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ETHNOCULTURE OF THE NOGAIS AND THE HERITAGE OF DASHT-I-KIPCHAK

In the modern world, in which significant changes are taking place, the processes of globalisation and unification of cultures are becoming increasingly important. In this regard, the issue of searching for ways of spiritual renewal and reassessing the priorities of further cultural development of Turkic peoples, the preservation of the fundamental spiritual values of Turkic ethnoculture, unique and original, is of particular importance. Turkic-speaking thinkers have always strived to build a holistic philosophical image of man. The philosophical approach to the human being implies revelation of its essence, concrete and historical determination of the forms of its activity, the disclosure of various historically existing forms of its being. The anthropocentric philosophy of the Eurasian thinkers of the Middle Ages reveals man's place in the world and his relation to the world, analyses the question of who man can become, realising his potential, what is the ratio of the sacred and profane in him, who is the «perfect man». The anthropological dimension in the study of the perfect man in medieval Islamic culture reveals the presence of Turkic roots, which is reflected in the outlook of the Turks, as the idea of equality, freedom, physical and spiritual strength distinguishes the “virtuous man” of the Nogay-Nomad. The Nogai nomads had their own rich and distinctive Turkic culture; through their unique cultural characteristics, the Nogai made a significant contribution to the development and prosperity of the Muslim world.

Key words: The Turkic culture of Nogay, Dagestan, Desht-i-Kipchak, nomadism, the Middle Ages, the Great Silk Road.

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Ноғайлар этномәдениеті және Дешті Қыпшақ мұрасы

Елеулі өзгерістер болып жатқан қазіргі әлемде жаһандану және мәдениеттердің бірігуі процестерінің маңызы артып отыр. Осыған байланысты рухани жаңғыру жолдарын іздестіру және түркі халықтарының одан әрі мәдени дамуының басымдықтарын қайта бағалау, түркі этникалық мәдениетінің бірегей және өзіндік іргелі рухани құндылықтарын сақтау мәселесі ерекше маңызға ие. Түркі тілдес ойшылдар қашанда тұлғаның тұтас философиялық бейнесін құруға ұмтылған. Адамға философиялық көзқарас оның мәнін ашуды, оның қызмет нысандарын нақты тарихи талдауды, оның болмысының әртүрлі тарихи қалыптасқан формаларын ашуды қамтиды. Орта ғасырлардағы еуразиялық ойшылдардың антропоцентрилік философиясы адамның әлемдегі орнын және әлемге деген көзқарасын анықтайды, сонымен қатар өзінің әлеуетті мүмкіндіктерін іске асыра отырып, ондағы «кемел адам» деген кім және қасиетті мен профанды арақатынасы қандай екендігін, адам кім бола алады деген мәселені талдайды. Ортағасырлық ислам мәдениетінде «кемел адамды» зерттеудегі антропологиялық өлшем түркі тамырларының болғанын анықтайды, бұл түркілердің дүниетанымына әсер етеді, өйткені теңдік, еркіндік, физикалық және рухани күш идеясы ноғай-номадты ерекшелендіреді. Ноғай-көшпенділердің өзіндік бай және қайталанбас түркі мәдениеті болды, ноғай көшпенділерінің бірегей мәдени ерекшеліктері мұсылман әлемінің дамуы мен өркендеуіне елеулі үлес қосты.

Түйін сөздер: ноғайлардың түркі мәдениеті, Дағыстан, Дешті Қыпшақ, көшпенділік, орта ғасырлар, Ұлы Жібек жолы.

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Этнокультура ногаев и наследие Дешт-и-Кипчак

В современном мире, в котором происходят значительные изменения, все большее значение приобретают процессы глобализации и унификации культур. В этой связи особую значимость приобретает вопрос поиска путей духовного обновления и переоценка приоритетов дальнейшего культурного развития тюркских народов, сохранение основополагающих духовных

ценностей этнокультуры тюрков, уникальной и самобытной. Тюркоязычные мыслители всегда стремились к построению целостного философского образа человека. Философский подход к человеку предполагает выявление его сущности, конкретно-исторической детерминации форм его активности, раскрытие различных исторически существовавших форм его бытия. Антропоцентрическая философия евразийских мыслителей средних веков выявляет место человека в мире и его отношение к миру, анализирует вопрос, кем может стать человек, реализуя свои потенциальные возможности, каково в нем соотношение сакрального и профанного, кто такой «совершенный человек». Антропологическое измерение в изучении совершенного человека в средневековой исламской культуре выявляет присутствие тюркских корней, что отражается на мировоззрении тюрков, так как идея равенства, свободы, физической и духовной силы отличают «добродетельного человека» ногаев-номад. Ногаи-кочевники имели свою богатую и своеобразную тюркскую культуру. Через уникальные культурные особенности номады-ногаи внесли свой весомый вклад в развитие и процветание мусульманского мира.

Ключевые слова: тюркская культура ногаев, Дагестан, Дешт-и-Кипчак, номадизм, Средневековье, Великий Шелковый путь.

Introduction

Modern Nogay mainly live in Dagestan, the lower Volga region, the steppes of the North Caucasus and Crimea, there are large diasporas of Nogay in Turkey and Romania. The nucleus of their consolidation is the Nogay district of the Republic of Dagestan. «Dagestan has undergone a real test of spiritual maturity – it is in an intense search for its civilizational origins and prospects... Now in the Daghestani society the substantial formation of national consciousness and self-consciousness, the appeal to history, culture and religion, the revision of once seemingly unshakable vectors of its future» – writes Professor Bilalov M.I. (Bilalov M.I., 2013).

Ancient Turks, of which the ancestors of Nogay are a part, contributed greatly to the world civilization, as domestication of wild horses and camels, invention of carts and wheels, improvement of riding techniques, as well as processing of metals, clay pottery, weaving, pottery and jewelry production, astrology, music science, etc. indicate that they had their own steppe civilization. A number of European scientists (A.Toynbee) have not admitted the existence of the ancient civilization of the Turks for a long time.

Many scientists, on the contrary, argued that Nogay nomads had their own steppe civilization, which developed under certain natural and geographical conditions. For example, L.N. Gumilev et al. proved that from the IX century AD to the XI century AD, compared with the peoples of the Mediterranean and the Far East, Turkic peoples have experienced a new civilization (Ayagan B.G., 2004). The researcher of ancient nomadic culture S.I. Rudenko noted that of all domestic animals they «depicted only horses», and in circular sculpture the handles of whips, bows and saddles were designed

in the form of horses. Depictions of horses are also known from Central Asia, the Northern Caucasus and Western Siberia, and Scythian art.

From the point of view of Carl Jaspers, for the first time in human history, the nomadic Turks have defeated space, the centaur (a symbolic image of a nomadic rider) has expanded the human ecumene, mastered dry steppe and deserts, made distant things close and humanized (Jaspers K., 1991). The European cultural researcher Alfred Weber emphasized that nomadic cultures acted as catalysts in history, uniting isolated agrarian empires.

The peak and, perhaps, to a certain extent the historical basis of nomadic civilization of the ancestors of the Nogay were achievements in the spiritual and philosophical sphere. The evidence of that is the high artistic tradition, referred to as the tradition of «animal-style art» (Kagan M.S. 2003), which defines the nature of the art of the Scythians and Savromats, a concept that precisely denotes the reflection of the underlying attitude towards animals in the pictorial motifs of the applied art of these peoples, most notably towards horses, or deer, or camels.

Research materials and methods

The study applies the method of comparative analysis of civilizational processes in the spiritual space of the Golden Horde. The analysis was based not only on culturological sources, but also on sources from other fields of knowledge, primarily philosophical and anthropological, historical and cultural, as well as cultural and ethnographic order. Comparativist methodology (comparison, analogy, comparison, dialogue and parallelism), based on developing a system of criteria for socio-cultural comparison of different cultural traditions, allows

us to consider them as parts of a single whole. It is cultural anthropological comparativism that allows us to touch upon the «deepest layers» of civilizations, which makes it possible to understand one culture through the prism of another. Philosophical comparativism makes it possible not only to search for common paradigms of thinking, but also to highlight the identity of a particular national culture. As M. I. Bilalov, a prominent philosopher and cultural scientist of Daghestan, points out, overcoming the negative in society «implies reconsidering the stereotypes of the organization of spiritual life and the processes of its course. There is no place for spontaneity and gravity... The restructuring of perceptions in the sphere of spiritual culture contributes to the identification of new features, emphasizing the seemingly insignificant nuances of contradictory cognition and worldview formation» (Bilalov M.I., 2013).

The realization of the exhaustiveness of the comparison of differences between Western and Eastern cultures served the transition from the idea of «synthesis» to the idea of interaction of the universal and the local in the cultural and civilizational process. The article used studies of the comparative cycle «sedentary – nomadic», as well as anthropological works of the civilizational approach, in particular on the methodology of searching for cultural and historical types.

The research methodology also takes into account the peculiarities of Dagestan as a multi-ethnic society. Important for us are the provisions of M.I. Bilalov's monograph on the specifics of researching «problems and contradictions of modern Civilization processes and their course in such a complex, multicultural and multi-confessional region as the North Caucasus. The consideration of ethno-cultural processes in the context of global civilizational development and its qualitative changes gives it a new perspective on long-standing problems» (Bilalov M.I., 2018).

As a theoretical and methodological approach, the study applied cross-cultural cross-temporal «cross-time» analysis, which allowed to compare the indicators and characteristics of the two traditional cultures in the temporal dimension and dynamics. At the same time, logical-historical and axiological approaches were applied in the article. The method of system analysis and hermeneutics served as additional methods. The study used works not only on philosophy, history, culture, but also on other areas of knowledge, such as mythology, aesthetics, ethnography, because there was a need to present a

complete picture of the ancient history and culture of the Kazakh people. The key points, firstly, were the ideas about the worldview expressed in folk legends and beliefs, traditions, customs, rituals, etc., which were the basis of the worldview attitudes.

Results and discussion

Time was perceived by nomadic Turks as a successive change of generations. It was important for each person to know their genealogy. Often a particular cultural hero, a historical figure or an animal (a wolf) was considered to be the ancestor. The antiquity of the clan determined the social significance of its representatives. For example, Kaztugan of Nogay starts his genealogy from the time of the creation of the world. Nomad did not feel accidentally thrown into this world, he was a continuation of a long lineage of his ancestors, and had his own continuation in the descendants. In that period of history nomadic onomastics with a wolf basis was the most widespread. The born child was named by wise elders: «Let the child grow up like a wolf, and with it our people will prosper», – with such wishes the Nogay named the newborn. Consequently, nomads of the Nogay associate courage and militancy, qualities highly valued by all nations, with the wolf symbol. Therefore the wolf was a totem symbol for all Turks.

In his researches, Frazer J.D. proved that concentration of the supreme power in hands of one man gives him an opportunity to make such transformations during his life, which the whole preceding generations could not do. If it is an intelligent and decisive man, such as Nogay Khan or Edige, he creates a strong state and becomes a formidable and dangerous neighbour to others. «Expanding its power partly by force of arms, partly by voluntary subjugation of weaker tribes, this tribe soon acquires wealth and slaves that, freeing whole classes of people from constant struggle for survival, enable them to devote themselves to selfless acquisition of knowledge – this noblest and most powerful tool – in order to improve the lot of man» (Fraser D.D., 1890).

The ancestors of Nogay, as well as Kazakhs and other Turkic peoples, experienced a heroic period in their history in the Middle Ages, knights of the steppes – batyrs and zhyrau appeared. Kaztugan used to claim that he was able to clear the sun from fog, part the clouds from the moon and separate the Muslims from the infidels. Dospambet was proud of his steppe and claimed that Azauly (Azov) was no worse than Istanbul.

The poets of the Golden Horde, Nasyraddin

Rabguzi in «Qissa sul anbiya», Saif Sarai in «Gulistan», Khwarizmi in «Mahabbatnama», Kutbis in «Khusrau wa shyryn», Durbek in «Zhusip-Zyliha» created their immortal works in Kipchak language. The language of Golden Horde (Kypchak) fulfils a cultural function of interethnic communication, Europeans wanted to know this language, widespread in XIII-XV centuries from the Carpathians to Mongolia and China. They referred to the Kiachak people as Kumans, and the Codex Kumanicus was written. It was compiled at the end of the 12th century, the author is unknown, and was a Kipchak-Latin-Persian dictionary.

During this period, Asan kaygy (the first philosopher of the Nogay and Kazakhs – Sh. Valikhanov) creates an image of the «promised land – Zheruyuk» and becomes an adviser to the first Kazakh khans. Under Kasymkhan the Kazakh khanate reaches its peak and relocates its capital to Saraishyk. He paid much attention to Turkic unity, was a close relative of Mohammed Shaiban by his mother. According to one of the versions, Kasymkhan in Ulytau facilitated the erection of Alasha khan mausoleum, the symbol of unity of Kazakhs and other Turkic peoples. The Kazakhs have the expression «alty alashtyn balasi». Three zhuzes of Kazakhs, Nogais, Karakalpaks and Deshti-Kipchak Uzbeks belong to the six Alashas. It is not for nothing that Kazakhs say: «Uzbek is our brother». The Kyrgyz also belong to the six Alashas (Kazakhs and Kyrgyz are kinsmen). Some also count Bashkirs among the six Alashas. But in all variations Nogay and Karakalpak are among the six Alashas, they together with the Kazakhs comprise the Kipchak-Nogay subgroup of the Turkic languages.

The role of Eurasian nomads in the development of world civilization has been well shown by Frederick Starr, the founder and chairman of the Central Asia and Caucasus Institute; the author and editor of 20 books and more than 200 articles on Russian and Eurasian themes, stressed that in the golden age of Central Asia Turkic thinkers accepted the idea of divine creation, but agreed that since then the planet has undergone profound changes and they anticipated evolutionary geology and even key points of Darwinism for eight centuries (Stephen Frederick Star, 2017). Accordingly, we can note the role of scientists in the great contribution to the development of Turkic civilization, which in turn has influenced the development of world culture.

As academician Kyzlasov notes, Turkic sculptures of the 6th-8th centuries have portrait likenesses to the dead, «Many hundreds, perhaps

thousands of Turkic sculptures are now known to science, but none of them repeats the face of another. In this individualism one can see an important for our theme evidence of the society's awareness of a separate person and his self-value» (Kyzlasov I., 2006). One of the interesting and not fully explored phenomena in the Turkic culture is the colour scheme. For the Turks it was also associated with nature. The fact that all shades of blue played an important role for Türks we see from the inscription: «...Between (these) two boundaries they so dwelt (sat), arranging 'blue' Türks, who were (then) without a master and without clan representatives...» (Suleimenov O.O., 2002).

The Kypchaks did not particularly distinguish green from blue. What does this colour mean? What sense is there in it? Blue is serene, calm, understanding, sincerity, clarity, integrity, peace, breadth, honesty, speech, articulation, high intelligence, calmness, trust, transparency, spiritual, compassionate, filled. In the understanding of these two colours, we see some meaningful connection. The meaning of green also closely resembles the character of the Turks: «Green has a tendency to moralise. Green for love, integrity, progress, practicality, freedom of thought, balance, beauty, harmony, stimulation, unconditional love, compassion, stability, good luck, growth, understanding, natural» (Margulan A.Kh., 1985).

In Turkic culture, man lives in harmony with nature. He does not subdue it, but cherishes it. He does not subdue nature, but merges with it. For instance, in the epos «Ogiznama» the chosen women of Oguz khan are described as nature: «A birthmark on the forehead of the chosen women of Oguz khan is like the North Star, eyes are blue like the sky, hair is like the river flow, teeth are like pearls» (Stephen Frederick Star, 2017).

И. Krachkovsky wrote: «It is even more striking, in my opinion, when in the group consciousness of any society there is a fusion of values of two civilizations into one inseparable whole, the emergence of a new quality. A striking example is the formation of Muslim states in the Turkic world, when Turkic nomadic peoples (whether Karakhanids in the 10th century, accepted Islam, nevertheless, not only did not part with their previous ideas, principles and way of thinking, but created a new unity in which the values of the Islamic civilization and Turkic proto-civilization were closely interwoven into an inseparable whole» (Kyzlasov I., 2006).

When the Arab scholar of the XI century compiled a list of all the «praiseworthy men of the epoch»

who wrote in Arabic, a third of the total number, 415, turned out to come from Central Asia. Of the remaining two-thirds, more than half were Persians from what is now part of Iran. The preponderance of Central Asians was most noticeable in the sciences, philosophy and mathematics – scientists from this region accounted for up to 90 per cent of the total. Most of them were of Iranian origin and spoke different Iranian languages, but there were also many Turkic speakers. Thus, their native languages belonged either to the Iranian group or to the Turkic family (Suleimenov O.O., 2002).

«The fact that indigenous languages could take up foreign writing and flourish, rather than being suppressed by the languages of external forces, testifies to the fundamentality of Central Asian civilization in both its forms, Persian and Turkic. This confirms once again that Central Asia was not a crossroads of cultures, but rather a crossroads culture, influenced by all its international contacts. But in the end, it was even more determined by the internal forces it had accumulated over the centuries' (Suleimenov O.O., 2002). About the place of Central Asia, the author writes well, in his opinion, historically the original centre of the world was Altai, but over time it shifted to the West (to the steppes of the North Caucasus – T.H.G.) and expanded. «The modern centre of the world is Central Eurasia (Central Asia). In this region the ethnic groups, languages and religions have changed, in antiquity the Iranian languages have dominated, from the 11th century the Turkic languages, but this civilization has always maintained its uniqueness and was united, especially to the outside observer» (Suleimenov O.O., 2002).

A large number of scholars, translators and scribes from different countries, many of them natives of the Dasht-i-Kipchak and steppes of the Northern Caucasus worked within the walls of the Baghdad «House of Wisdom». Thanks to the fruitful work of the translators, many works of Greek authors (Plato, Aristotle, Euclid, Archimedes, Ptolemy, etc.) became known to the world. The «House of Wisdom» was not only engaged in translation, but also in research activities. Thanks to translations into Arabic, scientists of the Caliphate got an opportunity to combine in their works the scientific heritage of Hellenism and achievements of Iranian and Indian science, previously inaccessible in the Mediterranean. On this basis, new sections of mathematics (algebra and trigonometry), astronomy, chemistry, medicine and philosophy were developed through the joint efforts of scientists

of different nations in the IX-X centuries. By the order of Caliph al-Mamun, expeditions were sent in search of valuable books to India, Constantinople and Persia in order to expand the library's holdings.

The nomads of the Great Steppe and in the person of the Nogay acted as integrators of large cultural spaces as well as organizers of empires. In centuries-old history of Central Asia the advancing and dominant force in the region has been nomadic Turks, while the population of cities and oases (Iranians-Sogdians, Tajiks) was more often on the defensive, pushed to the south, into mountains or subjected to ethnic and linguistic assimilation.

Nogais made a serious contribution to the musical culture of Turks.

A famous Kazakh scholar A. Margulan singles out Nogais. Margulan distinguishes the Nogaylin period in the development of the kyuis of Kipchak nomads, which mainly includes Altyn Horde culture (13-16 centuries), they include the kyuis «Aksak kulan» by Ketbuga, «El ayrylgan» by Asan kaygy, «Sagynysh» by Kaztugan, «Shora Batyr», «Kambar kyuis», «The Joshy khan zhortuy» (Margulan A.Kh., 1985).

Medieval trade and economic ties stimulated cultural exchange between various countries, including Central Asia and the Arab East. Central Asian trade links stretched far beyond the Caliphate: they included India, Byzantium, Ceylon (Sri Lanka) and the «Celestial Empire». From China to the Mediterranean stretches the transcontinental Great Silk Road, which for more than 1,500 years served as a connecting artery between distant peoples. As evidenced by archaeological finds in highland Alanian burial grounds, in the IV-IX centuries there was a Central Asian route of the world silk trade. It crossed all of Central Asia from south to north, passed along the northern coast of the Caspian Sea and the Nogay steppe, then along the North Caucasian foothills and through the passes of the Western Caucasus it reached Abkhazia.

In the course of systematisation and revision of the most important works of the ancient authors, the Desht-i-Kipchak prepared the real ground for translation by medieval Arab-Muslim scientists of the classical works of the Greeks into Arabic, thus further contributing to the rise of European science. The Turks were indispensable for the relations of China and India with Byzantium and the Arabian Peninsula, their culture penetrated into the regions of Central Asia, and the cultural process was going in the opposite direction.

At the end of the review, a few words about the fate of the Eastern Nogais of the Naiman tribe. After

the defeat of the Siberian khanate by the Cossacks of Ermak, a group of Nogay migrated from the middle habitat of the Priirtysh to the upper reaches of Irtysh and to the Zaisan lake basin in the Kazakh part of Altai. They as if realized a dream of the Türks to see their homeland – the Altai Mountains sacred to every Türk, from where the Celestial Türks began their rise in the Eurasian steppes.

The Kazakhs called all Tatars «Nogay», and the real Nogais «Shalakazakhs», i.e. did not alienate them, and considered them their ethnographic group. The Altai Nogais had a strongly developed Naiman self-consciousness. The Kazakhs assigned their Nogais a subgroup «Karauly zhasak» (armed guard). Nayman Nogais in Kokpekty district lived compactly and guarded this territory from outside raids. In the USSR all Nayman Nogais were written down as «Tatars» and they carried this ethnonym. We have no hard feelings towards the Tatar people.

In independent Kazakhstan, the Altai Nogay have fully merged with the Kazakh people, are patriots of their country, and actively participate in the rapprochement of all Turkic peoples. There are prominent scientists, statesmen and world champion among them, they keep their ethnic Nogay identity, and wish their people and the whole Turkic world prosperity.

Conclusion

1. In Turkic culture such centres as Bukhara, Samarkand, Otrar, Batu Saray, Saraychik played a very important role in the development of scientific knowledge. The famous library of Otrar, which stored the works of the Turkic scientists, died, but what has survived to this day indicates a true flowering of science among the Turkic peoples of Central Asia and the Western Desht-i Kipchak (Nogay steppe).

2. The materials related to the Great Silk Road, to which there is so much interest in the world today, are unique. As we know, in the Middle Ages, the Great Silk Road, a system of caravan roads, crossed Eurasia from the Mediterranean to China, was an important starting point for contacts, exchange and dialogue between Western and Eastern cultures. One of the longest stretches of this route passed through the territory of the Desht-i Kipchak, including the Nogay steppe.

3. The researchers on the basis of the description of «the father of history» Herodotus attribute the functioning of the Steppe Way to the I millennium B.C., the most lively are considered the VI-VII

centuries, when the way had passed from China to the West through Semirechye and the western part of Desht-i-Kipchak, the direction during the centuries was alternately changing, getting other sections and branches.

4. Many Western works up to the present day refer to Ibn Sina, Biruni, al-Khwarizmi, al-Farabi, al-Ghazali and others as Arabs. This gross error can be found even in some of the most authoritative European and American works on the history of philosophy and science. Yes, most Central Asian thinkers in this era wrote in Arabic. But it was Central Asian and Western Desht-i-Kipchak scholars who enriched the Arabic language with new concepts and terms through their numerous works. This was taking place at almost the same time as Latin was losing its status as a universal language in the West and was becoming the language of religions.

5. Islam appeared to the Turkic world as a wholesome completed doctrine and a corresponding way of life, and gave a powerful impetus to the development of the Turkic philosophy and scientific thought; the Nogay steppes discovered a gravitation towards new faith, because it allowed them to explore the world cultural space, to join the achievements of the world civilization through Arabic language and culture, which at that time played a decisive role.

6. Without idealizing and absolutizing the past, we should note the need to actualize the positive spiritual experience contained in the archetypes of Turkic culture; typological comparison of characteristic symbols and images (archetypes) of the Great Steppe with Jungian prototypes has heuristic value, it is designed to highlight their profound meaning more prominently and fully.

7. Through their embrace with Islam the Turks have assimilated the millennial experience of the Mediterranean civilizations' urban man. In the process of this unprecedented rapidity and span of political and cultural expansion a number of separate local cultural centers have been formed, preserving the identity fused with the features of Arabic culture; the process of the mutual enrichment of diverse cultures is going on the basis of a single state-kingdom, a single language – Arabic, and an ideological foundation – the religion of Islam.

8. It is important to identify the Turkic-Kypchak cultural code. The anthropological dimension in the study of the perfect man in medieval Islamic culture reveals the presence of Turkic roots, which is reflected in the outlook of the Turks, as the idea of equality, freedom, physical and spiritual strength characterized the «virtuous man» of Nogay nomads.

Nogay nomads had their own rich and distinctive Turkic culture. Through their unique cultural characteristics the Nogay Nogais contributed greatly to the development and prosperity of the Muslim

world (Dar-ul-Islam). The civilizing influence of the «Muslim Renaissance» culture (Adam Metz) was beneficial for the formation of the European Renaissance culture.

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