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# THE CONCEPTS OF 'FAITH' AND 'KNOWLEDGE' IN THE SPIRITUAL, ETHICAL AND RELIGIOUS PARADIGM OF ANCIENT TURKIC CULTURE

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## Abstract

In this article, it is important to reveal and analyse relying on the Turkic language data, the most complex and rich period in the history of Turkic philosophical understanding of 'faith' and 'knowledge' in the ancient Turkic culture, to reflect and encourage the further development of the national cultural linguistics. According to this task we will try to figure out how and in what conditions the concepts of 'faith' and 'knowledge' were represented in the ancient Turkic language consciousness. In order to solve this problem we have to pay attention to the spiritual origins, which were built in the philosophy of ancient Turks.

Priority in our study certainly belongs to the spiritual and religious foundations of traditional culture of ancient Turkic peoples, whose civilization foundation was the Tengriism. Firstly, in-depth consideration of concepts 'faith' and 'knowledge' as phenomena of integral order growing from the ancient Turkic spirituality, secondly, an analysis of interaction of the Tengriism with other religious systems, and thirdly, a new interpretation of ancient Turkic written monuments is conditioned by the need to diversify approach to restoration of the origins of the Turkic people culture.

*Keywords:* transformation, integrity, perception, world, linguistic worldview

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## 1. Introduction

The research on the linguistic worldview of the ancient Turks 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, trust); kertsung / kertun (faith); syyn / syyn (believe, worship); yrq / NPK (superstition, luck); alka (blessing); arva (magic, conjure) and others.

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

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

## 2. Method

This article uses complex methods of philosophical inquiry: integrative and hermeneutic. The main method used is the method of conceptual analysis. While studying linguistic and cultural concepts of 'faith' and 'knowledge' we used the following methods: etymological analysis, philosophic and cultural analysis.

## 3. Results

The first and 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 the world: *adaş qol daser dästutunum dusuz / inany ilañ arsen* – get unselfish friends and acquaintances, / trust them [1]; *umai kelsä qut kelir* – if a guest comes – comes happiness [1]; b) trust is the relationship between man and the Creator-Tengri: *Tañri, Umai iduq, jir-sub, basabar tiarinč* – Sky, (goddess) *Umai* and Heaven [homeland] – they, I suppose, gave [us] victory [happiness] [1, p. 35]; “At the top Turkic Tengri and Turkic goddess Yer-Sub said: Forever live the Turkic people! Let it be the nation” [1, 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, honour, inherited from fighting ancestors by the Turks not perish without a trace!”; “Let the lands, waters given to us by ancestors find their rulers!” [1, p. 37]

The second meaning of 'fidelity' based on loyalty to the ideals of the ancestors; loyalty and obedience of Beks and the people to their Khagan as a necessary condition of existence of the state, sanctified by Tengri's authority. The 'Big Kultegin inscription' says: “Because of infidelity of Beks and the people / because of incitement and deception of Tabgach people / because their (Tabgach people's) temptations, / because they (the Tabgach people) set younger brothers at odds with elder brothers... the Turkic people damaged their already formed state” [1, p. 163].

The third meaning of faith is expressed in such words as 'belief', 'superstition', 'sign'. The concept of 'yrk' ('yrym'), as evidenced by the encyclopaedia of ancient Turkic beliefs and superstitions 'The Book of Parables'

(‘NPK bitig’) played a huge role in understanding of the world, the Cosmos, the Absolute. According to the beliefs of the Turks, world subjects are hylozoistic: you may not anger water and fire: it is forbidden to blow on them or spit on them. You may not cut down trees, harvest unripe fruits. One should not hurt animals, one can only mount a horse from its left side, one can only enter a house from the right side, and one has to give something only with right hand, etc. Every phenomenon in nature, as well as a thing or an object represent the function of ‘yryma’. Proper positioning of the Moon is a good sign: “*jotyryp tuwdu*” – “if the Moon is vertical it means good”; “*Aj sal qajyp tuwdu*” – “if the Moon is located horizontally one should expect troubles” [2]. Thus, it should be noted that each sign in the life of a Turk is the recognition of invisible connection of everything in the Universe.

For our study, the faith of Tengri as the omnipotent creator of all things in the world is of particular interest: *jayız jer jaşil kök künaj bir latün torätti* – he created brown earth, blue sky, the sun, the moon and the night [1, p. 580]; *tängri jalnuq jaratty* – God created man; God blessing the punishing: “Sky, Umai, Sacred Earth-Water punish (literally crush) us!”; “Due to Tengri’s mercy, my father’s, Khagan’s warriors were like wolves, their enemies were like sheep” [<http://bitig.org/?lang=r&mod=1&tid=1&oid=15&m=1> TURK BITIG, p. 12-13].

In these contexts, the belief in Tengri has a more pragmatic character than the religious one, since everything was aimed at unifying the people in the name of creating the powerful state. The obedience and faith in the Supreme Creator Tengri, honesty and loyalty, act as natural bases/foundations 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 its high spirituality and morality. The same idea which needed no external manifestation i.e. verbalization and rites, gave outside observers a sense nomads’ indifference towards religion. John de Plano Carpini, who visited the Central Asia in the XIII<sup>th</sup> century, wrote: - “They believe in one God (Tengri), who is recognized as the creator of all things visible and invisible, as well as the creator of the bliss and the torment in this world, but who is revered neither by prayers and praises nor by any rite” [3]. The last meaning of ‘worship’ and ‘reverence’ is notable: the good and 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 did not perceive them as separate phenomena, they were inseparable from the object itself.

As it is known, Turkic peoples used the epithet *yduk*, which means ‘sacred’ towards Sub-Yare/Yer (literally ‘Land-Water’) and therefore especially revered them. The fact that the Turks respected *Yer-Sub* (Earth) and all things on it – mountains, rivers, lakes, trees, rocks, etc. is evidenced by numerous toponyms: *Yduk bash kidirima* – ‘Holy spring behind’ (in the west); *Tamag yduk bashda sunushdimiz* – ‘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 Otukan’ (name of the place). Thus, being an epithet of many

geographical objects, the word 'yduk / yyik' had the meaning of 'holy, blessed, honoured', but not 'deified'.

In the Turkic Khaganate (VI-VIII centuries AD), where the Tengriism was the state religion, god Tengri, goddess Umai and Yer-Sub Yduk (Sacred Earth-Water) occupied a dominant place. Brother John Carpini wrote in one of the chapters of his book on theopathy of the Turks of: "They worshiped the Sun, the Moon, fire and water, as well as Earth, bringing them to sacrifice the first fruits of food and drink, [doing it] mainly in the morning, before they [start] eating or even drinking" [4].

According to V.V. Radlov, "This land is so close to the man, its nature is even akin to him that he cannot appeal to it without fear. Therefore, each person brings to Yer-Su (*kut* (spirit) of land) sacrifices and gifts in order to show his/her gratitude and reverence. Everyone can praise it in the songs and pious sayings as well as everyone can hallow it without any damage for himself." [5]

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

Thus, we can say that the concept of 'faith' in the ancient Turkic 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 on which his well-being somehow depends; 3) to regulate the order and harmony of the Cosmos and man. Valuable sense of faith is that man in the act of faith had to bring to perfection, to use for the benefit such spiritual and ethical qualities as 'conscience', 'shame', 'wisdom' and 'justice'. Consequently neither nature nor society determines the moral perfection of man, but faith does.

The inner form of the faith or the nature of faith is not only the recognition that there is God or faith in the supernatural, not only the belief that this world exists for man, but faith that represents the essence of God himself is also expressed as a dominant humanity. Faith in this stage performs spiritual, religious, as well as rational functions.

The development of the mentality and worldview of ancient Turks was greatly influenced by the concept of 'knowledge', which had a lot of native categories in the ancient Turkic language: *an* – (to perceive, to understand); *es* – (thought, mind); *og* – (intelligence, thought); *bilig* – (knowledge). In the ancient mentality 'mind', 'reason', 'intelligence' are more important than 'courage'. Creator-Tengri gives khagans 'mind', and only then gives them power to rule over the Turkic people. The epithet 'wise' even became one of the names, perhaps even one of the titles of khagans and their advisers. Often the component '*bilga*' – 'omniscient', 'wise' as a title name can be found in the ancient Turkic sources: '*Bilga-Khagan*', '*bilga-beg*', '*bilga-Khan*', '*bilga-taluj*', etc. [6].

The word 'bilig' is one of the most ancient forms of expressing the ancient Turkic concept of 'knowledge'; its etymology goes back to the bare-root vowel which is the more original form of the basis 'Bil'. The large number of derivative words impressively represents the structure of the word *bil*, as well as its most important conceptual components, some of which are found in the oldest texts: *bilga* - wise; *bilgab* - smarter; *bilgalig* - having a wise (advisor), *bilguci* - a connoisseur, *bilig* - knowledge, mind; *biliglig* - knowing, wise; *biligsiz* - irrational, devoid of knowledge; *bilin* - to realise, to understand, to penetrate; *bilturmak* - teaching [1, p. 99-100].

The word 'bilig' in the meaning of the thinking process of the mind in the modern man's conscience is still a leading one. Thus, the existence of core values in ancient times well as broad representation of derivative words shows that 'bilig' in the ancient Turkic language includes in its content practically all names of human mental states.

In Orkhon monuments 'bilig' (wisdom) is presented as the supreme value of unity of the people, as a spiritual and ethical core of government: "*When there the blue sky emerged at the top, the brown earth at the bottom -, between both of them people's children appeared?. Above the people's children, sat down my ancestors! ... All four corners of the world were enemies to them.... They ruled ... establishing order among the blue Turks, who had not had the Lord before. They were wise Khagans, they were courageous Khagans; and their clerks were, I suppose, wise and courageous; and their children as well as the people were unanimous.*" [7]

Based on linguistic data it should be noted that 'og' and 'uq' were the most significant and efficiently presented, and, therefore, the most actively used words in the ancient Turkic language.

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

All four meanings of the lexeme 'og' are found in almost all ancient Turkic monuments: 1) *bajat ber diram seña ög bilig* – God gave you dignity, intelligence and knowledge [1, p. 378]; 2) *tügüldi ögi köñli jetlümadi* – due to his mind being confused, he could not understand [a part of the book] [1, p. 378]; 3) *ögalik tegir ersa öglängü ol* – [the one] who is touched by the wisdom should be prudent [1, p. 379]; 4) *ögi bolsa ötrü atayu öga* – if one has mind, [this person] should be called wise [1, p. 379]. In addition, lexeme 'og' in the ancient Turkic language is used in the sense of 'to teach, to educate': *ol meña bilig ögratti* - he taught me wisdom, helped acquire knowledge [1, p. 380].

In the Turkic ancient understanding 'consciousness' is 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 understanding that being can be knowable, that the entire world is 'reasonable'.

Finally, the third premise of 'knowledge' is that in every act of knowledge it is not only a person who perceives reality, not only he grasps its rational side, discovers its laws, but man is also directed to the Absolute.

Folk astronomy is of special importance as it was one of the most important elements of the prescientific 'knowledge. Looking at the cyclical phenomena of nature and frequency of weather events people developed the basis of the national calendar '*mushel*'.

Soviet researcher V.F. Shakhmatov wrote in 1955 that "for the first time, such a chronology appeared in the society of Central Asian nomads in the late first millennium BC, when transition to nomadic pastoralism had been completed as a dominant form of economy ... and has deep economic roots and in one way or another is linked to the economy of these peoples" [8]. Today, it is called the cyclic animal calendar, the lunar-solar calendar of peoples of Central Asia, Jupiter calendar (the planet that gives the count of 12-year cycle), but its most accurate name is the 'Tengrian calendar'. In addition to the movement of the Sun and the Moon, it takes into account the 12-year cycle of Jupiter orbiting the Sun, and the 30-year cycle of Saturn. Its radical feature is the absence of the main feature of all other calendars - numbering years. Numbering – is linear timing and *mushel* has neither beginning nor end, it is cyclic. The end of one cycle - is always the beginning of another. That is why, evil or good performed by man will inevitably return, although in a different form. Man living according to the Tengrian calendar lives like in infinity consisting of multivariate self-repetition. Therefore, *mushel* is also called anthropocosmic calendar. The cosmic principle of 12-year periodicity is manifested in natural cycles of weather and life cycles, where the macrocosm is identified with the microcosm of a man.

The basic principle of the national calendar was cyclical repetition: "Time of *Mushel* takes via giving and returns through taking from. There is no end of time; there is no end of life. Everything is united by one rhythm: the life of the Cosmos, the life of nature, human life. People are born and die. People talk about the dead '*қайтыс болди*' – 'returned back'. People know that in a new round of time they will come back from that world to this one." [A. Muhambetova, *Kazakh Traditional Calendar*, p. 2, <http://nomad-kazakhstan.kazakh.ru/nomad-kazakhstan/298.php>] The term '*қайтыс болди*' in ancient Turkic language literally means 'return to Tengri', i.e. to come back 'home' to the Other World, from which one comes as a guest to This World.

According to the ancient legend ('The Book of dede Korkut'), death is presented as a gift to people, because in this world the one who is not dead, is not truly alive. Life is meaningful only if there is death. Death is the birth in a new state. It is a natural extension of life, its apotheosis, and that is why the battle rime of the Turkic warriors in ancient times were the words 'Өлимзһоқ, Омирјас' – 'There is no death, the life is always young' [9]. Those who return from This World to the Other world become revered ancestors; they will be back again with a new cycle of time, but this time from the Other world to This one

for the next life. In Tengrianism, This World and the Other World are interacting, there is no gap between the time of man and the spirit of the ancestors.

In the endless cycle of life, life behaviour and high morals of a particular person are cumulated. Ancient society knew and believed that evil or good done once, had not only direct effects chain, but also carried out the consequences of another level. So maybe calendar '*mushel*' in the Turkic world was not just 'knowledge' about time as a cyclic circulation, but also a special philosophy with its 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.

According to Tengrian 'esoteric knowledge', World Tree or World Mountain direct souls of the dead to this or that part of the macrocosmic vertical. According to religious beliefs, from there the transition from one zone of space to another one is carried out, 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 World coincides with the birth in the Low one. Hence, understanding of death and fate as not being inevitable: one can change the fate by sacrifice and rituals and the soul of the dead could be reborn in the next generations of the clan [10]. '*Mangi Tanir*' i.e. Tengri as a universal eternal Time states the inclusion of the person in it and due to this idea person overcomes the horror of human life short as a moment: "Tengri is in charge of time, but somehow, all the sons of men are born to die" [1, p. 130].

One of the features of 'esoteric knowledge' of the Turkic culture, as well as of the whole oriental culture, was broadcasting the knowledge and wisdom of life associated with a sacral figure 'sage-teacher'. Makhmud Kashgari in his '*Divanu lugat-at-turk*' describes in detail the activities of the servants of the god Tengri: "'Tengrikanys' (supreme servants of Tengrianism) are the most educated in sciences and religion, dealing with knowledge of the world; 'Tywyns' perform religious rituals dealing with knowledge and practices; 'Kamas' are engaged in enchanting, treatment by enchanting, writing amulets '*tumar yezish*', perform treatment by rituals; 'Aulie' (holy men) have the wisdom and superpower, practice sorcery and magic; 'Bakhsy' have psychic abilities, are engaged in treatment, exorcism" [11].

Philosophical problem of the soul immortality is closely connected with the concept of 'esoteric knowledge' in the worldview of the ancient Turks. The soul is in everything, and it allows the connection of everything with everything that is most evident in practices of kamas and bakhsy, as this is carried out by their souls. Ability to communicate with natural phenomena, mountains, trees, animals appeared in people because their souls are associated; they are of the same nature. The subject of 'soul and consciousness' activity is 'information' and 'knowledge'. The world endowed with consciousness is literally packed with information, so it is no wonder that for magical acts the necessary knowledge was provided by a gust of wind, expurgatory fire, flight of a bird, and

a piece of wood. The fortune-telling practice, sorcery, magic, dream interpretation, etc. are based on this relationship of everything with everything.

#### 4. Discussion

So, the linguistic worldview of the ancient Turks includes practical, philosophical, esoteric and religious knowledge in their entirety. There constant enrichment of spirituality was going in Tengrianism. If we consider the ethical concepts of Tengrianism we see that the four concepts 'Kut' (soul force), 'Bilig' (knowledge, wisdom), 'Og' (mind), 'Ar-Namys' (conscience) start to dominate in them; even such high spiritual notions as the 'beauty', 'religion', 'love' were not revered and subjected to ridicule, if they went beyond the limit and began to "work for themselves" [12].

Thus, if we turn to the problem of the foundation of faith and knowledge, it should be noted that the similarity of these concepts has a fundamental importance. The meaning of 'bilig' has a status not as a result of logical design, study, test, investigation, but rather it is based on belief. In this very quality knowledge does not only gets social significance, begins to function in the culture, but also acquires divine nature and gets involved in various forms of spiritual activity. Faith is defined as the spiritual level of being. Therefore, faith as spiritual experience - one the whole - is not only the source of religious faith, but also of the spiritual culture with its moral and life values.

In the ancient Turkic language period, there was a large number of loanwords, for a variety of cultural and historical circumstances, borrowed by the Turkic language. The words like *din* (faith, religion), *iman* (faith, religion), *shariat* (religious law), *manas* (mind, intellect) and others.

These lexemes appeared as a result of the enormous influence of different religions (Manichaeism, Buddhism, Zoroastrianism, Islam) on conscience and perception of life by the ancient Turks. These are extremely important ideological branches of thought, having axiological motivation. These lexemes, in one way or another, are associated with positive or negative evaluation in the ancient language.

There is no doubt that Zoroastrianism well deserved to be considered to be the most important spiritual phenomenon of Central Asian pre-Islamic period. Zoroastrianism is a complex system of religious-philosophical knowledge which occupied significant place in the daily life of ancient Turkic society. According to Orynbekov, zoroastrianism concepts, historically occupy the first place in instinctive understanding of religion, holiness and wisdom, directed at closeness to nature, cheerfulness and pride [13].

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

According to this doctrine, Ahriman (the personification of evil) encroachment in the material world is incessant, therefore, to save his moral purity man can only fight against the evil, which actively promotes the victory of



good. At the same time, in the ancient teachings the struggle against the evil and the belief in the ultimate triumph of the good is not only a moral maxim, but also has a lot of implications for the society. Therefore, material well-being and moral condition of the society were perceived as being interdependent.

'Faith' (pers. Din) in the Zoroastrian doctrine, meant 'vision', 'knowledge', 'understanding'. Moreover, the word has another meaning – 'conscience'. At the same time a believer, is a person who uses his mind to learn his inner world. Due to this he finds the right path in the world and follows it.

In the text 'The judgment of the spirit of the mind', we find such arguments about the nature of mind: "The best thing is the mind, because the mind can help arranging, the ground; the sky can be subdued by the power of the mind. Ormazd created these Earth creations (by the power) of innate intelligence. Sky and Earth are controlled by mind." [14] Hence, we can conclude that in Zoroastrianism, as well as in Tengry outlook the priority was given to the human self-cognition and this process took place through getting knowledge of the environment.

For the Turks the Buddhists' faith in the Mahayana form was significant. According to the principle of karmic retribution, the person becomes good not through donations, but rather through his or her good deeds. No doubt, the idea that "suffering is retribution for the sins" was an important incentive for virtuous behaviour [15].

'Faith' in Buddhism is a major factor on the path to enlightenment, to nirvana. The Buddhist word ('faith') comes from Sanskrit verb Shraddha, which means trust, loyalty, faith, as well as 'to fasten the heart to the Absolute'. The word 'Shraddha' can also be translated as confidence or loyalty; it relates to all emotional side of spiritual life as a whole. The main way to achieve nirvana is to practice 'knowledge' and 'contemplation'. "Knowledge is a saving boat in the sea of birth and death! Knowledge is a lamp which illuminates the obscure and dark world! Knowledge is beneficial healing for all ills of life! Knowledge is the shaft, capable to carry away all the impenetrable thickets of suffering! Knowledge is a bridge thrown across the torrent of ignorance and lust! And therefore, person should diligently make himself to produce knowledge through proper thought and attention." [16] Indeed, the path to enlightenment or attainment of nirvana in Buddhism means a state of pure, clear knowledge and clear contemplation. In practical terms, knowledge transforms into overall love and compassion for all living beings, to the ardent desire of good and happiness of all. In turn, the love and compassion are transformed into energy, energy into the enlightened mind. In the Buddhist tradition, these parts of the transition are needed to achieve the highest state of wisdom and to gain complete freedom from all subjective limitations.

Islam, as the religion, as well as spiritual and religious foundation of Arab-Muslim culture, brought new nuances to the ancient Turkic worldview.

As we can see, if the Orkhon-Yenisei inscriptions referred to Tengri, in the X-XII centuries Allah was mentioned along with Tengri. If the ancient epitaphs praised the honour, courage, military services, the victory over the

enemy, capture of female slaves and loot, the works of the early Middle Ages focused on the topic of piety, devotion, humility, fairness and generosity, that is the illustration of the spiritual and moral, social and cultural dynamics which the ancient Turkic society experienced due to 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 – the huge, huge skies whose 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 Trust' and the man agreed and took it. Between God and mankind the agreement was concluded, since only humankind in the entire Universe decided to take the Trust. Thus, man essentially separated himself from the whole Universe, became distinct from it. Why is that? It is because he took the responsibility for compliance with the Law. 'Trust to the faith' is responsibility for compliance with the Law. Man, therefore, has entered into a kind of contractual relationship with God [17]. That is how in the Islamic linguistic culture the relationships between God and man are based on contractual principles. Consequently, God gives eternal life for the relevant efforts of the man. Therefore, people who hope to get into Paradise in the next world should have achievements through which they deserve eternal life.

It is obvious that the very concept of 'faith' was transformed in accordance with the adoption of the Muslim faith by the Turks. In Islam man is not just the subject to certain norms of the law, he establishes contractual relationship with the God, and if man follows the rules of Law, in return God rewards him bestowing heavenly life or forgiveness.

The Muslim theological thought considers *iman* (iman) as not only man's trust to God, but also as a highly moral category, that expresses the relationship between man and all living creatures. In this respect, *Iman* as wise, inner sense in which there is no contradiction between the inner and the outer world captures the essence of the spiritual Tengrian 'faith'. The expression *imandy Adam* describes not just a religious person, but also conscientious of one having high morality. O.A. Segizbaev defines the word *Iman* as faith, as well as sincere light of the true faith in God, free from religious hypocrisy, deceit and sanctimony [18]. S. Akatay describes *imandy Adam* (a man with faith) as a man who is modest, conscientious, kind towards others [18].

As we can see, the content of lexical units involving the concept of 'faith' evolves and varies depending on the cultural and historical period, as well as reflects the corresponding models of behaviour.

Respectively, the comparison of the different lexical units (on the one hand, heroism, courage, valour and, on the other hand, piety, humility and obedience) enables us to figure out the changes in the outlook of the Turks, as well as to identify the factors influencing these changes through studying general socio-cultural and ethnic situation .

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

Influence of Arabic and Persian languages on the spiritual and cultural life of the ancient Turks contributed to the formation of whole lexical layer: *aql* (mind, intelligence), *dana* (scientist), *hikmat* (knowledge), *ilm* (science, knowledge).

The texts of the Qur'an and Sunnah give reason to assert that 'knowledge' is considered in Islam to be one of the most important spiritual values. According to legend, Muhammad taught: "Seeking knowledge is a duty upon every Muslim" or "Seek knowledge even if it is as far as China". "If you seek knowledge, you will be closer to God." [18]

According to the limiting interpretation of '*ilm*' in the Middle Ages it meant divine knowledge and was an expression of the divine essence. In fact, the *ilm* was the essential attribute of Allah which defined his relationship with the created world. And of course, using '*ilm*' towards man meant, first and foremost, the divine science, the knowledge of God and knowledge of the individual; the individual sciences are its branches and application to different areas of general knowledge ('*ilm al-kalam*') [18, p. 71].

A special role in Islam belongs to the concept of *aql / akyl* ('mind', 'reason', 'intelligence'). The concept of *aql / Akyl* involved the knowledge of the sciences necessary for practical life. The sphere of knowledge represents the most extensive field of expressing *aql / akyl* is: *if you want to know, study Geometry, then the doors of Arithmetics will open [to you]* [list written in the Arabic Language (QBN), Cairo version of the 'Kutadgubilig' poem, 197]; *ambassador should be educated to know the rules of speech* (QBN, 114).

## **5. Conclusions**

In general, for understanding the ancient Turkic picture of the world one needs 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 would be unable to feel confidence in the world. Tengri was the essence of 'faith' and 'consciousness', the ultimate truth around which one could group all concepts and ideas; he was the focal point of the ancient Turkic world picture, "the ultimate regulatory principle of all era's worldview" [19]. The belief in Tengri called people for doing worthy deeds, for heroic actions, obliged them to preserve moral purity. Thirdly, having a broad-minded and logical thinking, people had unlimited trust and openness to life. Understanding of the world and the sense of life in the worldview of ancient Turks is the continuity of life and its constant renewal. It is worth mentioning,

that the focus of the written monuments was not just about life, but rather 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 was filled with 'adamgershilik' – 'humanity' [20]. The openness to innovations, confidence and ability to maintain its internal unity were laid in this true beginning of spiritual life.

However, it should be noted that Tengriism as well as Islam expanded the horizons of religious experience and religious spirituality. By means of these processes they changed their own dynamics. Islam has also kept intact the traditional foundations of Tengrianism.

Thus, comprehensive study of the concepts 'Faith' and 'knowledge' require, first and foremost, a comprehensive deep research on spiritual and cultural foundations of the ancient Turkic civilization; secondly, deep analysis of the processes of transformation of the given concepts due to interaction between Tengrianism and other philosophical and religious systems. The problem of relationship between faith and knowledge in linguistic and philosophic thought in Turkic renaissance era should be considered as significant by the academic community. 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, as well as resolving problems without excessive ideologization and politicization.

In modern philosophical literature it is often possible to find the statement of syncretic religious worldview of the Turks, as a compound of diverse religious beliefs, and consequently, the absence of their own inner core of religious worldview. This is due to the fact that in different historical epochs Turks professed many religions: Zoroastrianism, Buddhism, Manichaeism, Christianity, Islam, as well as shamanism, which is also considered to be a religion. However, it should be noted that the Turkic peoples from ancient times had their universal religious worldview - Tengriism. Versatility of their own religious worldview dictated the variety of orientations with respect to religion, susceptibility to other religious ideas along with the unconditional preservation of their own ones.

The period finds expression in the traditional mythology and the ancient Turkic written monuments of Orkhon-Yenisey period. For Turkic ethnic group, which had their own, established beliefs and a certain mentality associated with the way of life; it was easier to accept the concept of Sufi Islam. This determined the form of relationship between faith and knowledge in the traditional worldview, which developed tolerance, care and respect for other peoples and religions in the Turkic spiritual thought.

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