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RELIGION OF ANCIENT PERSIANS AND TURKIC AS THE BASIS OF ISLAM

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Abstract

For centuries, researchers sought to find an explanation of the causes of the irrational forms of thought like religion. The origin of religion happened before another 40 thousand years ago. The word «religion» comes from the Latin *religio* (piety, Shrine). Cicero associated it with the Latin *religere*-to collect, to reverence, to observe, to think again). When you need a solution to the problem, the solution to some problem, presenting a particular difficulty, there is a reverse process – how would the deployment of inner speech in the external world. The usual method of teacher towards the confused student – talk out loud. Hence the advantages of writing, because oral speech is built successively, that is, consistently, it flows, and does not stand before the eyes of the speaker, while written speech, being successive, that is, consistently going, at the same time remains forthcoming, that is, standing in front of the eye. Religion is a special form of awareness of the world. Faith is the power of man, which exactly reaches the desired. The paper presents the religions of the Persian and Turkic peoples before the adoption of Islam and considers them in a comparative plan.

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Keywords: Islam, religion Tengrianism, Persians, Turkic, Zoroastrianism.



1. Introduction

The relevance of the work is due to consider how language affects the formation of religion, culture of an individual people and vice versa. Our work analyzes the religions of the ancient Persians and Turkic peoples before the adoption of Islam. The adoption of Islam for the Persians and Turkic was a decisive step in the entry of a new time in the development of mankind.

2. Problem Statement

The question is posed in order to consider how language affects the formation of religion, the culture of an individual people. In our work, we analyze the religions of the ancient Turkic before the adoption of Islam. The adoption of Islam for the Turkic was a decisive step in the entry of a new time in the development of mankind.

3. Research Questions

Researchers of religious studies are scientists such as F. Max Muller (1823-1900), E. Burnett Taylor (1832-1917), W. Robertson-Smith (1846-1894), E. Evans-Pritchard (1902-1973), L. Feuerbach (1804-1872), C. Darwin (1809-1882), W. James (1842-1910) and many others.

«This attitude, behavior, actions based on the belief in something superior to the understanding of man and supernaturalit's sacred. The beginning and meaning of any religion is faith in God, whether he is personified or impersonal» (Ivanova, Bilalova, Gurjev, Gabdulhakov, & Bikbajeva, 2018a).

Description. People's beliefs affect many things, from the political views of works of art to wearing clothes, eating and using individual items in their daily lives.

The religion occurred 40 thousand years ago. It was then that the appearance of the simplest forms of religious beliefs was noted. It was possible to learn about them thanks to the found burials, and also rock and cave painting.

The question of the «primacy» of any belief of primitive people remains open. Scientists systematized types of ancient beliefs on the following grounds (Akajev, 1998:

Australian aborigines are usually a classic example of totemism. Different animals act as a totem, such as kangaroo, possum, wild dog and ostrich EMU, Raven, lizard, bat. In populated areas of Australia, where the animals meet little, totems have become insects or plants. For example, the role of the Australian aborigines playing in the same sacred objects – curing. Churingi is a stone or wooden plate, which is applied to a particular pattern, which indicates the totem of a particular tribe. It is believed that the relationship churinga with the fate of man is so strong that in the event of loss or destruction it led to human disease and often to death, so confirmed the actions of invisible charms.

Magic. This form of religion is based on the belief in the magical abilities of man. The magician by means of symbolic actions is able to influence the behavior of other people, natural phenomena and objects from the positive and negative sides. For example, in the cave Monte span, opened in 1923 in the Pyrenees, was found sculpted from clay figure of a bear without a head. The figure is riddled with round holes. This is probably a trace of a dart. Around him, on the clay floor, there were footprints of bare human feet. A

similar finding was made in a cave Tjuk de Oduber. The ancients believed that an enchanted animal would allow itself to be killed.

Fetishism. From among any objects (the skull of an animal or a human, a stone or a piece of wood, for example) was chosen one to which supernatural properties were attributed. He had to bring good luck and protect from danger. For example, in Uzbekistan in honor of fetishism was a snake, which was considered the beginning of good and evil. The cult of the bull is known as the personification of the beginning. Objects of worship tried to appease prayers and thank, because it depended on the well-being of entire settlements.

Animism. All phenomena of nature, objects and people have a soul. She is immortal and continues to live outside the body even after his death. All modern religions are based on the belief in the existence of the soul and spirits. An example is the traditional religion of Japan, Shinto. Animistic religions believe that the spirit of nature kami exists everywhere. Kami call gods, any subject can be the embodiment of kami. People from the Canadian Arctic during the hunt for the animal follow a certain ritual, so as not to offend the "soul" of the hunted animal. For Inuit it is considered a bad omen. At the end of the XIX century, the English researcher sir Edward Taylor, considered animism inherent in primitive society, when there was no full understanding of the world by ancient man.

Shamanism. The word «shaman» is translated as «sorcerer», later understanding is considered as «knowledge», knowledge of the surrounding and hidden possibilities of man. The main idea of shamanism is the knowledge of the world order, communication and knowledge. It was thought, that the head of the tribe or the cleric possesses supernatural force. He entered into conversation with the spirits, listened to their advice and fulfilled the requirements. Faith in the power of the shaman is at the heart of this form of religion (Jerosenko, 2014).

The basis for the study of our topic is the following classification. These are mythological religions (primitive); monotheism; polytheism. Mythology is an object worshipped by primitive man.

4. Purpose of the Study

The aim of the study is to review the religions of the ancient Turkic and Persians before the adoption of the religion of Islam and their influence on its basis.

5. Research Methods

At research of our question, we have applied a number of methods: linguistic methods (descriptive, comparative, and comparative-historical); methods of theoretical knowledge (axiomatic, formalization); methods of empirical knowledge (description, comparison).

A huge contribution to the science of religion and the study of its early forms is magnificent, and many stand out from the modern domestic researchers did their best. Religions are studied and classified in different directions. At the time of occurrence is shared by primitive religion (magic, animism, totemism, fetishism); polytheistic (paganism, Hinduism, Buddhism); monotheistic (Judaism, Christianity, Islam); new forms of religions (neopaganism, nekrestyanova, etc.) (Karimov, 2001). Modern religions are divided into traditional, national and world types.

The religious system of the ancient Iranians evolved away from the main centers of Middle Eastern civilization and was markedly different in nature from the religious beliefs of Ancient Egypt and Mesopotamia. The ancient Egyptians religious worldview is full of mythology and filled with the adventures of gods and heroes. Ancient Iranian religions are genetically part of the ancient beliefs of the Indo-European peoples belonging to a completely different language family and cultural tradition. Religion of the ancient beliefs of the ancient Persians is Zoroastrianism. To Zoroastrianism based on studies Erin, E. M., Paliy, I. G., information about pre-Zoroastrian Iran include Ahura and Deva. Ahura and Deva are Indo-Iranian mythology, which distinguishes between two classes of deities-Devas (iransk.,) / Deva (Indo-Aryan.) and ahur (Iranian.) / Asur (Indo-Aryan.). The Iranians considered the Ahura good deities, and the Devas evil, Indo-Aryans-on the contrary (Ivanova et al. 2018b). There is an eradicated separation of good and evil in Zoroastrianism. The Lord of Good is Ahura-Mazda, who is also the Lord of the gods. The name is written differently Ahura-Mazda (Ahuramazda). Some researchers (I. G. Paliy, O. A. Bogdanova, V. Y. Vasechko) in the opposition between Good and Evil is called Spenta-and agro Manyu-Manyu (Anro-Mania), other (P. D. Chantepie de La Susa, L. Yakovlev, I. Dubrovsky, A. Ovsyannikov) Ahuramazda (Good Lord) and Angro-Manyu (Angro-Manju) (Master of Evil) (Kodar, 2009, p. 216).

Interest is the name of the Persian country. The Persians themselves have always called their homeland Iran (the word «Iran» comes from the ancient name «لریانا» [Ariana], which means «country of the Aryans»). The Indo-Iranian ethnic group in Iran, the Persian Pars (Farce), was, according to Shah Reza Pahlavi, the center of political power during the Achaemenid Empire and the Sassanids. At the time of the conquests of Alexander the great, the name of the region of Pars (Farce) was common among the Greeks to refer to the whole country. The state of Iran is a country of ancient and rich culture, whose official religion is Shiite Islam. One of the modern Iranian thinkers Professor Murtaza Mutahari wrote: «... common to Islam and Iran moments are a matter of pride for both Iran and Islam» (Mutahhari, 2008). For Islam - as a religion that with its rich content was able to attract such a highly cultural and civilized nation as the Iranians; for Iran-as a nation that it's truthful, devoid of fanaticism and striving for culture spirit more than any other nation, showed humility before the truth and selflessly fought for its triumph.

The distinct contrast between the good forces (Virgo) and the demons-Asuras in Ancient India was not the Foundation of the religious ideas of the Indo-Aryans, where other world-building and cosmic concepts came to the fore. But in Ancient Iran, it was this brutal confrontation that became the basis of all religious structures. The mythological picture of the world here was built on the background of the opposition of the forces of Light embodied in the ethical law of Art and personified by the great Ahura Mazda (Greek. – Omused), and the forces of Darkness and Evil, embodied in the lie (Daruzh) and impersonated Angro-Manyu (Ahriman). This ritual-ethical dualism became the Foundation of all pre-Islamic religions of Iran.

The religion of the ancient inhabitants of Iran, who called themselves Aryans – «noble» – was the basis for later Zoroastrianism, just as the religion of the ancient Jews served as the basis of Christianity (Nugumanova, 2018). The arias were nomads, moving with their herds, never staying long enough to build temples. Their religion was the religion of the mountain peaks, the temple served them the vault of heaven, the center of the sacrifices was the fire, taken from an ordinary hearth. Their gods Aria not represented in human form, and saw them in the surrounding human terms – gods of Truth, Treaty, Victory. The pious

acts of an individual could be considered the result of faith. The world was full of spirits that people should have been wary of. The spirits could be appeased with a generous offering. These were the religious views of the Iranian population before the rise of the Persians. The demons expressed abstract concepts like anger, Greed and others.

The appearance of the Persians on the historical stage differs in features of the Indians. Indian tribes gradually emerge from ancient times. They have not had time to get rid of their nomadic, primitive life, as their first religion is complete and set out in the literature. Their wars are the struggles of tribes and races; their politics are the politics of small States; as a great nation they have not appeared on the stage of world history for a long time.

Possessing amazing military abilities, they established their dominance over the ancient States of Western Asia and for several generations created a huge Empire from the Indus to the Aegean sea. The Persian power ruled by the Achaemenid dynasty existed in the VI-IV centuries BC until it was destroyed by the army of Alexander the great. Rise on the ruins of the Parthian Empire was inherited by the militancy and strength of the ancient Persians, but not their culture, and, of course, therefore, could not establish itself for a long time. The Parthian Kingdom (247 BC – 224 ad) replaced Macedonian domination in the territory of Ancient Iran (Dubenyuk, 2006, p. 37).

The ancient Persians used the power of imagination. They had the imagination necessary for great deeds and great thoughts. As the Persians did not seem excessive spread from Ethiopia to the Danube basin, and their view of existence differed sufficient breadth: good and evil, God and man, earthly and afterlife – all this they were able to combine all these ideas into one specific, self-contained world image. The ancient Persians one of the most whimsical fancies was a unicorn. Three-legged, six-eyed, nine-trotted, with a Golden hollow horn, which stands in the middle of the ocean and a wonderful horn cleanses the waves from all pollution.

In the process of studying the Avesta, it became clear that it consists of several parts of different antiquity. The original Avesta was probably an extensive literature that included many of the Sciences of the time. But the greatest part of it was destroyed long ago, from one information Alexander the great, according to others – Arabs were guilty of it.

Zoroastrianism is the first religion of revelation to have a Holy book. Under the revelations of the religions refers to religions, where knowledge about the world in General transferred to the Supreme Mind of the prophet. The prophet of the Zoroastrian religion is considered Zarathustra. Following this ancient Iranian religion they should include Judaism, Christianity and Islam. The time of the birth of the prophet Zarathustra and religion itself causes great controversy among scholars of the religion of Zoroastrianism. The question of the emergence of this religion is important for understanding the stages and sequence of the religious history of mankind.

There are four points of view on the question of the birth time of Zarathustra. Until recently, in historical science it was believed that Zarathustra lived at the turn of VII-VI centuries BC.

A fifth point of view on this issue is also possible, which recognizes the possibility of the existence of at least four different historical figures who went down in history under the name of Zarathustra and lived in VII, III, II and I millennia BC (Khramova & Azamatov, 2012, p. 23).

We recognize the truth of the fifth point of view that under the name of Zarathustra could lead their worldview teachings of several individuals. Rather, we cannot disagree with the thoughts of Friedrich Nietzsche, which suggest the idea of what is the world and its structure and the underlined dualism in the teachings of Zarathustra gives the answer to all questions. Where a true Zoroastrian believer finds hope and support for his ideas of life and finds a true solution.

The recognition of the deep antiquity of the Zoroastrian religion allows us to understand the direction of the development of the religious history of mankind. Religious scholars note that the ideas of Zoroastrianism influenced Judaism, Christianity, Islam, Mahayana Buddhism, Gnostic sects. According to M. Boyce, its study «can contribute to a better understanding of the spiritual progress of mankind for thousands of years».

The ideas of Zoroastrianism is to indicate that according to the Holy book of Avesta, any soul created by the Creator, passes countless births and incarnations during the repeated cycles of development of Metagalaxy, for the manifestation and disclosure of his divine essence.

Regarding the place and birth of Zarathustra is not clear. There are usually two places: North-West of Ancient Iran (Araks valley area) and Asian steppes to the East of the Volga (South of the Caspian Sea). After the discovery in 1987 by Soviet archaeologists in the Chelyabinsk region Arkaim culture of the Bronze Age, a new hypothesis about the birthplace of Zarathustra-the southern Urals.

The issue of translation of the prophet's name is unresolved. The following options are offered: «Possessing an old camel», «Son of a star», «Golden Sirius», «Shining star» («Golden star») (Kazarina, 2018).

The birth of Zarathustra was accompanied by various miracles. In the late Pahlavi writing «Zarathustra-namag» describes the wonders that took place, first with his mother, and then by the prophet himself. Thus, at birth in the dead of night the mother of Zoroaster, Dukadub all around was lit with light, and from that moment she became the light source, which caused the rumors in the tribe, and in fifteen years she and her family were expelled from the tribe. At the time of the exile thundering voice from the Sky predicted that she will make Holy the land in which to live. Three days before the birth of the prophet, the village was illuminated by the heavenly light; the world rejoiced and rejoiced at the coming birth of Zarathustra. The first miracle was that the future prophet at birth did not cry, like all children, and loudly and happily laughed. This smile was called «Zarathustra's smile». It says that the prophet from the moment of birth could perceive the harmony of the world. The second miracle, which followed after the first, it was even more surprising: a newborn baby is not just talking, and said a sacred prayer «Ahunwar», smooth power and significance of the Christian «our father». This powerful protective prayer is primarily due to the fact that a child with such a mission excites a storm of hatred around him and causes the appearance of the worst enemy, similar to king Herod after the birth of Jesus of Nazareth. This nearby living enemy is called Duranas-Arun; he, like Herod, tries to find out from the magicians the fact of the birth of Zarathustra and seeks to personally kill the baby. And here, according to legend, the following miracle happened: at the moment when Duranas-Arun raised his sword to inflict a fatal blow to the baby, his hand was taken away, and he was forced to abandon such a plan of murder. Then he orders the servants to take the child to the desert to be torn to pieces by wild animals (Kuzishin, 1999, p. 74). However, one animal saved the child. Legends have seven miracles associated with the birth and the first days of life of Zarathustra, which

will later be repeated in the lives of other great founders of worldviews—one of the founders of the Celtic religion of Habih, the world-famous Romulus and Remus, etc.

His religious Ministry, as and later Jesus Christ, Zarathustra began on achieving 30 years. Causes of prophecies in this age it is necessary to highlight traits such as responsibility to family, credibility among others (her friends, leaders and loved ones), stable formation of character, development of personality, maturation.

It began with the first revelation received from the Supreme God Ahura-Mazda himself, about the three principles of Good Thought, Good Word and Good Deed, and about the two original Spirits who made the opposite choice – Good and Evil.

After receiving this revelation, the preaching activity of Zarathustra begins, which gives results only after 10 years. Not finding understanding at home, Zarathustra is forced to carry out its mission in a foreign country. The first to convert was his cousin. And then he was a real stroke of luck, as his follower became the king Vistaspa from a small Kingdom in the North-East of Persia (now southern Russia) have declared this religion as official. Later there is a victorious March of the new religion; it is widespread in the ancient era and the early middle Ages in Central Asia, Iran, Afghanistan and the Middle East.

Based on the zervanist myth of the creation of the world, modern Zoroastrians insist that their religion is not dualistic, being not only the first religion of revelation, but also the first monotheistic religion. In zervan's teachings, Ahura-Mazda's power is given 9,000 years to defeat the initial confrontation between Good and Evil.

The Indo-Iranians deified the waters of rivers and reservoirs as goddesses (Apas), prayed and made them libations (sacrifices). The Zoroastrians worshipped the Holy fire. The cult of fire is widespread among the primitive inhabitants in General and among the proto-Indo-Iranians as well. It protected man from cold and hunger. In frosty winters the fire was source of heat. The fire cooked the meat of wild and domestic animals that constitute the basis of food. In ancient times, when the ignition of the fire was hard work, people tried to keep the fire in the hearth is always burning (when moving burning coals carried in a pot). Fire Zoroastrians called Atar and brought him offerings of the three elements. The number «three» is sacred to them.

The first two elements of the offerings were dry clean wood, incense (dry leaves or herbs). *Zaotroy*, a special libation, which was the third element, was a small amount of animal fat. From him the fire burned brighter and began to erupt. The offerings to the fire formed the basis of daily worship, called the Indo – *Aryans yazdna*, and the Iranians-*yasna* یاسنا (from the *root* of the *yaz* "sacrifice, worship). Later fire became an attribute in the temple, where it was strictly taken care of. In the dark temple, protected from light, wind and all weather conditions, the priests carefully guarded and cared for the sacred fire, thus cultivating purity (Zaydullin, 2017, p. 194).

6. Findings

The cult of Tengri is the cult of the Blue Sky—the sky of the master spirit, the Eternal sky, the place of permanent residence of which was the visible sky. The Kipchaks called him Tengri, Tatar Tengri (Tre), Altai – Tengri, Tengeri, Turks, Tanri, the Yakut Tangara, Kumyk – Tengiri, balcaro-cariacica – Thur,

Mongols – Tanger, Chuvash Tour; it was always about one thing – mens impersonal the divine, of God the Father (Kodar, 2009, p. 223).

Tengri Khan was thought of as a God of cosmic proportions, as a single beneficent, all-knowing and just. He ordered the fate of each person, the whole people, the individual state. He is the Creator of the world, and He is the world. Everything in the universe obeyed Him, including the gods, spirits and people.

Terriane revered ancestors. Ancestors-heroes who became famous for their exploits on the battlefield or spiritual and material creations about the Turkic people were revered by the ancient Turks. The people believed that the physical power of the body need to nourish the soul, the source of power of the soul was the spirit of the ancestors. The glorious ancestors of the Turks were established monuments in the plates with a rock beat word about the exploit and appeal to a future generation. During the sacrifice, prayer, all the representatives of the people and the people gathered around the monument, it was believed that at this time the spirit of the hero-ancestor lived in the monument, and the rest of the time was in Heaven. Such stone monuments stood from the Altai to the Danube, they were destroyed in the middle ages, after the adoption of world religions by the Turkic people.

The tradition of honoring the spirits of ancestors obliged the Turkic to know their ancestry to the seventh generation, the exploits and disgraces of their grandfathers. Every act of a man is valued by all seven generations. The belief in Tengri and in the inhabitants of heaven directed the Turkic to perform worthy deeds, obliged them to moral purity. Lies and betrayal, deviation from the oath is perceived as an insult to the nature of God himself. Recognizing the collective responsibility for the family and tribe, for the presence of hereditary characteristics, the Turkic did not allow people involved in the betrayal to live and have descendants.

The veneration of the ancestors was expressed totemically as a guarantor of the immortality of the Turkic people sent by the great Tengri. About it represents the totem of the Wolf – the ancestor of Bozkurt its heavenly blue color also tells about the eternity and the greatness of the people. "Heavenly Wolf", according to their belief, descended from Heaven, and this heavenly creature is the guardian spirit. Why a wolf? The mythological texts of the Turkic, which are divided into three parts: faith in Bozkurt as a father, the founder of the family; faith in Bozkurt as a leader and faith in Bozkurt as a Savior, speak about faith in the heavenly ancestor. In those historical moments, the ancestor Bozkurt was no coincidence: when the Turkic people were on the verge of extinction, every time he stood at the origins of its revival. Bozkurt is an irreplaceable warrior, a leader who led the Turkic on the path of military victories during the periods when their national life was raging and great campaigns were made. The Golden wolf's head adorned the Turkic victorious banners, causing fear of the enemy. The Turks worshipped the wolf as a clever, selfless, devoted friend, leader among the animals. He is brave, freedom-loving, cannot be trained, what is different from the service dogs and dastardly jackals. The wolf-orderly of the forest, when the Spirit of Heaven and Earth became unbearable and they needed purification, then among the people were born heavenly people, like Bozkurt, who guided the Turkic world by their behavior and example. The Golden wolf's head adorned the Turkic victorious banners, causing fear of the enemy. The Turks worshipped the wolf as a clever, selfless, devoted friend, leader among the animals. He is brave, freedom-loving, cannot be trained, what is different from the service dogs and dastardly jackals. The wolf-orderly of the forest, when the Spirit of

Heaven and Earth became unbearable and they needed purification, then among the people were born heavenly people, like Bozkurt, who guided the Turkic world by their behavior and example.

The name of the Blue Sky – Tengri consecrated Kagan power. After the election of Kagan, he became the high priest in the state. He was revered as the son of Heaven. The task of the Kagan was not only to care about the material well-being of his people, the main task was to strengthen the national glory and greatness of the Turkic. Tengri punished with death, a prisoner, other penalties Kaganov, sometimes entire Nations for committing acts and crimes. Everything depended on Tengri, grace or punishment usually followed instantly for sixty years (the average life expectancy of a person) in the solar world, it was impossible to avoid them. After death of Tengri power over him ceased.

The rites of veneration of Tengri Khan were quite strict, prayers were long and purifying the soul. In all circumstances, in life for help appealed to Tengri, and if the appeal was to other deities or spirits, then be sure to mentioned after the exaltation of Tengri. The inhabitants of heaven prayed, raising their hands up and making prostrations. Generally, asked to give good mind and health, to give help in fair business, in fight, in economic Affairs. And Tengri assisted all who honored Him and he showed activity and purposefulness in action.

Every year on a state scale, public prayers were made-offerings of the victim. The interaction of the Unity survival. Kagan at a specified time in the Horde (capital) gathered the tribal chiefs, lords, noble generals, and noyans, etc. Along with Kagan they ascended the sacred mountain to sacrifice a Great Tengri. On this day, the prayers of Tengri were held throughout the state. The sacred mountains, valleys, rivers, lakes and springs were visited by thousands of people from nearby villages and cities. Prayers were held and a Cam (diviners). The role of women was to preserve the family, to ensure the reproduction of soldiers in the future, so that the state was reliable and able to protect the homeland. The role of diviners (Kamov) was in volkhovaniye, healing, including hypnosis, conspiracies – they were simply afraid. On the sacred lands near the birches burned tens of thousands of fires, sacrificed horses, sheep, lambs. Everything ended with a festive feast, fun, various games, competitions, jumps.

The Vedic system of Tengrism reveals Jerosenko, I. And in his article, «Tengrism as a universal ideological concept of the peoples of Eurasia» (Kodar, 2009, p. 224). The author reveals the patterns of Vedism in Tengrianism, which allow us to state the ideological unity of the peoples of the Ural-Altai and Indo-European language groups. It is necessary to agree with the opinion of the author, based on the belief that the spiritual intuition of ancient man was strong and different from the representation of the modern representative of his species.

Have tengrian one heavenly and mighty God, who rules the people and nature. There is a separate Pantheon of spheres that live between heaven and earth, as well as in the underworld. It is the king of birds *Samrau*, having in wives the Sun and the moon. His daughter from the Sun *Humay*, *Swan Princess*, *Lord of the waters* *Huu-Khan* (Хыу-кан) (һыу) *huu* - water, (кан) *khan* - Lord). Erlik is the Lord of the underworld. Also masters of people, winter, summer, wind, trees, day, night, and of course, horses – *Akbuzat*. The worship of the cult of ancestors is clearly laid in the basis and reflected in the Bashkir epic *Ural-Batyr* (Zaydullin, 2018, p. 198).

It is interesting to compare the territory of the ancient Persians and ancient Turks. From the Persians it occupies significantly less area. For the Persians in this area is characterized by unity. The territory of the

Turkic people is huge. To rule such a large country raises many questions, geographically the territory is diverse and the living conditions for each part are peculiar – which naturally carried their influence on the religious sphere of the whole people.

7. Conclusion

The ancient religious beliefs of the Persian and Turkic people have similarities in the faith of the Supreme Creator, the one who sees and accomplishes justice in the world. The difference is that tengrian to the religion of Islam to attach was much less painful than the Zoroastrian Persians. The inhabitants of Tengri in Islam still observed tengrian customs and rituals, over time they became less and disappeared altogether, thus, Islam became the advanced religion for the Turkic. Another important reason for the early adoption of Islam by the Turkic was the protection and preservation of the territory. Different was the case with the predecessors of the Zoroastrians. Among the Zoroastrians, those who are not reconciled with the beliefs of the Islamic religion fled from Iran to India, where they continue to this day to read the wise Zarathustra, where the worship of the sacred fire and building dachas for the dead. The rest remained at home in Iran and is under the auspices of the religion of Islam.

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