

Development processes of language and philosophical views in Central Asia

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Abstract. In the history of human society, the territory of Central Asia attracted the peoples of the world as a place for the development of the Turkic language, where its own culture and values were formed. This region is rightfully considered a place of cultural life, embodying the literary heritage of our people, and worldviews, one of the first centers of spirituality, and a testing ground where social and philosophical ideas were born. In it, literature about language and philosophy created in different periods, the characters of works based on reality, and the expression of philosophical thinking in our national culture are embodied in literary genres. They reflect the processes of formation of linguistic and philosophical views in the hearts of the young generation on a value basis and reveal the national image of the ideas of goodness and justice in our history. The Central Asian region, as a settlement where a rich intellectual potential has long been formed, is characterized by rich philosophical masterpieces of our ancestors, ancient oral and written sources, narratives that reflect the image of national heroes, and traditions that have merged with the earth. Of particular importance in them are the way of life, art, and culture of the Turkic peoples, the world of philosophical thought, a subtle aesthetic worldview, and the moral values of representatives of other peoples. Harmonization of ideas based on the Turkic language, formed on this earth, with divine beliefs, and views on the creation of being, earth, and heaven in "Avesto" are elements of a specific philosophical thought. The unity of a noble word, a noble thought, and a noble deed in this work is considered the main idea in ensuring the eternity of life, in enriching the immortality of the language. The processes of parallel development of philosophical views in Central Asia and language not only served as the basis for later periods but also contributed to the development of spiritual treasures in the world.

1 Introduction

In the history of humanity, language has always been a means of communication between people, but the processes of its development in society had a direct expression of specific philosophical moments. Despite its existence in different dialects, its constant use in the daily life of people has always created a unity of culture and values. "An enlightened nation that respects its language deeply respects the language of others. In this regard, our great-

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grandfathers set an example. In particular, our great ancestors, such as Muhammad Khorezmi, Imam Bukhari, Imam Termizi, Ahmad Farghani, Abu Nasr Farabi, Abu Raykhan Beruni, Abu Ali ibn Sina, Mahmud Zamakhshari, Alisher Navai, conquered the highest peaks of world science, because they knew dozens of languages well[1]. It is commendable that they worked in dozens of languages, created their unique works in the field of science, and served to raise the philosophical consciousness and worldview of the people.

The national mentality, moral ideals, and ideological ideas of the people are reflected in the ancient philosophical views of Central Asia. This process was updated over the centuries and had a positive effect on the development of the language in certain periods. "Science, as a result of studying the stages of the historical development of human language, has concluded that language as a means of communication, speech, is undoubtedly only a product of the human brain"[2]. These aspects served to honor a person as a high value in society, to grow up based on modern knowledge. That is why the history of Central Asia served as the perspective of science for centuries. Its rich culture, art, moral ideals, and spiritual heritage are combined with the masterpieces of the philosophical thought of our ancestors. Since ancient times, Central Asia had its own language and philosophical thinking, based on the then ideology. The roots of great science and culture go back to the distant past, and they own the monuments called Orkhun-Enasoy inscriptions. The inscriptions of Orkhun-Enasoy are the first examples of books written on large stones, that is, literary and philosophical works.

During the period of the Arab conquests and the Samanid period, several more groups of Iranians moved to Khorezm, who also settled compactly. From the era of the Achaemenids, Persian, and Aramaic words began to enter the ancient Oghuz language of the Khorezmians, which we can observe in all Turanian regions. Over the centuries, Iranian settlements, living in the aforementioned compact form, mixed with the land people, lost their language and began to speak Khorezm, that is, the Turkic language. Representatives of the Indo-European approach extend this situation to the whole of Khorezm, arguing that the ancient language of Khorezm, that is, the Eastern Iranian language, has become a dead language, and the inhabitants of Khorezm have become Turkicized Persians.

2 Literary review

There are many dead languages in the world: Shuli, Etosk, and Latin are considered dead languages, a phenomenon that is often explained by the assimilation or complete extermination of an ethnic group. There was neither one nor the other in Turan, especially in Khorezm. Because the Medes and Persians lived in Iran, India, Central Asia, Egypt, and Asia Minor at that time eighteen million people. They could not assimilate the population and did not have the strength and means to completely subdue them. In addition, Khorezm is very far from the kingdom of the Achaemenids, and to get to it, you have to cross hundreds of kilometers of the Karakum desert. All in all that the Khorezmians are one of the oldest autochthonous ethnic groups who speak the Turkic language, Oghiz, and still live.

We will drive from the Khorezm oasis to the Zeravshan basin to the places of residence of the ancient Sogdians. Supporters of the Indo-European approach consider the Sogdians to be Persians speaking an Eastern Iranian language. We may check how true or false this opinion is based on sources. According to the well-known historian Narshakhi, the author of the "History of Bukhara", there is a river in Samarkand called "Nasaf Darya" (Zarafshan River), a lot of water collected in this river, pushed silt, as a result, a swamp appeared. Then the water stopped flowing. The place where Bukhara was settled gradually became a flat land, and thus it became Bukhara, a subject filled with the great river Sughd and these turbidities: "People gathered from all sides, and this place prospered"[3]. These historical data indicate that Central Asia has long been a multilingual region.

These literary works, written in the Old Turkic language, in a unique font, were created in the 6th-8th centuries. They express ideas expressing the love of the Turkic people for their country, heroism, and hatred for foreign invaders. The great scientist Mahmud Kashgari, who traveled around Central Asia and the surrounding lands inhabited by Turkic peoples, created in 1069 the "Turkiy so'zlar devoni"(Devonu lug'atit Turk) (Dictionary of Turkish words), its language, and history, he wrote the ideas of the ancient Turkic peoples about their way of life, philosophy, and ideas in his artistic creations. Shortly after the creation of this book, in 1069-1070, Yusuf Khos Khojib from Bolasogun wrote his epic "Qutadg'u bilig" ("Knowledge that brings good"), in which he expounds his moral and educational thoughts in an attractive, artistic form. forms, goodness, and justice and promotes the ideas of patriotism. Heroism, patriotism, and humanistic ideas are promoted in Orkhun-Enasoi inscriptions, Tonyuquq, Qul tigin, Bilga Khaqan, Ungin, Moyun Chur, Eletnish Bilga Khaqan, Uyuq Tarlaq, Uyuk Turan, Elegesh, Begra, Chakol, Achur, Oltyngol, Uybat inscriptions are considered O'rkhun inscriptions are inscriptions found in Enasoi. "Legal documents, contracts, marriage contracts, sale and purchase documents, receipts of various content in the Sogdian language, dating back to the 4th-10th centuries, were found in Central Asia. Among them was the correspondence of the rulers of Sogd, Shosh, Turk, and Ferghana, documents and decrees related to the daily life of the farm[4]. These documents were found in the Mug fortress in Sugdiana, on the Afrosiab hill in Samarkand, Kyrgyzstan, and East Turkestan. Arabic sources that shed light on the history of Central Asia in the Middle Ages include "Akhbar al-Khulafa" (History of the Caliphs), "Tarikh al-Buldan" (History of the Lands) by the Arab historian Abulhasan Ali ibn Muhammad al-Madoini, who lived in the 8th-9th centuries. The books "Kitab al-buldan" ("Book of Countries") and "Tarikh" (History) by Al-Yakubi, a great geographer and historian who lived in the 9th century, can be included. Arabic sources from the ninth century include the literary works of Abu Bakr Ahmad ibn Yah'ya Jabir al-Balazuri, such as the Kitab Futuh al-Buldan (The Book about the Conquest of Countries) and the Kitab Ansab al-Sharaf (Book of Genealogical Nobles). In addition to medieval Arabic sources, the works of Abu Yusuf Yakub, Ibn al-Faqih, Ibn Khurdadbeh, Tabari, Ahmad ibn Fadlan, Al-Masudi, Abulfaraj Kudama, Istakhri, Ibn Haukal, Abu Dulaf, Al-Muqaddasi, Utbiy, As- Saalibi. In the works of these authors, when information is given about the regions of the spread of Islam, they also refer to the countries located in Movarounnahr and Khorasan, and their socio-economic, cultural, and spiritual development[5]. The works of the authors about the processes associated with the life, social and spiritual world of Central Asia are today considered a unique treasure and a source of knowledge for educating the younger generation.

3 Methods and results

The roots of the culture and spirituality of our people, language, and philosophical views are combined with a rich history. In his writings, lectures, and conversations, President Shavkat Mirziyoyev paid special attention to the fact that it is ancient and has a solid foundation and that this land has a strong spiritual world of many historical countries. Speaking about such projects, which are an essential event in our spiritual life, it should be noted that the work to establish the activities of such scientific and educational institutions as the Center for Islamic Civilization in Uzbekistan, the international research centers named after Imam Bukhari and Imam Termizi, and the Islamic Academy, says President of Uzbekistan Shavkat Mirziyoyev, - Among them, special schools were created to study religious educational areas, such as hadith studies, Islamic jurisprudence, mysticism, knowledge of the word and faith under the memorial complexes of our great scientists. Undoubtedly, these works of ours have a deep scientific and practical basis[6]. These aspects serve to form a unique worldview in the education of the younger generation and the study of the history of Central Asia.

The fact that the territory of Central Asia has always been a place of high spirituality and enlightenment and the socio-economic foundations of statehood that originated there, is considered an achievement for all of us. The fact that the territory of Central Asia has always been a place of high spirituality and enlightenment and the socio-economic foundations of statehood that originated there, is considered an achievement for all of us. Unique works created by our ancestors, national values, and spiritual masterpieces passed from ancestors to generations are our unique property. Among them, the presence of hundreds of works on philosophy, philosophy, logic, history, morality, and spirituality increases the interest of people around the world. We must study these achievements of our people through today's scientific research and pass on their knowledge in the field of educational science and politics to future generations.

The foundation of language and philosophy, formed on the territory of Central Asia, has strong, durable roots, and the stages of its development have been preserved in any conditions. Many masterpieces of the spiritual heritage created by our ancestors, spiritual and moral, philosophical, political, and legal works, examples of philosophical thinking, and scientific achievements are based on the scientific conclusions created on this basis and ensured the longevity of the national language.

From time immemorial, the role of our ancestors in the development of socio-philosophical ideas was of particular importance in Central Asia. Their works related to philosophy and language serve as a spiritual treasure for mankind. As the First President of the Republic of Uzbekistan I.A. Karimov noted, "Our ancestors lived for centuries in this vast region, based on what values, so to speak, of history and life, nature itself created us - all the peoples of Central Asia - in the same spirit of friendship and cooperation" calls to live. In a word, such a view of historical reality, a sense of collective life has become for us a philosophy of life, more precisely, a rule of life. In modern terms, this is such a feature that forms the basis of our national mentality and distinguishes us from others, that it is impossible not to notice, understand and see"[7]. This, in turn, created broad conditions for the stabilization of peace in the country and the well-being of the people, for the centuries-old glorification of universal culture and spirituality, and for the harmonious development of philosophical thought and language. This land has witnessed people who lived for centuries, speaking different languages, living together and harmoniously with each other.

As a result of the adoption in recent years of many normative documents on the development of social sciences, wide opportunities have opened up in society for the study of foreign languages. For each young generation to gain knowledge through the language, to fully understand the role of language in the life of society, to instill in them the spirit of loyalty to the Motherland, patriotism, and loyalty to the national idea. Of particular importance are the efforts of the head of our state to consistently carry out work in this direction. In particular, on April 8, 2019, Resolution No. F-5465 "On measures to develop a concept for the development of a national idea at a new stage in the development of Uzbekistan" was adopted. Even though different nationalities and peoples living in society speak different languages, they form a peculiar attitude of tolerance in striving for the same aim. The ideology of that time expresses the fact that representatives of more than 130 nationalities and peoples live in Uzbekistan and that a new philosophical outlook on the national idea has formed in their minds, the importance of the role of social sciences in the education system in improving human knowledge in this regard. This proves that there have been no national disputes between citizens for centuries and that our people serve the development of science in mutual solidarity based on centuries of tolerance.

The spiritual basis of our people, the basis of our state is very ancient and strong, and no one can deny this. Our history spans several millennia, in the historical development of our people the foundations of statehood were laid in many languages, science, and culture developed. Based on these languages, the national idea of our people, national ideology, rich

historical and spiritual heritage, and national and universal values were formed. "Religious values have an impact on the national mentality, customs, traditions and traditions, and the system of ideas, originating from the essence of the basic idea of the Turkic language, continues to be used in the life of society, both in our history and today"[8]. The development of such a high philosophical thought directly embodies representatives of different nationalities as a kind of center of science and education for the peoples of Central Asia.

Thoughts, views, and ideas that serve as the basis and support of our national ideology have Turkic-speaking and historical foundations in our country, and views on the spirituality and enlightenment of the peoples of our region have gradually formed in our historical development. The Turkish language is considered one of the oldest languages in the world in a civilization that arose on the territory of Central Asia. That is why this language has its philosophical foundations and has played a key role in the lifestyle and communication culture of the people of this region. Production in the region, international trade relations, intercultural communication, science, culture, art, etc. - all contributed to the development of the language and the development of the civilization of the peoples of the East.

Our ancestors, who lived in the area historically called Turon, Movarounnahr, and Turkestan, for centuries created literary works in the Turkic language, preserved and preserved their works, legends and legends, terms, epics, proverbs, and sayings, at weddings and amusements, games, holidays and songs and lapars (types of songs) performed on trips, the cumulative heritage, customs, and traditions associated with culture and spirituality, education serves as a source of formation and development of the national ideology. Myths and legends, which are one of the oldest types and genres of oral creativity of our people, show the struggle between good and evil, light and darkness, happiness and misfortune, and the idea of the victory of good over evil in this struggle. According to the holy book of Zoroastrianism "Avesta", the One God, who created and governs the universe - Ahura Mazda, calls people to fight for good, as the leader of good deeds, he gives people light, warmth, and happiness, and protects people from troubles, saves from troubles, alleviates problems. Ahriman, the goddess of evil, leads people astray and leads them to evil. The forces of evil and darkness in the folklore of the peoples of the East are often depicted in myths in the form of giant dragons and demons. They appear as symbols of disaster and darkness, happiness and joy, death and misfortune, misfortune, destruction, and hunger[9]. Based on these views, a person's philosophical view of life is expanding, and his social ideals are being refined. Philosophical consciousness about language influences the development of society with its unique sides.

Our literary heritage, created in our country for several centuries, is "Tomaris", "Shirok", "Zariadr and Odatida", "Zarina and Striangia", "Manas", "Alpomysh", "Qirqqiz", "Go'ro'g'lu", "Avazkhan", "The siege of Chambil", "Oysuluv" the selfless children of our people are depicted, who showed heroic examples of the freedom and independence of their homeland, and philosophical ideas of national and universal significance in these works serve as the foundation and foundation of the national ideology of patriotism.

Doctrines, teachings, and ideas about the need to defend the Motherland, self-sacrifice, and valiant defense of the land where the blood of the umbilical cord was shed, which the ancestors kept and honored like the apple of their eye, can be observed in all samples of oral and written creativity of the people. Patriotism is a high human quality inherent in all people who link their fate with the fate of the Motherland, the nation, selflessly standing in the way of prospects. The development opportunities of a country, a nation, its fame, and authority are also related to the level of patriotism of the people of this nation. Such a philosophical outlook has always served the independence, freedom, and freedom of every nation.

For our ancestors, our ancestors, love for the Motherland was a sacred feeling. They put the Motherland, the interests of the people, national dignity, and honor above all else and considered it an honor to give their lives for these interests. That is why "The more people

understand the interests, values, fate, prospects of the country, the higher the feeling of patriotism in people. This process is endless. Different stages of historical, socio-political, spiritual development open up new aspects of patriotism"[10]. Today, the citizens of the new Uzbekistan are growing up as patriotic people with their own views and spiritual wealth. Together they pave the way for tomorrow's development of their mother tongues.

Inviting all peoples to friendship, harmony, and life hand in hand, eliminating localism, tribalism, and national differences, calling to live with thoughts about the future, strongly condemning the betrayal of the teachings of ancestors, national achievements, leadership, happiness, and prospects for their children. To live and work with thought, to be devoted to love for life and other similar universal ideas are common features that are characteristic of the culture and worldview of all peoples.

As the historical basis and source of the national idea and ideology, there are provisions in "Avesta" that are important for the national ideology. They consist of keeping one's word, being faithful to it, strictly following trade and contracts, paying one's debts on time, being free from deception and betrayal, and being faithful.

The essence of the development of the world in "Avesto" is the irreconcilable struggle between Ahuramazda and Ahriman, who are symbols of the forces of good and the forces of evil, while Ahuramazda seeks to establish goodness, justice, prosperity, and peace in the world, Ahriman leads people to ugly, darkness, death, and destruction. In this struggle, believers seek to take the side of Ahuramazda. The idea of the victory of good over evil in the battle between good and evil, light and darkness, and happiness and unhappiness is the main idea of the Avesta. "Avesto" is an essential source of history, culture, spirituality, and thinking of our ancestors, as well as our national idea and ideology.

Samples of spiritual culture, in which intellect and thinking, morals, culture, spirituality, enlightenment, and rich life experience of the peoples of ancient Central Asia were embodied, manifested themselves through the Turkic language. From time immemorial, the Central Asian Alloms were those who read and studied the monuments of spirituality created by the peoples of medieval Turkestan and assimilated their basic ideas. Thus, they formed in themselves spiritual and moral values, such as morality, kindness, and humanity. The cultural heritage, decency, educational traditions of our people, and the national idea and ideology of the peoples of Uzbekistan, which have been formed over the centuries, testify to deep historical roots[11]. This is based on the strong will of the people, the native language that has developed over the centuries. There are fears that we will further strengthen the role of this language in society and enrich its generally recognized aspects.

The ideological and ideological foundations of the development of Uzbekistan, the national and spiritual way of life and thinking of the population, folk customs, and customs based on the Turkic language, respect for adults inherent in the national mentality and spirituality of the Uzbek people, care for the family and children, open volunteering, goodwill towards to people, regardless of their nationality and a sense of mutual assistance, are essential aspects in the ideological, worldview Questions of love and admiration for the Motherland, hard work, the pursuit of knowledge, enlightenment, the formation and exaltation of a sense of national pride and pride among citizens are essential tasks of the national ideology. In our historical spiritual heritage, the main attention was paid to these issues and much attention was paid to the education of spirituality in the course of ideological and worldview education.

4 Conclusion/Recommendations

The language, culture, art, moral views, and philosophy of the peoples of Central Asia serve to educate the modern young generation in the spirit of national values. The spirituality of the people is directly related to the past of the nation and its foundations, enriched by the

achievements of science created by the ancestors. Language plays a big role in this, and the education and upbringing of our children, who are the tomorrow of our people, depend on this spiritual heritage. Because the way to a person's heart is given first through the tongue. "In the fields of philosophy and linguistics, there is a closeness in the study of problems. The roots of this connection have a long history. In particular, the problem of man occupies a central place in philosophy and linguistics, because his thoughts materialize directly through language" [12]. Based on this simple requirement, our main goal is to nurture in young people the skills of independent and broad thinking through language. We are all responsible for the education of spiritual personalities who consciously live in society and embody the qualities inherent in the great name of man. Today, the main goal and task of every parent should be that his child can communicate in different languages. Every parent, teacher, and coach should approach this work with a great sense of responsibility. After all, our citizens are worthy owners of national spirituality. Thus, we must all come together and develop the advice and advice of our ancestors throughout the eternity of our language.

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