turks about the universe – Russian Turkology. № 1(6) 2012. RCT at the OIFN RAS. – Moscow-Kazan. pp.91--96

of Uzbek Literature" contains similarly motivated seats in the bits. While admonishing his people, Bilga is quoted as saying that God (God and heaven) had also punished them for their sins while admonishing their people: "Hang the cupbeat of the Turkish sons! If the pan has a dent in it, the pan has a dent in it, and the pan has a dent in it." Meaning: O leaders of the Turkish sons, listen, people! If the heavens did not pass above, and the earth was not cracked below, O Turkish people, who destroyed your kingdom and your laws? A similar motive is found in the myth of race. It is also subject to literary ⁶and scientific analysis by the author.

It is noteworthy that the genesis of Turkish mythology dates back to the discovery and study of the orxun-Enasoy monuments. In this regard, it is well-known that our scientists, who were involved in the study of orxun-Enasoy monuments, were also interested in this topic. In his essay "The Voice of the Human Spirit," Nasimxon Rahman also emphasizes the mythological motives of race. He well understands and analyzes the events, descriptions, and images of race in harmony with mythological pathology. "At the end of the race, we observe both the motives of folklore as cosmogonic and calendar myth and the lyrical mood of totemistic myth as well as the living image of nature." ⁷ The author illustrates the ethnographic information recorded by renowned folklore scholar A.N. Pantusov from Ili Uighurs to reveal the idea of small and small stories in the race bit, and the harmony between the events of race and the beliefs of the Ili Uighurs. According to the beliefs of the Ili Uighurs, it is assumed that a person will be rich if he sees an eagle or a black bird in a dream. The following images at the end of race are very similar to this case. "(I) am a bright (i.e. white N.R.) colored eagle bird, sitting on sandal wood and rejoicing, know this: it's better." Another episode: "I'm a brave black bird with golden wings, I catch what I find lying in the sea without my body completely dried up again, I eat the food I love, I'm so strong, know this is: it's okay." ^{8,9} It is understood that the scholar revealed mythological concepts in the orxun-Enasoy monuments through specific examples of sources. The scholar also gave valuable ideas about Turkish mythology in his doctoral dissertations "Huastuanift" and "Six Light" in his doctoral dissertations "Orxun-Enasoy Memories and The Relationship of Turkish E-mails" it passes. He studies the mythological state and mythological images of Huastuanift in a comparative and historical way with the paintings "Ar ta xerx'es."

The question of mythological imagination is also raised in orxun's memories, analyzing the process of the formation of Turkish literature between the V-VIII works and the services of a healthy spiritual environment in the development of literature. The purpose of the scientist's talk about mythological concepts is to shed light on the genesis of images based on mythological motivations. The researcher notes that he described the most common three-story model of the world in the mythological images and memories of tangles, land, grasslands, forests, and mountains, which played an important role in the formation of ancient Turkish monuments as written literature. He considers these cultsto be the basis of myth and afson alarm, and va deeply interrupts the essence of this genre.

⁶ History of N. Uzbek literature. Tashkent. "Sano-standart". 2017. 15-b

⁷ Rahman N. The sound of the human spirit. Tashkent. Uzbekistan. 1986 10-bet.

⁸ Rahman N. The sound of the human spirit. Tashkent. Uzbekistan. 1986 10-bet.

⁹ Rahman N. The sound of the human spirit. Tashkent. Uzbekistan. 1986 11-but.

Another significant scientific book by Nasimxon Rahman, a researcher of ancient Turkish writing monuments, a synchronous and demanding scholar, is entitled "Examples of Uzbek Mummified Literature" (from the earliest times to the 14th century). Interrupting the essence of this inventive epic genre, which was the first stage of ancient Turkish literature, the scientist interrupted: "... Myths and myths are not the first manifestation of the literary process, but the philosophical views of the Turkish peoples, the spiritual world, and the indigenous scientific circles are sealed in these myths and¹⁰ myths." The book includes myths and myths, such as "The Creation of the Universe," "The Creation of Man," "The Flood," "The Myths About The Sikifs," "To'maris," "Shiroq," and "Erguna Day." Nasimxon Rahman reacts very correctly to ancient Turkish myths and myths as directly influenced by religious streams and proves through his scientific philosophies the reasons for the relationship. These ideas are the first sources not only for artistic thinking but also for religious streams, in scholar Abduqodir Inon's essay "Shomonism in History and Today." For example, the Turkish myth about the creation of the universe serves as the basis for the slaves of humility and Buddhism." The opinions of both scientists complement each other. ¹¹

In the scientific writings of the ancient Turkish literature specialist, scholar M. Mamatkulov, valuable scientific and literary information about Turkish mythology is also analyzed in poetic terms from a literary point of view. A researcher who dealt with the current issues of ancient Turkish literature discussed the genre characteristics of orchid-Enasoy monuments, the terrestrial discussions about monism, shomonism, and Buddhist mythology, scientific and theoretical views are noteworthy. The scientist, in particular, analyzes mythological images related to the flow of monism by stopping short of discussing the characteristics of monism, monism, and cruelty .

In his doctoral dissertation "Historical Foundations of Uzbek Folk Legends," Professor of Philosophy M. Joorayev says that the roots of Uzbek folk myths go back to ancient myths. He tries to prove the incomprehensible link between myths and myths through a systematic line, superstition, satellite, and symbolic images. The mythological motive between them is not necessarily separate, but one is felt to complement the other. Reflecting on myth, the scientist also gives him the following description: "Although we think that although there are the first concepts of an ancient man about the universe, it must have been explained in a vocabulary expressed by something. What is expressed in this statement is myth, what reflects or tells the story of the ancient man. Cosmogonic myths and beliefs consist of a collection of ancient man's most ancient indigenous concepts of the universe , while celestial myths pass through the prism of the folklore of this system of mythological beliefs, which have been artistically improved over the centuries, namely, the appearance of cosmonogical myths as a folklore artifact described in the story. They existed in the form of a simple mythical imagination." ¹²

¹⁰ Rahmonov N. Boltaboyev H. Uzbek classical literature Examples (Volume 1). Tashkent. Published by Jehovah's Witnesses. 2003. 9-b.

¹¹ Abduqodir Inon. Tarixda and today is shomonism. Ankara, 1954. 20-21 b.

¹²Joorayev M. "Historical foundations of Uzbek folk legends" Filol. Fan.while. diss. – Tashkent. 1996. –30-b.

CONCLUSION

G. Akramov, on the other hand, emphasizes the relationship between ancient myths and other literary genres. Commenting on the views of Umay in the ancient Turkish scriptures, he concluded that the initial relationships of myths and written literature were the leaders. It is notable that in ancient Turkish bits, mythology, especially the mythology of the three-story model of the universe, was preserved in the first line of Kultegin's bit and in the "Race Bitumen."

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Another researcher who conducted scientific research with a keen interest in the ancient times of Uzbek literature, N.Joraku'ziyev, "Ancient Turkish Written Monuments and Cosmogonic Mythology in Turkish Folklore" In his doctoral dissertation on the subject, he expressed scientific theories and literary views on the characteristics of mythology in ancient Turkish writings, saying: "These myths are a masterpiece of any text as one of the reasons¹³ for his reading." He thoroughly interrupts world and Turkish mythology and explores the mythical cosmogonic type and its study. The primitive form of human thinking, the myths and legends that were the first manifestations of literature, their system, their composition, mythological pathology was in the spotlight of our researchers. Myths and myths were the basis for the genetics and taste of epic genres. The roots of Turkish mythology date back to religious streams, such as monastery, humility, and Buddhism, which the ancient Turks believed in. Sources suggest that the influence of mythology is especially high on the decline of philosophical imaginations, especially in the religion of chamorism. According to researchers of ancient Turkish writing monuments, the creation of Orxun-Enasoy monuments was based on the oral work of the Turkish people. Ancient Turkish mythology, on the other hand, is the same as folk art. Therefore, at the time of the buildings of Orkhun-Enasoy, the Turkish peoples had early literary views, their perceptions of the world and man.

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¹³ Joraku'ziyev N. lecture on "Ancient Turkish written monuments and cosmogonic mythology in Turkish folklore." Diss.