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THE RELATIONSHIP OF SOCIAL ANTHROPOLOGY AND TURKISH THOUGHT

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Annotation. The article highlights the role of historical thought in the life of the individual, community, ethnos, nation and super ethnos as well, and also the fact that the perception of the individual is closely related to historical thought. In addition, it focuses on the role of historical thought in the gradual development of ideological factors in society. The interpretation of ideological concepts in historical sources, the creative aspects of the socio-historical development of the Turkic peoples have been covered, this factor has been reflected in The National ideological concepts. Furthermore, The National Idea which has been introduced into the society is directly derived from the historical thinking of the nation, which means that values are directly connected to this factor.

Keywords: historical thinking (thought), idea, Turkic peoples, creative idea, national interest, development, Motherland, people, noble goal.

注解。 文章强调了历史思想在个人、社区、民族、民族和超民族生活中的作用，以及个人的感知与历史思想密切相关的事实。此外，它侧重于历史思想在社会意识形态因素逐渐发展中的作用。历史资料中思想观念的解释，突厥民族社会历史发展的创造性方面都被涵盖了，这个因素在民族思想观念中得到了体现。再者，被引入社会的民族理念，直接来源于民族的历史思维，也就是说，价值观与这个因素直接相关。

关键词：历史思维（思想）、理念、突厥民族、创造性理念、国家利益、发展、祖国、人民、崇高目标。

1. INTRODUCTION

Historical thought is the reflection and manifestation in individual's mind or a certain group of material and spiritual riches created by our ancestors in the conditions of socio-historical development. That's why historical thinking in a person, ethnos, nation, or super ethnos is important in realising its identity and adhering to its historical values. As consciousness constitutes the human essence of man, it means that consciousness and thinking also have a

special role in understanding the place of each individual, community, ethnic group, ethnos, nation, and super ethnos in the stages of universal civilisation. Historical thinking improves the characters of inheritance in the social awareness. Belonging to a historical heritage develops on the basis of such inheritance. 'A new age, a new millennium, changing the picture of the world, the transformation of human evolution, shifting scientific paradigms could not but leave an imprint on both social and humanitarian knowledge and methods of cognition ... It is

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observed that increasing interest in genealogy, culture, the mentality and philosophy of history, the worldview of representatives various civilizations and cultures, an objective reflection of their role in the global civilization and historical process' [1]. The idea specific to each socio-historical period is essential in expressing belonging to a cultural or spiritual heritage in historical thought.

II. THE MAIN PART

In its genesis, mankind began to develop in harmony with the natural environment, first by creating hunting weapons, and then by weapons to propagate its spiritual world. 'The indigenous inhabitant of the country (autochthon) entirely belongs to the environment in which it lives ... The forest gives people shelter, food and everything necessary for life. The instinct of self-preservation forced a person to take up arms' [2]. First of all, these weapons were originally hunting weapons, they were later used to represent humanity's own spiritual world as a cultural and spiritual weapon.

The role of the Turkic peoples in ensuring the development of human civilization is invaluable. The processes of civilisation in the Eurasian expanses are directly related to the socio-cultural aspirations of theirs. According to German scholar on Turkic sciences G. Derfer, the common meaning of the Turkic peoples can be understood as 'the dominant people' [3]. In this sense, one of scholars on Turkic philology S. Klyashtorny states that 'Turkic people – Kybchaks could be estimated as dominant clan of Kybchaks when they reigned' [4]. In any case, the sources testify that the Turkic peoples played a leading role in the socio-political and cultural life of that period, and the processes of historical civilisation are in many respects closely connected with the Turkic factor.

As written sources testify, Bumin and Istami Khagans played a vital role in ensuring the unity and stability of the Turkic people, who are our distant ancestors. Bumin Khagan is a historical figure who ensured the unification of the Turkic people in the middle of the 6th century AD as the founder of the Turkic Khaganate and its first ruler. He encouraged Ashina clan to riot against Jujan reign that ruled them, and he won that struggle. Bumin ascended the throne of the first Turkic khanate with the title 'Elkhan' [5]. Although Bumin Khagan did not rule the Khaganate for a long time due to his death, it is noteworthy that the quality of the founder of the first Turkic state took an eternal place in Turkic thought. 'In 532, after the death of his brother Bumin, Istemi became Great Khan, Khagan of all Turkic peoples. From his youngest son, Jean Suyk, came the khans of Uzbeks, Sogdian cities and Tokharistan. Naimans, Konrats, Kypchaks from Argin Sybyr Khan – Middle clan and Argin family had the one historical root of their origin. They were clans of Atilla' [6]. As the brother of Istami Khagan Bumin Khagan commanded the Turks' military campaigns westward after his death. 'The number of Istami Khagan's army was one hundred thousand.' [7] Of course, it is a huge amount. However, uniting this number of troops and directing their activities towards a single goal also requires certain organizational and leadership skills, and it is honest to say that could be found in Istami Khagan's character.

The study of activities aimed at ensuring such heroism and unity of the people, which is characteristic of our ancestors, is important in ensuring the development of the qualities of belonging to historical values, self-awareness among the peoples of the Turkic peoples in our days. This is important not only in the formation of a spirit of respect and reverence for the spirit

of our ancestors in the Turkic peoples, especially the youth, but also in the work of a sense of patriotism. The subject of 'Turkology' studies the gradual development of ethno-historical processes specific to the Turkic peoples. 'Turkology is a branch of science that studies the language, literature, history, ethnography, culture and spiritual and cultural values of the Turkic-speaking peoples, the process of formation. The name of Turkology is formed and developed in the name of the Turks, a macro-ethnic unit consisting of several clans and tribes, whose ancestors lived in the 6th - 9th centuries and inherited the Orkhon, Yenisei, Talas and other written monuments to future generations.' [8] That is, the science of Turkology is the study of languages, history, ethnography, worldview, oral art, customs and traditions of Turkic-speaking peoples, commonalities embodied in the core of dialectal identity. The science of Turkology also uses the stone-grave scripts as a source to study the evolution of historical and ideological processes specific to this country in the stages of gradual development of the Turkic peoples. 'In modern Turkology, Turkic monuments written by various types of graphs are widely known and studied: runic, Uyghur, Manichaeen, Brahmi, Arabic, Armenian-Kypchak, Chagatai.' [9] And these stone-scripts play an important role in the study of the history and of ideological processes specific to each socio-historical period of the Turkic people.

The idea is important for every ethno-social unit, as a factor that ensures the socio-political development of society. Obviously, the civilized period of the historical development of mankind has been confirming that no society can develop without noble ideas. Our ancestors, along with Turkic traditions, carefully preserved their mental characteristics. In their stages of

ethno-historical development, the Turkic people instilled in the minds of members of society ideas that call for goodness and creativity, as evidenced by the examples of spiritual heritage that have left their mark on historical thinking. The ideological concept of Zoroastrianism in its book the Avesta, which was believed by our ancestors in prehistoric times – 'Good thoughts, good words and good deeds' is a vivid example. Even after that, our ancestors could not imagine their ethno-historical development without ideas, and united their contemporaries around a certain noble goal and taught them to strive for the future. This can be seen in the example of Tangri belief, stone-scripts such as Orkhon-Yenisei, the Kul-tegin and Bilka Khagan monuments. In a sphere of national identity and historical thinking, it is important to bring up a sense of love and affection for the past. It is important to raise the historical consciousness, to form an objective attitude to history as a value to achieve above-mentioned goals. 'It can easily traced that, neither a single nation, nor a single country can live without the knowledge and respect of its past, which, however, implies a general knowledge of the history of other countries and peoples. In modern conditions, the formation of a new historical culture is being done. People with different knowledge, life experience and social status need to rely on fundamental values e.g., pride in their people and their country, an understanding of lasting importance and knowledge of historical examples of selflessness, patriotism, courage, honesty, justice, the ability to live in peace and constructive cooperation with other peoples and states. All this is given by history.' [10] History and historical thinking develop in the members of the society a sense of identity, learning from history and a sense of pride, which are important because they are

embodied in the historical thinking of the members of the society. It is also important to be able to find mutual commonalities with other peoples and nations, and to emphasize this aspect, which is the principle of tolerance inherent in the Turkic peoples today, which is a very important factor in ensuring mutual friendship and solidarity.

History is a school for us where we can make conclusions. 'Historical science is called the preservation of the memory of ancestors and great fathers' deeds as a source of thinking.' [11] It is important to learn from the past, to be inspired by the heroism of our ancestors, to learn from their failures at a certain point in history is important in ensuring future progress. Consequently, the study of the past raises spirituality by shaping attitudes towards historical values. Therefore, the role of socio-spiritual factors in the development of thinking of the Turkic peoples is invaluable. 'Spirituality is the inner (mental) intellectual and fixed emotional world of a nation, formed over the centuries, the roots of which are inextricably linked with its historical experiences and socio-cultural development.' [12] Our ancestors learned from the socio-spiritual processes at each stage of development, as well as enriched and absorbed the positive aspects of the experience gained by them in casual processes.

As a result of socio-historical development, the spirituality of the Turkic peoples started rising, embodying the positive features of each stage. The culture and spirituality of the people, accumulated over the centuries, was passed on to future generations on the basis of hereditary traditions. Furthermore, external socio-cultural influences were enriched with internal influences and acquired a populist nature. Especially in the context of Islam, all the

archives of thought, traditions and customs accumulated by our ancestors during the historical and spiritual development have been incorporated into this peace-loving religion and that is noteworthy absorption of its main positive features.

Socio-spiritual development ensure ideological increasing. The development of society in each socio-historical period is directly related to the ideological factor. Obviously, that 'the most important feature of the idea is that it leads man, society to the goal, moves them, mobilizes them.' [13] And its nature of mobilising unites the members of a society around a specific goal and ensures the future development of the society.

Indeed, the historical roots of the 'National Idea' we are promoting today are directly related to the stages of development of Turkic thought. At the present stage of development, the national idea, put forward to ensure the optimal nature of society's development, plays an important role in social life as a conceptual program that directs the activities of citizens towards a noble goal, its roots and sources should be traced to spiritual sources. The national idea also requires us to look back our historical values as a program that guides our activities to realize our identity, raise our historical thinking and ensure the socio-spiritual development of society.

After declaring its national independence, Uzbekistan has set for the people of the country the goal of building a free and prosperous Motherland, a free and prosperous life, embodying the positive aspects of the ideas formed and developed in the stages of historical thinking. To achieve this goal, there is a need to build a society based on democratic principles in our country. To achieve that, we need to bring up

people who are able to withstand the aggression of foreign and alien ideas, to develop in all respects, to prevent ideological gaps, to form the idea of national independence to ensure the high development of our country. The main idea of national independence is 'Building a free and prosperous Homeland, free and prosperous life', and it includes positive ideas such as 'Developing of the Motherland, peace in Homeland, well-being of the people, perfect man, social cooperation, interethnic harmony, religious tolerance.' [14] These conceptual ideas are worthy to be embodied in our historical values. It is noteworthy that the ancient Turkic written sources reflect the unity, solidarity, generosity and patriotism of our ancestors in the Orkhon-Yenisei written monuments.

National idea and historical thinking are interrelated dialectical concepts. 'The content of the national idea is to awaken historical memory, to learn from the past and to be a criterion for self-awareness.' [15] Thus, the national idea draws its nourishment from historical values. Historical memory is the accumulation and practical significance of the positive features of the past in the minds of members of this society. 'Historical memory is the re-manifestation, remembrance, appreciation of the material and spiritual wealth created by ancestors in the minds and daily practical activities of people.' [16] Historical memory is a characteristic of man as a conscious being. An individual or a society without a deep historical memory cannot form its own positive attitude to the events that take place in social life. Universal cultural heritage is a direct product of values. As a result of socio-historical development, values are generalized and become a cultural heritage. And such cultural heritage is remembered because of historical memory, and the part that is important for society

or human development acquires practical significance. It is the social value of historical memory.

Nowadays, the national idea that prevails in the society of Uzbekistan with its historical essence, connects the past, present and future. 'An idea that embodies an understanding of the nation's background, present, and future, expresses its fundamental interests and goals as an ethno-social unit, and serves development is called a national idea.' [17] The past of the nation is directly embodied in historical thinking, relying on the positive values of the past, learning from negative events are also noteworthy as components of the national idea. This is because the interpretation of historical events influences thinking and forms a positive or negative attitude. Therefore, the role of historical science in the restoration of historical memory is invaluable. 'It is clear that historical science is the most powerful tool for ideological influence on the masses. In particular, one of the modern German scholars S. Prife states that it was the historians of Germany who helped the fascists, led by Hitler, come to power in the 20-30s of the 20th century. The results of such ideological support are millions of victims and penance of the Germans for the world community for their deeds. The responsibility of historians to society is enormous.' [18] Indeed, the role of history, and therefore of historical thinking, in ensuring the progressive or regressive development of a society is incomparable. Therefore, as the optimal essence of the national idea depends on the historical thinking of the members of society, the creative ability and courage of an individual depends on his memory, historical awareness.

Since the first years of independence, the people of Uzbekistan have chosen the path of

development based on the foundations of their national idea. There are some specific reasons, which can be explained as follows:

1. Advancing democratic values on the basis of historical thinking, national identity took the lead and the path to independence based on the future has been opted. Thanks to the Independence, the people of our country have chosen a path of development based on their own national model, based on a unique, that is, market relations. This gave an opportunity to restore the spiritual heritage and values of our people.

2. No state, society, nation can live without aims. It needs to lay the spiritual foundations for development. This goal is reflected in the national-spiritual ideas of the people based on historical thinking, and it has become necessary to promote the idea of national independence.

3. Based on historical thinking, one can conclude that in the development of human society, different ideas have dominated, and some of them have had various negative consequences due to ideological goals. Unfortunately, in the current state of human development, there are cases when evil ideas, along with good ones, tend to show their horror face. In order to distinguish the difference between an idea and an idea, a goal and a goal, it is vital to establish a national idea based on the principles of creativity, based on historical thinking that promotes goodness and national integrity.

4. As a person, an individual, a social group, a stratum, a people, a nation, a state, a goal, a dream aspiration, a point of view differs from one another, it is evaluated according to its purpose and idea. There are many types of ideas in the historical consciousness and memory that underlie historical thinking, and they vary based

on purpose and aims. And humanistic ideas that serve the development of mankind are recognized as constructive ideas, and its global significance in the context of nowadays global transformation is promoted.

5. At present stage of development, some harmful ideas try to 'absorb' their ideas without taking into account the goals and aspirations of a particular nation, people. This aspect also requires a focus on historical thinking and the application of past lessons in social life.

6. In the world, as the ideological struggle for the human mind and heart, some foreign ideas try to captivate young people and use them for personal gain, the promotion of the national idea, which embodies the most advanced aspects of historical thinking, is becoming a vital necessity.

7. As the Turkic peoples not only contribute to the development of world civilization during the socio-historical development, but also occupy a strong place in the historical thinking of mankind as the creators of civilizations, the promotion of a set of ideas to unite the Turkic peoples in the region is an urgent task. These aspects are directly related to the role of the National Idea in the process of socio-historical development, and the National Idea ensures its position as a key factor in the development of patriotic features in young people. It is also more important than ever that the processes of regional cooperation and cultural integration take place, reflecting the qualities of courage, bravery, nobility, loyalty and love inherent in the Turkic peoples.

Scientific and artistic works, which are the sources of historical thinking, reflect the courage, bravery and patriotism of our ancestors, promote the images of our traditional wise women (Tomaris, Bibikhanim, Kurmanjan

dodkho) through historical, scientific and artistic works, ethno-historical development of our national values, focusing on the development of national ideas based on the promotion of art, equestrian sports (racing, kupkari), the culture of sewing utov (national tent), nomadic and pastoral culture is also important in the study of the cultural history of our ancestors, which is also an integral part of the national idea. While constructive ideas serve the development of the nation, region and humanity, destructive ideas are those that 'degrade man and society, incite people to selfish motives and evil goals, and condemn peoples and states to degradation and destruction.' [19]

Relying on the conceptual foundations of historical thinking in the promotion of the national idea ensures the priority of the following aspects:

1. According to the analysis of socio-political, cultural and spiritual processes, it is important to rely on the creative purpose of the National Idea, which is gaining ground in the life of the country, and the harmony of nationality and humanity, which can be seen in the gradual development of Turkic super ethnos. That is, based on historical thinking, the Turkic peoples have ensured the development of regional civilization with their creative features. These aspects are also confirmed by the Orkhon-Yenisei written monuments;

2. The integral connection of the development of society with ideas and ideologies, at a time when the threat of destructive ideas is also seen in modern global transformation, it is important to emphasize the need to promote creative ideas. Historical development consists of both destructive ideas (chauvinism, racism, fascism, aggressive nationalism) and constructive ideas (ideology of

the Turkic peoples, national ideas promoted in the countries of the region);

3. The promotion of general civic unity and harmony, national and religious tolerance in society has a unifying essence in the stages of development of historical thinking, and today, relying on the principles laid down in the National Idea, will undoubtedly have a positive effect;

4. It is necessary to rely on the historical experience for the youth in the development of ideological immunity, security and stability in society, strengthening the foundations of national independence, as well as building a free and prosperous Homeland, free and prosperous life, the historical roots of which are based on past values;

5. It is important to promote the national spiritual heritage, values, the development of self-awareness in young people, to give them the priority of national pride, honour, patriotism, we must not forget that this factor has ensured the victory of the Turkic peoples in historical development.

The historical thinking, national ideas and national interests of the Turkic peoples complement one another. 'The national idea begins to take shape at the same time as national interests. The national interest is a set of historically formed, causal-based needs and values of a particular socio-ethnic community. It is formed during a long historical development and reflects the spiritual values, traditions and dreams of the nation. The national idea is developed on the basis of the generalisation of national needs and tasks by the leading representatives of the nation such as intellectuals, thinkers, writers, statesmen and leaders.' [20] With other words, that only when national interests are embodied in the national idea does

it serve the development of society and express the aspirations of the nation. And it is noteworthy that these aspects are also reflected in historical thinking.

III. CONCLUSION

It is important to pay attention to the promotion of values defined as a conceptual direction in the national idea based on the most advanced aspects of historical thinking, to ensure that this aspect is conducive to the work of strengthening the independence of our youth, which is important in the context of global transformation. This aspect also determines our attitude to the historical and spiritual heritage, which is a necessary factor in today's globalization, where certain aspects of national characteristics tend to erode. The idea is necessary to strengthen the spiritual foundations of independence, to preserve our national values, traditions and customs, to keep up blood-kinship relationships, to instil in the hearts and minds of the younger generation a sense of love and devotion to the Turkic peoples, a sense of responsibility for the fate of Central Asia, and it plays an important role in reviving the qualities in today's social thinking.

It is also gratifying that the National Idea, based on historical thinking, has become an integral part of the activities of young people in our society, as a key factor in understanding our identity, as well as a nationwide program that puts forward the conceptual directions that determine our development. Uniting members of society, including our youth, in the pursuit of creative and noble goals, and directing their activities to the implementation of the conceptual tasks set out in the national idea, is a leading factor in ensuring stability and development in society.

Nowadays, in global transformation, in the presence of various threats, the national idea is important as a factor that also ensures national and spiritual security. 'Effective use of the national idea, in-depth study of its ideological and spiritual sources and effective use of its potential in the minds of our citizens, especially the young, is one of the tasks in strengthening our national and spiritual security.' [21]

To sum up, historical thinking strengthens our self-awareness and independence, and ensures the recognition of Uzbekistan by the world community. The idea based on the positive aspects of historical thinking is also important in ensuring mutual unity and civic integrity as we move towards national progress in national revival. The idea, based on historical thinking, plays an important role in ensuring the free and prosperous life of citizens by cultivating a common civic mentality of the population of the country, uniting national development, and hence all nations and peoples. The use of historical heritage and values in contributing to the development of this commonality is important to inculcate the achievements of world science in the minds of young people, taking into account the mentality of the Turkic peoples and the peculiarities of each nation, which is necessary in the context of global transformation. Using of the possibilities of historical thinking in the propagation of the national idea implies a dialectical interrelation of these two factors. The idea based on historical thinking serves to ensure the optimal development of the region and the unity of the people of the region, especially the Turkic peoples.

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