

THE ORIGINS OF WRITING, BOOK CULTURE AND OLD-PRINTED BOOKS IN ANCIENT UZBEKISTAN

M. M. Kodirova

Senior Lecturer of the Department "General Pedagogy and Psychology", NSPI

R. R. Ashrapov

Senior Lecturer of the Department "General Pedagogy and Psychology", NSPI

Annotation

In the article, the authors conducted a thorough analysis of the emergence and formation of the Uzbek language as a historical phenomenon, starting from cave paintings, clay tiles, manuscripts and old-printed books. The data on the worthy contribution of the great scholars, thinkers and rulers of Central Asia to the development of the Turkish-language writing are presented. The scientific works of modern linguistic researchers on the place of the Uzbek language in the world are reviewed and analyzed.

Keywords: the ancient writing, the cave paintings, the old-printed books, culture, the reader culture, history, the ancient Uzbekistan, arab conquerors.

Uzbekistan is one of the ancient centers of culture. The state, famous for such monumental cities as Tashkent, Samarkand, Bukhara, Khorezm, Khiva, unique architectural structures (mausoleums, palaces, minarets, mosques , libraries) and, of course, a multinational country with a bright and rich history . The original and unique culture, which has been formed over many centuries, is saturated with a special color, peculiar only to such a state, which is located at the intersection of the Great Silk Road, and which has absorbed all the best from other cultures - Persian, Greek, Chinese , Indian, Arab, Russian ...

"The ancient peoples of Uzbekistan have created a distinctive civilization. Their achievements in agriculture and irrigation, construction, handicraft industry, military science, literature, hard science and art can compete with the most cultural achievements of ancient peoples. Perceiving and creatively absorbing the best that could be taken from the civilizations of neighboring countries - India, China, Mesopotamia, Iraq, Scythia, the peoples of ancient Uzbekistan, in turn, had a powerful influence on the cultural development of the surrounding nations. China from Central Asia received the culture of grapes, alfalfa and a number of other plants, the breed of military horses bred by ancient people of Fergana, the art of manufacturing glass and, finally, the Buddhist religion. S. P. Tolstov. [1]

Reader culture and writing, along with Uzbek literature, began with ancient folklore - oral folklore. Tales of the heroes Alpamysh, Rustam, Chirac, who once defended their homeland from treacherous and cruel invaders; myths and legends about a wonderful life, about magical patron birds and protectors of the weak and oppressed - Humo and Semurg, epics, gazelles, legends, song-muhnazhata, funny and instructive jokes-askiya, wise sayings-macola and proverbs, before the first paper, passed by the people from mouth to mouth, from heart to heart.

The writing of the peoples of Central Asia, and in particular the ancient Turan-Uzbekistan, which included: Sogd, Bactria, Khorezm, Chach, Fergana in the first centuries BC, lagged far behind the applied cultures that had already developed at that time: agriculture, handicraft production, construction, painting and music. But the level of the spiritual culture of the state, its civilization was nevertheless determined by the presence of literacy, a developed reading culture, and writing.

“Written culture is a determining factor in the level of development of civilizations and states. The significance of the culture of one or another people was largely determined by the presence of writing as one of the most outstanding achievements of civilizations. At the same time, the most important function of writing is the ability to store in the memory of new generations of people the achievements and deeds of their ancestors ”- confirms our idea, the doctor of historical sciences, professor, historian, archaeologist, orientalist E. Rtveladze [2 , 136] .

The transition from substantive writing (ostracons, clay tiles with cuneiform text, ceramic shards, wooden planks, leather scrolls, code books) to picturesque (pictographic, ideographic), further, from verbal-syllable to the syllabic and separately alphabetic was so slow that its development took centuries. “Central Asia did not enter the zone of initial foci of the emergence of writing, on its territory, until it is possible to trace the early stages of the development of writing ...”, continues Professor E. Rtveladze in his monograph “Civilizations, States, and Culture of Central Asia” . [2 , 163] .

Another important feature of Central Asia, including ancient Uzbekistan from the time of “ anno domini ” confirming the speedy appearance of its writing, according to scientists E. Rtveladze and V. Livshits , was “... Ethnic heterogeneity of the urban population, trade and cultural ties that coexisted "at the same time and in the same areas of several religions, penetrating from different countries and bringing with them various scripts.” [3]

Yes, indeed, as mentioned above, ancient Turan (Mawarannahr-Turkestan-Uzbekistan) included such large historical areas as Bactria , Sogd, Chach, Fergana, Khorezm, which in

turn, after a while, turned into large cities and independent states with their own writing system. Due to the lack of strict state and political control over the multinational population living in the territory of ancient Uzbekistan and strict claims to external and internal migration, people with different religions and religions - Christians, Jews, Buddhists, Hindus, followers of Zoroastrianism, etc. could peacefully coexist here.

But in the seventh - eighth centuries, the invading Arab conquerors for many centuries put an end to the diversity of writing throughout Central Asia. And for a whole millennium, up to the twentieth century, the main, but still not the only, system of writing was the Arabic script, spread throughout Central Asia along with the Islamic religion, with its new alphabet.

“The historical destinies of the Uzbek people in the field of writing evolved in a very peculiar way: not a single nation has been subjected to so much violence so often than the Uzbek people. The Arabs-conquerors, starting from the seventh century, forcibly imposed their written language on the people instead of the pre-Islamic writing. Then, in 1929, Latin was administratively introduced. In 1940, the totalitarian system introduced Russian writing based on the Cyrillic alphabet”, - K. Khanazarov writes in his monograph. [4]

In this way, the place of "Aramaic , Khorezmian, Parthian, Baktrian, Soghdian, Middle Persian, Manichean, Greek, Greco-Baktrian, ancient Turkish, Turkish Uygur, Syro –turkic, Kharoshthi, Brahmi, Issyk , Ephtalite" [5] writing systems came the new script is arabographic.

And as M. Iskhakov writes: “For the peoples of Central Asia with thousands of years of written culture, the transition to Arabic writing was not particularly difficult. This, in particular, was facilitated by the commonality of the principles of spelling of Arabic and ancient scripts based on Aramaic with a change in only the graphic appearance of the letter.” [6]

The new Arabic script imposed by the conquerors did not greatly affect the development of Central Asian book culture. The emergence of a new written language could not influence and even more so suppress the feeling of love and devotion of the Uzbek people to their homeland: freedom-loving poets, bakhshi, albeit still in a foreign language, but still continued to glorify their homeland and freedom, artists in their paintings describe beauty and originality boundless native lands, musicians chant her ... Life went on. This is how writing and reading culture developed, inevitably going through its historical stages of writing . Written and book culture was an inseparable and indispensable part of the history of Uzbekistan itself.

E. Akhundjanov divided the development of book business (handwritten and printed) in the history of Uzbekistan into five main historical periods:

1. The period of the ancient and early Middle Ages. (V century BC - VII century AD);
2. The period of the Middle Ages (mid- VIII century – mid- XIX century);
3. The period of colonial Turkestan (1867 - 1917);
4. The period of Soviet power in Uzbekistan (1917 - 1991);
5. The period of sovereign Uzbekistan (after 1991); [5 . 48].

In each of these stages, which lasted quite a long time, commensurate with the natural and social conditions - the absence of long wars, raids of nomads, epidemics, famine, devastation, internal unrest and strife , in short, under favorable economic conditions - writing also developed. Especially great damage to the culture of Uzbekistan and Central Asia as a whole was caused by ruthless, conscious and total destruction of the invaders-conquerors of educational architectural structures, rare handwritten copies of literature, libraries and other valuable intellectual culture archetypes created by people for many years. There was very little left for the next generation. But the hardworking and relentless people rose from the ruins: books (manuscripts), libraries, bookstores, maktaba, theological educational institutions reappeared.

It should be especially noted that science, art, Turkic-language literature, books, and the entire educational culture reached a high peak during the reign of Amir Temur and Timurids. Since there was no printed book, a manuscript book played a large role in the development of the spiritual life of Turkestan. As E. Akhundzhanov writes: "... a book is a way of social communication, a manuscript is an elitist form of this communication, a printed book is a form of national communication ." [5, 74] .

A manuscript book among all the peoples of Central Asia has so far been the only source of spiritual connection and intellectual continuity of generations. Manuscript books were prepared from Samarkand paper and parchment. For the first time in Central Asia, good quality paper, suitable for creating manuscripts , started to do in Samarkand in the VII century. The appearance of such a convenient and high - quality material has become one of the most important prerequisites for the development of book culture, art and science of Khorasan and Mawarannahr. The book business included: calligraphy, binding, decoration , carving , selection of the right paper, ink, and paints. Sometimes, in order for the manuscript book to be fragrant, flavored ambergris and fragrant pink water were added to the ink liquid . Each such book required a lot of work and time. It was truly subtle, almost jewelry work. The masters of book business should have had

great endurance, delicate taste, wide horizons and calligrapher talent. A well-made book was very expensive and was only a few copies, so it was ordered by rulers and fairly wealthy people. Due to these families, the rulers who reliably guarded their expensive and rare books, a certain number of these books have survived and have survived to our times and are now kept in large state museums and central bibliographies of modern Uzbekistan.

The reign of the Timurids, as mentioned above, was about the heyday not only of all science and art, but also fiction, the founder of which was Alisher Navoi (1441-1501). Turkic literature began to develop rapidly - poetry, prose, scientific founder of the works were already written in Turkic language and Turkic dialects. Many well-known works written in Arabic and Farsi were translated into Turkic languages, and literary studies began to develop criticism.

Glorified among the Turkic people and famous for their immortal religious, artistic and scientific works - the legendary Sufi and mystic Ahmad Yasawi, Mavlono Abdujabbar Khorezmi, Khoja Afzal, poet Ahmad Yugnaki, Sufi sheikh Suleiman Bakirgani, many other poet and writer Rabzavis, Hugiiz, Lugavi, poets and thinkers - they wrote their works in the Turkic language. So gradually the rudiments of the Turkic language and writing began to appear in the literary arena of world art, which in the course of natural development will fully turn into a modern, melodic and beautiful Uzbek language.

127 years ago, on November 25, 1893, the Danish linguist, polyglot Wilhelm Thomsen discovered the key to ancient Turkic writing, thereby making a unique discovery in the world of science. Since then, a new chapter has begun in the history of Turkology. This, in turn, allowed foreign Turkologists to translate Turkic written monuments. Over time, in the twentieth century, scientists from the Turkic countries joined them - Uzbek, Kazakh, Azerbaijani, Turkish and other researchers.

Since then, November 25, 1893 is the International Day for the Revival of Ancient Turkic Writing .

Bibliography

1. Tolstov S. P. "Ancient Culture of Uzbekistan" Ed. UzFAN, Tashkent . 1943 . Page 35.
2. Rtveladze E. L. "Civilizations, states, cultures of Central Asia", Tashkent, 2008 . Page 136 -163
3. Rtveladze E. L., Livshits V. P. "Monuments of ancient writing " T. "Uzbekistan", 1985 . Page 4.

	Special Issue on Application of Science and Technological Advancements for Sustainable Development Published by Novateur Publication India's JournalNX- A Multidisciplinary Peer Reviewed Journal	
	journalnx.com	ISSN: 2581-4230

4. Khanazarov K. "On the problem of the philosophy of language", Tashkent. "Uzbekistan". 2007, Page 9.
5. Akhundjanov E. A. "Written and book culture of Uzbekistan. Antiquity and the Middle Ages. " Tashkent, 2015. Page 37.
6. Iskhakov M. M. Introductory article by the editor-in-chief in the book of N. N. Khabibullaev "The history of writing and manuscripts of the peoples of Uzbekistan." Tashkent, 2008. Page 2.