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Article

The Contribution of Scientists of The 9th-12th Centuries to The Development of Cross-Culture in Central Asia

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Abstract: The article argues that the cultural and pedagogical ideas of scholars working in the 9th-12th centuries are considered the foundation of the unity of Turkic society, and that the lack of scientific knowledge and education worldwide leads to discord within society and the division of united peoples. It emphasizes that the "acme of science and cross-culture" in Central Asia is confirmed, and the main goal of the encyclopedic scholars who contributed to its rise was the desire to unite the Turkic peoples.

Keywords: Philosophical Ideas, Cultural and Educational Concepts, Traditions, Linguistic Features, Culture of Peoples, Cultural Upsurge, Cross-Culture

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1. Introduction

The studying the stages of the formation and development of cross-culture in the history of the peoples of Central Asia, it is appropriate and scientifically sound to divide it into periods based on the important features and characteristics of different cultures.

This periodization more clearly reveals the internal logic of cultural processes, stages of change, and external influences. For example, it can be divided into such stages as the Bronze and Iron Ages: Indo-Iranian migrations, Zoroastrianism, and local civilizations; the Hellenistic period: the invasions of Alexander the Great and the Gandhara synthesis; the Turkic nomadic period: the arrival of Turkic tribes and military and cultural influence; the Islamic period: the Arab invasions, the Samanids, and the flourishing of Islamic culture; and the Mongol and Timurid eras: the Mongol invasions and the Timurid revival.

This periodization more clearly reveals the internal logic of cultural processes, stages of change, and external influences. Each period is marked by the interaction and synthesis of Persian, Turkic, Arab-Islamic, Hellenistic, Indian, and Chinese elements from various cultures; Zoroastrianism and local beliefs; Greek art and philosophy during the Hellenistic period; Arabic language and Islamic teachings during the Islamic period; and Persian-Turkic synthesis and the flourishing of scientific and artistic knowledge during the Timurid period [1].

This periodization helps us understand the region's multifaceted identity, demonstrating the constant transformation of cultural life, which develops not in isolation but through exchange and enrichment. The characteristics of various cultures, languages, religions, artistic styles, and scientific achievements shape the unique cultural identity of each period, and through their comparative analysis, we can identify the deep roots and global influence of Central Asian culture.

At the same time, periodization within an cross-culture approach not only helps us understand the past but also sheds light on the processes of formation of modern multinational and multicultural societies, creating a scientific basis for the preservation

and development of cultural heritage. This method allows us to comprehensively reveal the complex and rich history of the cultural life of Central Asia [2].

Literature Review

Very little information remains about the life of Mahmud Kashgari. It is known that he was born in the village of Opal near the city of Kashgar in early 1008. Mahmud Kashgari received his primary education in his village and his higher education at a madrassa in Kashgar, mastering seven or eight languages, including Arabic, Persian, and Turkish. He then refined his knowledge in the cities of Bukhara, Samarkand, Merv, and Nishapur. In 1056-1057, as a result of internal conflicts within the country, the scholar fled his homeland. For 15 years, he was forced to live among the fraternal peoples surrounding him. During these years, he traveled through lands inhabited by Turkic peoples, carefully studying the Turkic tribes and peoples there, their origins and names, their settlements, customs, and, especially, the peculiarities of their language. The scholar then traveled to Baghdad and worked in that city for a long time. In 1072 (some sources indicate 1074 or later), he completed his world-famous work, "Devonu lug'otit turk" ("Department of Turkish Words"), dedicating it to Abu'l-Qasim Abdullah bin Muhammad al-Muqtada bi'amrillah, one of the Abbasids. This work is the first universal dictionary covering all elements of dialectological, explanatory, ethnographic, and historical-etymological dictionaries in the history of the Turkic peoples, and it introduced its author to the world as an encyclopedist. In this work, the scholar explains the meaning of Arabic words in the languages of the Turkic tribes and peoples [3].

2. Methodology

Since this work of Mahmud Kashgari's Devonu lugotit turk consists mainly of verbs, it contains extensive commentaries on verb formation, verb rules, verb types, verb parts, and other linguistic phenomena.

At the same time, Ismail ibn Ahmad was a ruler capable of learning from negative experiences, ruling justly, and treating even his enemies with tolerance. These qualities make him one of two Turkic rulers whose actions against Mahmud of Ghazni are cited as an example in the Seljuk minister Nizamulk's work, "Siyosatnama". Today, the only surviving architectural structure from the Samanid era is the mausoleum built in Bukhara and named in his honor.

3. Results

Mahmud Kashgar's work "Devonu lugotit turk" is very rich in onomastics. According to Turkologist V.U. Makhpirov, "Devon" contains 105 anthroponyms, 72 ethnonyms (ethnic groups, names of tribes, clans), 175 toponyms (place names), and 5 cosmonyms. "Devon" contains 7,500 words common to the lexicon of Turkic peoples the Karakhanids, Uyghurs, Uzbeks, Turkmens, Oghuz, Chigils, Yagmo, and Kyrgyz. In this work, Mahmud Kashgari emerges not only as a linguist, lexicographer, ethnographer, folklorist, geographer, and historian, but also as an educator, sage, and philosopher. Mahmud Kashgari introduces the Turkic peoples to the cultures of the Persian, Arab, and Christian peoples, as well as the teachings of the Bible (Torah, Psalms, Gospel), and the Koran. The appearance of Arabic, Persian, and Christian names in the onomastics of "Devon" is no coincidence; they also reflect the cultural ties of the Turkic peoples with the Arabs, Persians, and Jews in the 9th-12th centuries.

When the Turkic peoples were Iranian allies during the Iranian-Greek wars in the 6th-5th centuries BCE, they used Persian names such as Bahram, Rustam, and Afrosiab. During the Islamic period (7th-12th centuries CE), they adopted Arabic names and the names of prophets from the Torah (who are referred to as Islamic prophets in the Quran) (Abraham, Joseph, Jesus, Moses, and Jacob). Along with Iranian and Arabic names, the

Turkic peoples also adopted Arab and Iranian culture. It is also true that in the early Islamic period, Iranian and Turkic culture was far superior to Arabic [4].

During the reign of Mahmud of Kashgar, the Umayyad, Abbasid, and Fatimid caliphates, in addition to religious leadership, also developed secular sciences, that is, Arabic-language literature. This is why the Swedish Islamic scholar Adam Mes, in his extensive work, rich in sources from all fields, called 10-12 works "the Muslim Renaissance". This idea is highly controversial. In his book, Devon, Mahmud Kashgari cites numerous geographical names, from those of powerful states to those of villages, pastures, and passes. In Devon, the author also included a world map, accurately calculated for the period, which some scholars (I.Yu. Krachkovsky, V. Umnyakov, and others) believed was added later. I.Yu. Krachkovsky wrote a significant article about the great development of Arabic geography during the time of Mahmud Kashgari. In Devon, Mahmud Kashgari considers the language of the Turkic peoples, as well as the languages of the ancient world, and human language in general, a great blessing and a sacred gift from Almighty God. God communicates with the peoples He created through language, and Arabs, Turks, Persians, and others communicate with each other through language. The expansion of the Turkic peoples to different latitudes was driven by their desire to improve their lives. Mahmud Kashgari calls Arabic the language of religion and science, and Persian the language of poetry and wisdom. Turkish is the language of communication and unity among various tribes and clans. Language bestows enlightenment.

It should be noted that Mahmud Kashgari was one of the first in the history of world culture to scientifically study the language system from both linguistic and aesthetic perspectives. Another valuable aspect of this work is that it is written in simple vernacular, understandable to all Turkic peoples, tribes, and clans, and contains information about the education of these peoples. The Devon contains many examples of moral philosophy and aesthetics, words, and linguistic treasures that are now forgotten and preserved only in a few places. For example [5],:

Olg'ir o'gut mandan, o'g'ul,ardan tila,

Bo'yda ulug' bilka bo'lub, bilking ula.

Og'luq og'ir ishingizni aznag'uqa yuzurma,

Ochrub o'zung, usharib, aznag'uni tuzurma.

That is, "Son, listen to me, strive for knowledge and manners. Become a great scholar among your tribe and people and increase your knowledge". These ancient words indicate a strong attachment to culture.

While Mahmud Kashgari traveled from country to country, composing his great, rare works to collect the cultural treasures of peoples (in modern terms, he undertook scientific expeditions and journeys), another thinker, Bolosogunli (meaning "high") Yusuf Khos-Hajib, who lived at the same time in the 11th century, intensified his cultural and educational activities and expounded his philosophical ideas in poetry. Prior to this, Yusuf Bolosogunli's creative legacy had been studied primarily by literary critics and philologists. In fact, Yusuf Khos Hajib's epic poem "Kutadgu bilig" ("Knowledge leading to happiness") was considered a work of art, appropriately studied as a philosophical treatise, rather than as a work more appropriately situated in literature. Studying his cultural legacy in the history of philosophy is preferable to studying his literary legacy within literature. It is no coincidence that this thinker's works were studied more from a pedagogical perspective. Yusuf Khos Hajib's legacy is not only a literary legacy but also a political philosophy, encompassing issues of enhancing the status and prestige of the state, building a just state, the tasks and duties of kings and princes, economic recovery, morality, history, medicine, astronomy, and other sciences, as well as cultural and pedagogical ideas, as noted by philosopher and scholar Vohid Zohidov.

4. Discussion

In our opinion, Yusuf Khos Hajib's greatness in the field of fiction should not overshadow the fact that he was a philosopher and thinker. Yusuf Bolosagouni was one of the thinkers who wrote in Arabic and Persian. He was undoubtedly well acquainted with the works of great thinkers. However, this scholar and poet cannot be considered an imitator of the ideas of Firdausi, Ibn Sina, or Al-Farabi. He occupies a special place in the field of education, as he is a unique and outstanding representative of the enlightenment of the Turkic peoples. Yusuf Bolosagouni expressed his philosophical views on the world and humanity in his work "Kutadgu bilig". We base our argument on the following. The works of Homer, Dante, Nizami Ganjavi, Omar Khayyam, Jalaluddin Rumi, Balkhi, Bedil, and Goethe, which shaped the culture of the peoples of the world, are also treasures of the spiritual culture of humanity. Philosophical culture, in this sense, also includes philosophical questions reflected in fiction. The bridge connecting philosophy and literature, the commonality that is both, also represents the cultural life of individuals and nations. In this sense, "Kutadgu bilig" is a priceless treasure of both philosophy and literature [6].

Thus, a philosophical study of "Kutadgu Bilig" requires attention to three issues related to the socio-political and cultural environment that served as the source of Yusuf Bolosagouni's worldview. First, the thinker must understand the spirit of the era he reflected in his work. This period did not serve as a connecting link between centuries in the history of the Muslim East, but at the same time, it saw the formation of a unique type of culture (language) characteristic of the Turkic peoples. Second, in "Kutadgu bilig", the culture of the Turkic peoples was synthesized with Iranian and Arabic cultures. Third, the holistic and comprehensive teachings of Yusuf Bolosagouni in "Kutadgu bilig" serve not only his time but also future generations. In this teaching, we find not only the spiritual and cultural values sought by current generations, but also the cultural wealth that Yusuf Bolosagundi offered to his time and future generations. Thus, the work "Kutadgu bilig" contains a philosophical and spiritual experience valuable for all periods of human history, including those of the 21st century [6].

Renowned orientalists (V.V. Bartold, E.E. Bertels, A.N. Samoylovich, B.A. Gafurov, A.N. Kononov, Richard Frye, and others) have called "Kutadgu bilig" an artistic, didactic poem, written in a similar meter under the influence of Ferdowsi's "Shahnama". Some call it the "Turkish shahnama". Yusuf Boloshuni himself said that in "Kutadgu Bilig," he wanted to depict Bugrokhan, the Karakhanid ruler of Kashgar, spreading the glory of his Turkic state throughout the world, and how Bugrokhan justly ruled the state based on humanism and a high cultural and spiritual spirit. I.V. Stebleva, in her extensive monograph dedicated to the philological study of "Kutadgu bilig" calls this work the first rare example of classical Turkic poetry. In her opinion, the names of the heroes of Ferdowsi's Shahnameh (Rustam, Noshiravon, Faridun, Zahhok, Afrosiyob, and others) frequently appear in Kutadgu Bilig. These well-known names in the Iranian epic also correspond to the cultural, moral, and aesthetic ideals of the Turkic peoples. Rustam and Takhamtan represent physical strength, Faridun represents might, Noshiravon represents an immortal spirit, Zahhok represents the embodiment of evil, and Afrosiyob represents dark intentions (in the eyes of the Iranians). According to I.V. Stebleva, Yusuf Khos Hajib conceived Kutadgu Bilig as a great work similar to Shahnameh. At the beginning of this work, there were many great works written in Arabic and Persian, but a similar work in Turkish had never been written. Turkic peoples also want to read great works like the Shahnameh in their native language. It should be noted that Yusuf Bolasoguni accomplished this task admirably[7].

The humanistic and cultural-educational ideas expressed in the Kutadgu Bilig, in our opinion, indicate that the cultural ties between the Iranians, Tajiks, and Turkic peoples who lived side by side in the 10th-11th centuries were very close. The rulers of all Turkic

states living in the Middle Ages were well versed in the Persian-Tajik language and used it in state correspondence. Sultan Mahmud of Ghazni, who conquered India 17 times and converted a significant portion of Indians to Islam, was well versed in Persian-Tajik, while Khwarazm Shah Sultan Mahmud and his son, Abdullah Muhammad Malik, also knew Persian-Tajik and memorized many passages from the Shahnameh [8].

Every civilized nation has benefited from knowledge and enlightenment because it was carried out in a democratic spirit, and all social strata benefited from it. In Islam, the hadith also states: “It is obligatory to seek knowledge from all Muslims, both men and women”. At the same time, an enlightened person has their own duties and responsibilities. Throughout the history of every nation, enlightened individuals have arisen who strove to educate and culture the younger generation [9]. As a rule, enlightened people think not of their own interests, but of the interests of the people, the homeland, and the state. Enlightenment figures strive for the spiritual purity of society and a just government system, sometimes even resorting to utopia. They also considered the equality of all people before God and the law, as well as the moral standards of society. They believed that many social problems could be solved through knowledge, culture, and education. It is no wonder that the proverb “Knowledge is power” is found in all countries. An educated person also understands the mysteries of nature and human life. The abuse of knowledge and science is condemned in all nations [10].

Yusuf Boloshuni was the first in the intellectual history of all Turkic peoples to explain, in artistic and aesthetically striking terms, that knowledge is the most important wealth, value, and blessing in human cultural life. The first chapter of "Kutadgu Biling" praises Allah Almighty. Chapter 2 contains a hymn to the Prophet (peace be upon him), chapter 3 contains a hymn to Chakharior, chapter 4 contains a hymn to the spring season and a praise of Tabgoch Bugro-Qarakhan ibn Ali Hasan ibn Arslankhan, the khan of the Qarakhanid state, chapter 5 contains a hymn about the seven planets and the twelve signs of the zodiac, chapter 6 contains a hymn about the knowledge and wisdom of the descendants of Adam, chapter 7 contains a hymn about the virtues and benefits of language, chapter 8 contains a hymn about the author of the book (an apology for the shortcomings of the book), chapter 9 contains a hymn about the praiseworthy qualities of good deeds, chapter 10 contains a hymn about the stages of reading, learning and acquiring knowledge, chapter 11 contains a hymn about the title of this book and old age, chapter 12 contains a hymn about fifty days and their integral part. Chapter 13, dedicated to justice, contains a hymn about the service of Aitoldi Kuntugdi. Chapter 14, dedicated to the arrival of Yusuf Khos Hajib, and Chapter 16, dedicated to questions and answers with Aitoldi, tell about Aitoldi himself. Chapters 17 and 18 feature Kuntugdi explaining the qualities of justice to Aitoldi and recounting Kuntugdi's account of them. Through these questions and answers, as well as the conversations, Yusuf Bolosagun’s political, social, and philosophical views on just governance are presented [11].

Yusuf Bolosoguni expresses his cultural and educational ideas in artistic, poetic language. Instead of the word “enlightenment”, he uses the Turkish word “bilig”. The Karakhanid thinker asserts that during his lifetime, the Turkic peoples were unable to build a unified, centralized, and powerful state, and that various Turkic tribes and clans were embroiled in conflicts and internecine wars for centuries, lagging significantly behind the Arabs and Persians in literary and spiritual culture. In the 10th and 11th centuries, the Iranian Persian peoples produced great poets and scholars Daqiqi, Rudaki, Shahid Balkhi, Ferdowsi, Abu Bakr Razi, Nasir Khusraw, Farrukhi, Asadi Tusi, Anvari, Sanoyi, and others [12]. The great scholars of the Turkic peoples of Central Asia Muhammad Farabi, Beruni, Muhammad Khorezmi, Abu Bakr Khorezmi, Abu Abdullah Khorezmi, and Ibn Sina wrote in Arabic, while Afzaluddin Khokani and Nizami Ganjavi wrote in Persian. Under these circumstances, Mahmud Kashgari, Ahmad Yugniqi, and Yusuf Bolosagundi felt the need for the Turkic peoples to gain knowledge and education in their native tongue, and they wrote great and rare works in Turkic, taking on this honorable task. They worked to

enlighten their people. Indeed, the intelligentsia of the Turkic peoples knew Arabic and Persian, and scholars such as Mahmud Zamakhshari from Khorezm were enlightened. However, it was necessary to civilize and enlighten statesmen, princes, and ordinary citizens who spoke Turkish, Arabic, and Persian. To achieve this, it was necessary to teach the common people the benefits of knowledge, the harm of ignorance, and how knowledge brings happiness and ignorance brings disaster [13].

Of course, these views of Yusuf Bolosagouni are not scientific or theoretical ideas on language, but artistic, philosophical views understandable to ordinary people. Because these ideas are the product of aesthetic feelings, they exert a vivid and convincing influence. These philosophical and cultural ideas of the thinker about the role and significance of language in human life and destiny have not lost their value over the millennia and point the way to spiritual development for current generations, serving spirituality and enlightenment. These educational ideas of Yusuf Bolosagouni were inspired by the educational and philosophical views of great humanistic thinkers who lived shortly before him and during his time [14]. At that time, scholars and poets living in Transoxiana and Khorasan, writing in Persian, devoted considerable attention to the issue of humanism, which was the source of humanistic ideas, in their works. These thinkers understood humanity and humaneness as education, the pursuit of high goals, a free life, spiritual health, the absence of conflict between society and the individual, reason and understanding, and peace. Almighty God also commands people to live this way. Let people learn from life, guided by reason [15].

5. Conclusion

The cultural and educational ideas of Yusuf Bolosagouni are not lofty words, removed from reality, but, on the contrary, practical wisdom, which can often be found in people's everyday lives. He addressed Bugrokhan, the Khan of the Karakhanid dynasty, and expressed gratitude for the just improvement of the people's situation.

We are not here praising the cultural and educational ideas of Yusuf Bolosagouni. Although his work, "Kutadgu bilig" cannot compare to Ferdowsi's "Shahnama" in artistic, ideological, or poetic terms, he was one of the first in Central Asia and in the cultural history of the Turkic peoples to poetically express the cultural and educational ideas inherent in the Turkic mentality such as courage, bravery, humanity, respect for justice and truth and conveyed wisdom valuable for all times and generations. This work became a great and rare treasure of spiritual culture for all humanity.

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