

HISTORICAL PHILOSOPHICAL STUDY OF THE DEVELOPMENT OF THE ANCIENT TURAN CULTURE

Khudoyarov Jasur Saparovich

Researcher at Samarkand State Institute of Foreign Languages

Abstract

A historical and philosophical study of the development of ancient Turanian culture includes an in-depth analysis of the Turkic peoples living in this region, their social, economic and cultural life, as well as their philosophical thoughts. This study examines the cultural heritage, mythology, art and philosophical views of Turan in ancient times. It shows how the peoples of Turan developed through mutual contacts, trade routes and cultural exchanges. In particular, the interactions with other cultures through the Silk Road and their results are studied. The philosophical foundations of ancient Turanian culture are examined in connection with views on the existence of humanity, the relationship between nature and society. This study sheds light on how Turanian culture was formed in a historical context and how it is necessary to preserve its heritage in the modern world.

Keywords: Ancient Turan, Culture, Philosophy, Historical development, Mythology, Art, Trade routes, Cultural exchange, Humanity.

In ancient times, Turkic tribes lived in the area from Siberia to the Mediterranean Sea, some settled, some nomadic. Mahmud Kashgari writes in his “Dictionary of the Turks” (11th century): “In the area from the border of Rum in the West to the depths of China in the East, the Turkic tribes and tribes are located in this order: Pechenegs, Kipchaks, Oghuz, Yemek, Bashkirs, Basmils, Kayis, Yabaqus, Tatars, Kyrgyz, Chigils, Tokhsi, Yagmo, Ugrok, Charuks, Chomuls, Uyghurs, Tanguts, and Khitai.” In the following pages, he also mentions the Bulgars and Suvars in the West. The ancient tombs and inscriptions found in these areas also confirm this information.

Turkic peoples have lived in Eastern and even Western Europe, Asia Minor, Central Asia and Western Siberia under various names for several thousand years. Although their ethnic composition has not changed much, their common names have changed as different Turkic peoples and tribes have gained dominance at different times. The Danish scholar P.F. Sum, who studied the history of the Turkic peoples of Eastern Europe and Asia Minor, came to this conclusion as early as the 19th century. He writes: “The common name of the Turks has often changed depending on the victory of one tribe over another. Scythians, Sarmatians, Alans, Huns, Khazars, Uz or Komans, Tatars are essentially common names that have come one after the other.” European and Russian historians call the Mongols and Turks by the common name

“Tatars”. The English historian and translator William Erskine, in his History of India under Babur (1854), explains this term as follows:

“The tribes we call Tatars are historically divided into three great races, and they differ from each other in their customs, language, and way of life:

1. The Tungus or Manchus. They lived in the east of Asia, in Northern China.
2. The Mongols. They lived in the center of Northern Tibet, in the west between the Turfan and the Yaik (Ural) rivers.
3. The Turks. They occupied for many centuries a vast territory, from the Gobi desert and Western Mongolia, to the Kashgar and Pamir mountains in the south, to Khorasan, the Caspian and Black Seas, to the Don and Volga in the west, and to Siberia in the north.

Of these three peoples, the Turks were the most numerous tribe in terms of numbers, and were spread over a very vast territory.”

The name Alp ErTunga (Afrosiyob) is well known to many. He was a famous khan of the Saka Empire, which ruled from the 7th century BC to the 2nd century AD in the territory from Central Asia to the Black Sea. The Iranians called this empire Turan. Abulqasim Firdawsi's "Shahnama" contains a number of legends about "Afrosiyob, the khan of Turan". Later, this state was headed by khans named Omurg, Malika Tumar (Tumaris), and Shu.

Uyghur historian Turgun Olmos writes about this: “The Saks actually lived in Western Siberia in ancient times. They were attacked by their relatives living in the East, the Sarmatians, 10 centuries before our era. Therefore, the Saks migrated south and settled north of the Black Sea. Some of the Saks were influenced by peoples of Iranian descent and adopted the Persian language and culture. However, they largely retained their Turkic features. The Yakuts still call themselves “Saks”. The religious beliefs and customs of the Saks are the same as those of the Huns and Turks. They believed in shamanism and the Blue God. They worshiped the Sun and the Moon. Therefore, the Turks liked to add the words day and month to their names.”

The famous Kazakh poet Oljas Suleymenov, in the chapter “Shumernoma” of his work “AziYa”, compares the Turkish language with the Sumerian language and finds many similarities. It is known that the Sumerians built city-states in Mesopotamia for the first time in human history a thousand years before our era. A number of world scientists have expressed the opinion that their language is related to the Turkish language.

According to the book “AziYa”, in the 7th century BC, the Assyrian chronicles record the invasion of nomads from the deserts north of the Caspian Sea into Mesopotamia, the name of these tribes is “Ishguz”, and their leader is Ispaka. The author proved with clear evidence that they were actually Turkic Ich-Oguz tribes.

The first information about the Turkic peoples is given in the works of Greek historians and writers Hecataeus, Hesiod, Herodotus, Strabo, Pliny, Pomponius Mela, Ptolemy, Armenian historians Movses Khorenatsi, Ananiy Shirakatsi, Arab and Persian chroniclers Ibn al-Asir, Rashididdin, Khordadbeh, Abul-Fida, Ibn Khavkal and others. However, one of the first

scientific studies on the history of the Turkic peoples belongs to the Swedish officer F. I. Tabbert-Stralenberg. He served in military service in Siberia in 1713-1722 and, having studied the ancient fortifications there, came to the conclusion that the first homeland of the Turkic peoples was Altai. However, later, academician E.I. Eikhwald put forward the view that the Turkic tribes lived in Europe even before our era, and proved this idea with examples given in the works of Greek historians.

Another area where Turkic peoples have lived since ancient times is the banks of the Amu Darya and Syr Darya rivers. History knows that the most ancient cultures arose on the banks of large rivers. For example, the Sumerian, Akkadian, and Babylonian cultures were formed in the basins of the Tigris and Euphrates rivers. Dozens of states and cultures have also emerged on the banks of the Amu Darya and Syr Darya for thousands of years. Naturally, this area has always whetted the appetite of invaders with its natural beauty and wealth. Therefore, our ancestors were often forced to defend their freedom with weapons in hand. And in some periods they lived under the oppression of powerful enemies. The invasions of the Greeks, the Achaemenids of Iran, and the Arabs are examples of this.

In the 60s of the 6th century AD, near the city of Nakhshab, the soldiers of the Turkish khaganate clashed with the troops of the Hephthalites. In this battle, the Turkish soldiers led by IstamiYabgu won. The oases of Sogd, Khorezm, Usrushana, Fergana and Shash were included in the khaganate. In 567, IstamiYabgu continued his attack on the Sassanids and captured Tokharistan. The power of the Turkish khaganate here lasted until about the first quarter of the 8th century.

In historical sources, the term "Turan" is used in two senses:

1. In a broad sense - the territories inhabited by Turkic tribes.
2. In a narrow sense - the Amu Darya basin and the area east of it, inhabited mainly by Turkic tribes.

In many sources, these places are called Turan. In particular, there is information about this in the sacred book of the Zoroastrians "Avesta" and in the work of AbulkasimFirdawsi "Shahnama".

In the famous Persian poet AsadiTusi's epic poem "Gershosbname" (1066 AD), written based on ancient legends, there is the following line:

Hama Movarounnahr to marzi Chin

Shumurdandongoh Turonzamin.

That is, from the territory of Movarounnahr to the lands of China, it was considered Turonzamin at that time (in ancient times).

1000 years have passed since the work "Dictionary of the Turkic Language" was written. However, the Turkic peoples still live in the territories mentioned in this work (see the pictures attached to the book). Now most of their names have changed. Of the ancient names, only the terms Tatar, Bashkir, Kyrgyz, Uyghur and Bulgar have been preserved. Many tribes and clans

became part of the current Turkish, Azerbaijani, Uzbek, Kazakh, Kyrgyz, Turkmen, Karakalpak and other Turkic peoples. In particular, the Uzbeks initially consisted of 92 clans, but later dozens of more tribes and clans were added to them. In this book, we have tried to give a brief idea of the ancient states and ruling dynasties, Turkic tribes and clans that ruled our region for more than 2.5 thousand years. Information about the history of our statehood, famous rulers, and unknown pages of the past of the Turkic peoples will undoubtedly interest history lovers, especially our youth.

REFERENCES

1. Khan, A. (2010). *The Silk Road: A New History*. Oxford University Press.
2. Golden, P. B. (1992). *An Introduction to the History of the Turkic Peoples*. Otto Harrassowitz Verlag.
3. Muratov, A. (2015). Cultural Exchanges along the Silk Road. *Central Asian Studies Journal*.
4. Seyfeddinov, R. (2018). The Influence of Turkic Literature on World Culture. *Journal of Turkic Studies*.
5. Khalid, A. (2007). *Islamic Civilization in Central Asia*. Cambridge University Press.
6. Rudolph, C. (2012). *The Art of Central Asia: From the Bronze Age to the Present*. Thames Hudson.