

## THE ROLE OF THE TURKISH PEOPLE IN WORLD HISTORY

Shokhida Nusratilloevna Mirakhmedova  
Chirchik State Pedagogical University Faculty of Humanities  
Teacher of the "Interfaculty Social Sciences" Department  
Phone: +99897-598-63-93  
shohidamirahmedova41@gmail.com

### Abstract:

Historical and archeological studies show that the pillars of development were especially the community culture that connected the cities and centers of civilization in the Turkic world. The role of Turkic civilization as one of the oldest means of communication and development is undeniable. The Great Silk Road and caravanserais are a memory of several thousand years of road construction. Meanwhile, people could not care about the difficult, dangerous and uneven road. Despite the fact that the villages and towns in the region are far from each other, the administrative rules and the determination of the Turkic tribes overcame all the problems. In this article, an attempt was made to briefly study the issues of statehood and development culture of the Turks, the importance of its peripheral regions, especially in the development of Eurasia.

**Keywords:** Silk Road, "barbarians", "nomadic tribes", arts and crafts, relations, Culture, Arab-Persian poetics, Economy, "Turkish factor".

### TURKIY XALQLARNING JAHON TARIXIDAGI O'RNI

Miraxmedova Shoxida Nusratilloevna  
Chirchiq davlat pedagogika universiteti Gumanitar fanlar fakulteti  
"Fakultetlararo ijtimoiy fanlar" kafedrası o'qituvchisi  
97-598-63-93  
shohidamirahmedova41@gmail.com

### Annotatsiya:

Tarixiy va arxeologik tadqiqotlar shuni ko'rsatadiki, taraqqiyot ustunlari, ayniqsa, turkiy dunyodagi tsivilizatsiya shaharlari va markazlarini bog'laydigan jamiyat madaniyati edi. Turkiy sivilizatsiyaning aloqa va taraqqiyotdagi eng qadimiy vositalardan biri sifatidagi o'zni shubhasizdir. Buyuk Ipak yo'li va karvonsaroylar yo'l qurilishining bir necha ming yillik tarixiga bag'ishlangan xotiradir. Bu orada odamlar qiyin, xavfli va notekis yo'lga g'amxo'rlik qila olmadilar. Hududdagi qishloqlar va shaharlar bir-biridan uzoq bo'lishiga qaramay, ma'muriy qoidalar va turkiy qabilalarning qat'iyati barcha muammolarni yengib o'tdi. Ushbu



maqolada turklarning davlatchilik masalalari va rivojlanish madaniyati, uning periferik hududlari, ayniqsa Evrosiyoning rivojlanishidagi ahamiyatini qisqacha o'rganishga harakat qilindi.

**Kalit so'zlar:** Ipak yo'li, "vahshiylar", "ko'chmanchi qabilalar", san'at va hunarmandchilik, aloqalar, Madaniyat, Arab-fors poetika, Iqtisodiyot, "Turk omili".

## Introduction

Ancient Turks undoubtedly contributed to the historical development of human civilization. The most prominent scientists and researchers of the world considered the Turks to be "peoples who created history".

It is a fact that our great ancestors not only signed the glorious pages of history, but also created advanced traditions of statehood, monuments of high material and spiritual culture. Turks, in addition to preserving the shadows of ancient culture, gave humanity the most perfect inventions of that time, courage, martial arts and chivalry.

The great Kyrgyz poet Oljas Sulaimenov proudly writes: Turks have always been distinguished by their courage, fearlessness and justice. Unfortunately, attempts to belittle the great contribution of Turks to the world civilization, to describe them as "barbarians" and "nomadic tribes" continue. We should appreciate the role of Lev Gumilyov, Ziya Bunyodov, Murad Adji and other world-famous scientists and researchers in preventing such baseless and unjust attempts.

Known as the most powerful Sultan in the history of Turkey, Suleiman the Magnificent is remembered for his many and most important services. The place of Turkic peoples in world history is unchangeable. Thus, the contributions of Turkish history to world history, culture and science are historical monuments, and have proven themselves with world-famous personalities and patriots. Scientifically, religiously, socially, economically, and politically, the Turks, who are constantly rising, have rendered invaluable services in creating a universal culture by mixing the peoples of Asia and Europe.

Turks are a people who have killed millions of people in the name of truth and justice. Many peoples who were historically oppressed and persecuted by the Arab Caliphate and the Byzantine Empire, especially the Christians, took refuge in the Turks in the Middle Ages in order to preserve their national identity and religion, and considered the Turks as their saviors and voluntarily accepted Turkish rule. Christian sources themselves confirmed that the Turks were saviors. As a result of the Turks' reliance on justice, humanity and the aspirations of the peoples they ruled, they ruled India for nine hundred years, the British for a hundred years, and the Arab countries for a thousand years. Western Europeans were kept here for fifty or sixty years.

Because, unlike others, the Turks did not consider the indigenous peoples as a second class people and did not force them to adopt their language or their religion. These feelings and emotions were further strengthened by the conquest of the Islamic religion and culture by the Turks. The Turks succeeded in creating a republic out of a crumbling empire, said a renowned



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historian, adding that the new country, although geographically shrunk, restored Turkey's economic and political power. (Ortayli, 2012)

Roads and settlements have always been considered an inevitable necessity among the Turkic peoples, both in ancient times and in later times. Caravanserai remember the history of road construction of several thousand years in Asia. In the old days, people could not care for the roads that were hard, dangerous, and uneven. They passed through harsh deserts and hiked through rugged mountains, but they overcame all challenges to survive. Villages and cities in Turkish territory are far from each other. Caravans, the people who move them, clothing, caravanserais, trading cities, goods, currencies, languages of communication, trade routes, palaces, officials controlling empires have been changed and replaced with new ones. However, one "golden rule" of commercial culture has not changed: In all historical periods, people have reached a higher level of relations, a wider scale, in order to know each other better, to share the best material and spiritual benefits with each other. All these issues were the main stimulus for the formation of universal human values. Thus, the culture of the Great Silk Road is also considered the main universal achievement of global civilization in our modern world today.

The article tells about the beneficial role of the Silk Road in the history of urban Turkic cultures. The Silk Road was the first experience of world globalization, the source of the prosperity of many civilizations. The article compares the values and humanistic aspects of Turkish state culture and ancient and classical medieval Islam. Roads and settlements have always been considered an inevitable necessity among the Turkic peoples, both in ancient times and in later times. Caravanserai remembers the history of road construction of several thousand years in Asia. In the old days, people could not care for the roads that were hard, dangerous, and uneven. They passed through harsh deserts and hiked through rugged mountains, but they overcame all challenges to survive. Villages and cities in Turkish territory are far from each other. Caravans, the people who move them, clothing, caravanserais, trading cities, goods, currencies, languages of communication, trade routes, palaces, officials controlling empires have been changed and replaced with new ones. However, one "golden rule" of commercial culture has not changed: In all historical periods, people have reached a higher level of relations, a wider scale, in order to know each other better, to share the best material and spiritual benefits with each other. All these issues were the main stimulus for the formation of universal human values. Thus, the culture of the Great Silk Road is also considered the main universal achievement of global civilization in our modern world today.

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## Discussion

Due to the contacts with the richest culture of the Silk Road, it is not surprising that during its classical heyday, the nature of the Turkic text changed in its entire formal content, which was primarily traditional and had a ceremonial and ceremonial nature. But under the strong influence of Arab-Persian poetics, with new ideological and thematic content suitable for its time, it gained classical high forms. The world of values of the Silk Road can be found in the Turkic texts of the 8th century and in the Turkic-language poems of urban culture during the heyday of Islamic classics, as well as in the epics of the North Caucasus, Middle and Central Asia and South Siberia, Oguz lyric and reflected in the epic legacy. The idea of a worthy role of famous representatives of the history of Turkish culture in the formation of the academic and moral environment of the Silk Road works like a golden road.

In order to objectively study the role of the Turks in the Great Silk Road, it is important to reveal their cultural and historical characteristics, the changing nature of their historical, spiritual and economic life in the context of the specific historical flourishing of the classical culture of the Silk Road. Studying the evolutionary process of the Silk Road from the point of view of the participation of its defenders, the Turks, means objectively clarifying the historical reality and general laws of trans-civilizational events in Eurasia in this process. It is impossible to study the historical and geopolitical nature of Eurasia without knowing the transformative qualities of international political and cultural relations in the context of the integration of Turkish civilization into the Silk Road process. This is also necessary, because in a number of studies, the "Turkish factor" is wrongly associated with the destructive-barbaric position in the Great Silk Road; rather, the "Indo-European factor" is exaggerated in this process. But history reveals a completely different truth:

When we talk about the connections and typological relationships that formed the unique characteristics and dynamics of the Silk Road, we analyze the structure and content of ancient poetry, and the folklore, ritual, ritual, and poetic traditions of Turkic music. we note the inextricable connection with the oral folk environment, warrior epos and the main foundations of culture.

The Silk Road environment of global trade and economic cooperation emerged as an important need for the harmony of different peoples in the process of centuries-old relations between them. On the one hand, Turkish empires such as Seljuk, Safavid, Ottoman, Timurids dominated as a military force, on the other hand, due to the inevitable connections with the rich cultural



traditions of the Caucasus, North India, Iran, and the Middle East, they were equal in their disciplines. they achieved unprecedented prosperity. The focus of advanced sciences, cultures and arts in the intellectual space of the Great Silk Road was the result of the great need to live in cultural and economic harmony.

Today in the 21st century, when we see a complete misunderstanding between the Christian West and the Buddhist, Muslim East, in the absence of constructive dialogue between civilizations, a new real meaning for the idea of universal spirituality and tolerance is given, but if we focus on countries like Turkey and Azerbaijan, this is a peaceful bridge, a real dialogue between Western and Eastern cultures, which is necessary for all humanity.

The main purpose of this article is to study the role and place of the Silk Road as a symbol of intercultural communication, to deepen the cultural and economic context and to initiate historical, cultural and geographical life in the realization of the idea of the Islamic nation in the era of integration of nations and globalization. The main topic for the coverage of the topic, in addition to historical topics, were the texts of the ancient Turks from the time of the Turkic khanate, the classic examples of the golden age, as well as the studies and monographs of various Muslim scholars: philosophers, cultural experts, and medieval literary scholars.

Al-Farabi was a famous philosopher, indeed the greatest that the Muslims ever had; he composed a number of works on logic, music and other subjects. The sciences of philosophy, which no Muslim has ever attained, have the same degree as him; and by imitating his style, Ibn-Sina attained proficiency and made his work so useful. (Aydin, 1986)

The role of the environment is shown: due to the contacts with the different cultures of the Silk Road and under the strong influence of Arab-Persian poetics, Turkish poetry was greatly strengthened by new genre forms, with the characteristics and pathos of the high classics, the real world poetry. got a name. All the poetic, formally satisfied nature of the Turkish text, which originally had only traditional and ceremonial aspects, changed. The environment of the Silk Road is distinguished by a bright group of famous Turkic scientists, poets, humanists who created on the basis of new requirements, ideological and aesthetic requirements of the time. New socio-economic, religious, linguistic and other factors shaped the new Turkish literary language and, accordingly, the new thinking of the classical medieval Turks. To analyze the connections, we used information about the culture of ancient and medieval cities, as well as literature and art, philosophy and aesthetics.

According to the famous Kazakh philosopher Nurzhanov, the Great Silk Road was an experience of world globalization. Therefore, the value humanistic aspects of Turkish poetic culture, antiquity and classical medieval period are compared, the nature of their change is shown, the world of their aspirations is presented in detail. It is also important to discuss that all sources used in this study are written sources and less oral sources. The above analysis has in some ways helped to present not only a small print of the pre-Islamic culture in comparison with the classical culture, but also to study its positive role in the formation of the culture of the Muslim classics, comparing it with the Persian and Arabic traditions. reveal specific options. The historical and purposeful methodology helped to demand a modern look at the essence of Turkic archaic culture, the poetic text, its original affiliation not only with the story,



ceremony and ritual, but also with the specific social functions. In recent days, the Turkish poetic text performs new social tasks that cannot be inherited in relation to the new spiritual and ideological content.

The essence of the advanced and concentric methodology is that the article of analysis is the core of the general "relationship", around which all the constituent points of the whole field unit are gathered, which should be analyzed even in their totality and system. Among them, we can count good Turkish writers, poets and generals, Shah Ismail of Iran and the great Turk Suleiman. They had several talents and were very close to the people, folk art, scientists.

According to Halil Inalcik, in the Turkish states (tur, tuzuk) in the Islamic world, yasa or kanun, that is, a set of laws and regulations, existed independently of Islamic laws, and public life was governed by the highest interests of the state and society. led in , gave flexibility in the preparation of state policy. Interpreting the requirements of Islamic law in the most liberal way. (Inalcik, 1998)

## Conclusions

Some historical analysis shows that the trade route is the most important historical communication route between the ancient civilizations of our planet, and it can be seen that the formation of different civilizations is a combination of kith and kin. Throughout history, Nations and Tribes have moved over these pathways and in their cultural fabric during these longest potential means, and as a result they have created the largest and most intensive programs of cultural dissemination. The road developed as a result of trade and economic cooperation, and for hundreds of years it developed as a means of cultural communication between them as a necessity for the existence of different nations. In the Middle Ages, its main non-secular content - the literary Persian language and the Arabic classical culture - together became the result of useful contacts in the fields of science, art and economy. The main focus of the sciences, cultures in one spiritual field emerged as a historical model and a cross-cultural demand in the intellectual field of the trade route. As a result of contacts with different cultures and primarily under the strong influence of Arabic-Persian literary research, Turkish poetry has achieved new genre forms, collected variants and the amount of art of high classics. The poetic and formal nature of the Turkish text, which originally had only standard and ceremonial and ceremonial aspects, was changed. Under the influence of the Arab-Persian classics, it acquired new, classical forms and acquired a new, thematic content. Among them, Fuzuli's works such as "Dede Korqut", "Shikayyetname" had a starting place for "History of Ali Selchuk". Love and Sufi lyrics, which do not pay attention to heroic aesthetics, flourish together with academic literary composition. Persian-Arabic literary research developed widely due to the Turkish genre structure and their influence on the Middle Ages. The trade route was the origin of many wealthy cities built around these strategic and industrial facilities.

Civilizations within the international network on the roads today received a few cultural components of local Turkic components from alternative tribes with whom they had industrial contacts on the road. The road connecting the Mediterranean to China through part of the South





Lake was not only a route for bourgeois merchants, but the exchange of states was only caused by messages of peace and relations between neighbors.

The re-actualization of the Great Silk Road in modern international life is a historical regularity of world development: it means the place of the Turkic world, which returned to the Great Politics, in the political, economic and cultural life of modern Eurasia. Today, the Turks, the historical defenders of the Great Silk Road, in the mission of its founders, the Independent Turkic States: Turkey, Azerbaijan, Kazakhstan, Kyrgyzstan, Uzbekistan, Turkmenistan and the Turkish Republic of Northern Cyprus confirm the concept of the Turkic world. The world of Turkic peoples and their place in history is unchanging. Thus, the contributions of Turkish history to world history, culture, science, i.e. to historical monuments, world-famous people, and patriots have proven themselves. There can be no Western-style prescription for Islam or Judaism, because there are no priests, no church hierarchy. (Ortayli, 2012)

In modern Turkey, history refers to the official state history taught to the public only in textbooks. (Ortayli, 2015). In history and modern times, scientists of the Turkic world have proven themselves all over the world with their works in the field of literature and exact sciences.

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