

# The Impact Of The Development Of The Culture Of The Turan Peoples On World Civilization

Xudoyarov Jasur Saparovich

Researcher at Samarkand State Institute of Foreign Languages

**Annotation:** This article describes the transformation of the culture of the ancient Turanian peoples into world civilization, as well as the scholars who made a significant contribution to the development of Islam in Central Asia.

**Key words:** Ancient Turan, Central Asia, development, culture, spirituality, civilization, history, progress.

Turan is a historical and geographical term used in various sources for different purposes and meanings. Some refer to the regions of Transoxiana, Turkestan, and Central Asia as Turan. In medieval literature (Tabari, Beruni, Firdawsi), the territorial borders of Iran and Turan are determined by the Amu Darya. The ethnonym "tur", originally mentioned in the Avesta, was later associated with the pastoral population living in the steppes and mountains of Central Asia. According to scientists, the concept of "tur" may be the original name of the Sakmassagets. The Sakmassagets and their closely related tribes spread to the Altai and South Siberian steppes in the 6th-4th centuries BC. Archaeological data also testify to this, and the distribution of Sak inscriptions in the Xinjiang Uyghur region also confirms this idea. Mahmud Kashgari stated that the "Kansak" language was preserved in the Kashgar district of Uyghuristan. The inscriptions found and examined in the Khotan oasis in East Turkestan were named after the "Khotansak" documents. Therefore, the conclusion that Turon is only an ancient term for the Central Asian region is controversial. The concept of "Turon", "Turon people" can be associated with vast territories. Medieval authors also confirm the geographical concept of "Turon" in different ways. Some historians and geographers say that Turon means the land of the Turks, Turkic tribes, which later became the concept of "Turkiston". According to Academician A. Muhammadjonov, the term "Turon" in Sogdian means land, soil, field and steppe. Accordingly, the toponym "Turon" meant lowlands, plains and steppes, that is, vast pastures.

The Uzbek statehood, whose historical roots go back more than three thousand years, has experienced many periods of upheaval and Europeanization. The emergence of developed states as a result of the formation of the most ancient state associations, the rapid development of the culture of the peoples of Central Asia as a result of the contacts these states had with the countries of the West and the East through the "Great Silk Road", and the factors that led to the rapid development of the culture of the peoples of Central Asia have long been of interest to scientists. Central Asia, including Uzbekistan, is considered one of the regions where human civilization settled, a territory with its own place and authority.

The scientific, spiritual, and moral strength of ancient Turan was so strong that it could not be destroyed by various invasions, aggressions, or evils. In such conditions, our ancestors preserved the rich cultural, spiritual, and scientific heritage formed historically, as well as national values, customs, and traditions, and further enriched and developed it. If we look at the pages of our past history, we can see that our great ancestors studied the culture of not only our people, but also countries around the world, and their works have come down to us, in which they recorded their own attitudes with respect and admiration for their history and culture.[1].

The development of the education system in the history of our country is a long historical process, and with the advent of writing, this process was further accelerated. Ancient stone inscriptions, information recorded on leather, ceramic, wood (board), and later on paper are sources that speak of the history of education. Archaeological finds, manuscripts, the existence of Behustun inscriptions and other inscriptions, trade relations indicate the level of development of education in this region. The oldest written source that reflects our history, the Avesta, contains information not only about religious but also about secular knowledge, historical events, and spiritual and enlightening views. The Zoroastrian temple found in Jonboskala and Tuproqkala in Khorezm was a rectangular building surrounded by double walls and entered through a circular passageway. Documents of various contents written on leather and wood, as well as large and small figurines, were found in the rooms. This indicates that the buildings adjacent to the temple were educational institutions, law offices, and places for administrative and economic activities. In Khorezm, boys

were taught reading, writing, and arithmetic. They were also given knowledge in various disciplines such as geography, zoology, botany, astronomy, engineering, medicine, and architecture.

The term "Turan" historically refers to the vast territory that includes parts of modern-day Uzbekistan, Kazakhstan, Turkmenistan, Kyrgyzstan, and Tajikistan. The peoples of this region, including Turks, Persians, Mongols, and various nomadic tribes, have contributed to a unique cultural tapestry characterized by a blend of traditions, languages, and customs.

#### Contributions to Language and Literature

One of the most significant contributions of the Turan peoples to world civilization is their rich literary tradition. The epic poetry of the Turkic peoples, such as the "Korkut Ata" and "Book of Dede Korkut," reflects the values and beliefs of nomadic cultures. These works not only provide insight into the Turan peoples' worldview but also influenced neighboring cultures through translation and adaptation.

Moreover, the development of Turkic languages facilitated communication and trade across Central Asia, serving as a bridge between East and West. The spread of these languages has had lasting effects on linguistic development in various regions, contributing to the linguistic diversity of the world.

#### Artistic Expressions

The artistic expressions of the Turan peoples, particularly in music, dance, and visual arts, have had a significant influence on global culture. Traditional music, characterized by the use of instruments such as the dombra and kobyz, has enriched the musical landscape of Central Asia and beyond. The intricate patterns found in Turan textiles and crafts have inspired artists worldwide, showcasing the aesthetic values of these cultures.

#### Philosophical and Spiritual Contributions

The Turan peoples have also made notable contributions to philosophy and spirituality. The teachings of Sufism, which emerged in this region, emphasized the importance of inner experience and personal connection with the divine. This spiritual movement has influenced not only Islamic thought but also various philosophical traditions worldwide.

#### Trade and Cultural Exchange

The location of the Turan peoples along the Silk Road facilitated extensive trade and cultural exchange between East and West. This interaction led to the dissemination of ideas, technologies, and cultural practices. The exchange of goods such as silk, spices, and precious metals not only enriched the economies of these regions but also fostered mutual understanding among diverse cultures.

In the transformation of the culture of the ancient Turanian peoples into world civilization, supporters of such teachings opposed asceticism (renunciation of the world), the oppression and tyranny of the nobility, and called on people to earn a living only by honest labor, using only the strength of their own hands and the sweat of their brow. They also called for engaging in all useful and noble activities, such as trade, farming, crafts, literature, music, science and education, calligraphy, painting, miniature painting, and construction.

In conclusion, the cultural development of the Turan peoples has had a lasting impact on world civilization. Through their contributions to language, literature, art, philosophy, and trade, they have shaped the cultural landscape of Central Asia and beyond. Understanding the significance of these contributions allows us to appreciate the interconnectedness of human societies and the enduring legacy of the Turan peoples in shaping our shared global heritage.

## References

1. Sh.Mirziyoyev. Milliy taraqqiyot yo'limizni qat'iyat bilan davom ettirib, yangi bosqichga ko'taramiz.1-jild. – T.: "O'zbekiston", 2017. – B.28.
2. O'zbekiston Respublikasi Prezidenti Sh.Mirziyoyevning O'zbekiston Respublikasi Mustaqilligining 29 yillik tantanalarida so'zlagan nutqidan. 31.08.2021.
3. "Uyg'onish davri" O'zMU. Birinchi jild. Toshkent, 2000 yil.
4. Dilova N.G 2021. Buyuk ajdodlarimizning ta'limotlarida mujassamlashgan o'qituvchi bilan o'quvchilar hamkorligining pedagogik xususiyatlari. Zamonaviy ta'lim. 63-68 b.
5. Rasulova Z.D (2020). Pedagogical peculiarities of developing socioperceptive competence in learners. European Journal of Research and Reflection in Educational Sciences. 8; 1, pp. 30-34.

- 
6. Kholikov, Y. O. "Ethical foundations for the development of a culture of tolerance in youth. Philosophical Readings XIII. 4, 112-117." 2021,
  7. Kholikov, Yunus Ortikovich. "The education of young people on the basis of a spiritual, moral and tolerant culture in the educational process." *International Journal of Philosophical Studies and Social Sciences* 1.2 (2021): 63-68.