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## SOCIO-HISTORICAL IMPORTANCE OF TURKISH RUNOLOGY PROMOTION

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**Abstract:** The article discusses the importance of studying and promoting Turkish runology in the development of national thinking. In the context of today's unity of the Turkic peoples, the role of mutual commonality and integrity in the socio-cultural development is studied on the basis of attention to historical sources. Conceptual suggestions and recommendations will be put forward in this regard.

**Keywords:** Turkish runology, Orkhon-Yenisei monuments, historical thinking, unity of hands, commonality.

**摘要：**文章讨论了研究和推广土耳其符文学在民族思想发展中的重要性。在当今突厥民族团结的背景下，在关注历史渊源的基础上，研究了共同性和完整性在社会文化发展中的作用。将就此提出概念性建议和建设。

**关键词：**土耳其流经，鄂尔浑-叶尼塞纪念碑，历史思维，双手合一，共性。

In studying the process of formation of man and society, it is important to study historical processes and pay attention to its analysis. This is because studying the events of the past and drawing conclusions and lessons from it, along with increasing the respect of individuals, nations and society for their ancestors, develops self-awareness and understanding that the process of formation of the Turkic peoples is common. Focusing on the heritage of the past raises a sense of responsibility for the fate of nations as a whole, peoples with the same historical roots. Historical consciousness is important in recognizing the responsibility directly to the spirit of the ancestors, to feel a sense of pride in the positive aspects of the past, to draw the right conclusions from its shortcomings and defeats. Thus: "The science of

history allows us to see the interrelationships between processes and events that took place in the past, their roots, the reasons that move history, its logic and meaning" [1; 274]. The driving force of history is the people, as well as a skilled leader who is able to call this nation to glorious victories. Therefore, the study of the individual factor in history, the processes of ethnic formation that are characteristic of the community and society, is important in the development of historical consciousness.

In the historical thinking of the Turkic peoples, the idea of "Turkish civilization", which is the product of nomadism and sedentary lifestyle, has a strong place, and the buds of this civilization are associated with the activities of the Scythian tribes in the X-V centuries BC. The stages of

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development of the Turkic civilization cover the period from the first centuries AD to the ninth century AD (first the Huns, then the Turkish Khanate). Some sources also interpret the nomadic way of life of the Turks as a separate civilization. However, this aspect is important as a leading element of the unified Turkish civilization.

Political units, which embody elements of statehood, play an important role in the development stages of a civilization, which is a product of existing cultures in a particular historical period. "Some political associations have grown from a small principality to a large empire. The Huns, the Turkic Khanate, the Mongol (Genghis Khan) Empire, and the Timurid Empire are shining examples of great empires, almost all of which established their rule in most of Central Eurasia and rose to the level of the most powerful states of their time"[2; 25]. We should not forget that all the Turkic states of the X-XX centuries are of great historical significance, as they were built on the foundations of the Turkish Khanate, which operated in the VI-VIII centuries. Therefore, the role of military-political processes associated with the activities of the Turks in the VI-VIII centuries AD is important in the development of Turkish civilization. After all, the depth of the historical root is a factor that ensures the height of national-political power.

It is also known from historical and archeological data that the ancient Turks contributed to the development of sedentary culture. The Turks, as skilled metallurgists, invented the smelting of iron and made the necessary tools from it. Metalworking accelerated the development of the material life of the Turks. And such inventions were mastered by mankind and began to become the property of mankind.

These features, which are characteristic of the ancestors of the Turkic peoples, are confirmed by material monuments. Of course, the scientific study of monuments as a historical source began to become a tradition among scientific communities in the eighteenth and nineteenth centuries. In 1889 the Eastern Siberian branch of the Russian Geographical Society named its member N. He sent Yadrintsev to Mongolia, where he found inscriptions similar to those of the Yenisei in the Orkhon Valley. Of course, before that, dozens of inscriptions embroidered with similar symbols were found in the Enisey basin. In 1891, an expedition led by VVRadlov studied the inscriptions of the Orkhon oasis in Mongolia. In November 1893, the Danish scientist Wilhelm Thomsen interpreted the Orkhon-Enisey letters. That is, by mentioning the characters that have acquired a mysterious essence over the centuries, it can be said that the alphabet has been inspired as a means of communication. Relying on the invention of V. Thomsen, in Russia VV Radlov was the first to translate large inscriptions and reveal the essence of mysterious inscriptions.

In December 1893, the Danish scientist Wilhelm Thomsen reported to the academic community that he had completed work on the identification of these inscriptions. At the same time in Russia V. Radlov worked hard to interpret the essence of the texts, but at the same time did honorable work, quoting examples of Turkish values and interpreting the textual content. The inscriptions of Orkhon are significant in that they describe the hardships and hard struggles of our ancestors in the formation and development of the Turkic state. Information about the period of the Second Turkish Khanate is noteworthy. In it, researchers put forward the following views on the characteristics of our ancestors: "The role of Elterish Hakan in the restoration of Turkish statehood in Central Asia is clear. He is the father

of Bilga Hakan, whose name is mentioned several times in the inscriptions on the monuments of Bilga Hakan and Kul tegin with Tonyukuk, his closest partner and advisor. It is also mentioned many times in the Ongin script. There is no doubt that in terms of historical significance, Elterish Hakan is on a par with the founders of the First Turkish Hakan, Bumin Hakan and Istami Hakan. That is why the combination of active armed struggle against strong rivals with the rapid search for forms of economic and cultural alliance is an incredible phenomenon "[3, 87].

The study of Turkish runology is important in the rise of historical thought. "Only by comparing and contemplating the numerous monuments, or by comparing the many monuments left by the peoples who once inhabited the earth, do we hope to shed light on the historical darkness of antiquity - to know the customs and mental faculties of those ancient times and finally their consciousness and natural climate we get to know by the similarity between "[4; 67]. Of course, the study of antiquity should be considered as the first step in the development of today's national thinking. Therefore, the Orkhon-Enisey written monuments are an important source in the study of the history of the Turkic peoples in the early Middle Ages, as well as a leading role in drawing conclusions about the possibilities of thinking. While this is one aspect of the issue, on the other hand, the interpretation of the essence of the inscriptions in the monuments ensures the rise of historical consciousness in the members of the society. In addition to being a historical source, the Orkhon-Yenisei Tashbitiks inculcate in social thought the need for mutual unity, solidarity, socio-cultural cooperation of the Turkic peoples as a factor of success. Indeed, "It is known that the current stage of human history is characterized by integration and intensification in all spheres of

social, political, economic, spiritual, cultural life" [5; 9]. And these collaborative processes manifest themselves as a key factor in any development. The development of humanity, as well as the gradual development of the Turkic peoples, is the product of mutual solidarity.

In ancient times, the Turks lived in a very large area, and cultural monuments are found in the areas where they lived and where their descendants live today. "... the first homeland of the Turkic peoples covered a very wide area. These broad regions include the regions of Central Asia, first of all, the borders of Uzbekistan. In modern contexts, this ancient Proto-Turkic and Turkic ethno-cultural field is referred to in the literature as the Eurasian Desert. Its territorial scope is very wide. It consists of desert and steppe regions stretching from the northeastern shores of the Black Sea in the west to Baikal in the east and inland Mongolia in the east. Its northern boundary extends to the Ural River and further north, to the forests of the Finno-Ugric tribes. The Ural Mountains and its south-eastern ridges belonged to the Turkic tribes from ancient times to the late Middle Ages "[6; 264]. It is clear that the ancient Turks left to their descendants a vast ethnocultural space as a study area that reflected historical and socio-cultural processes. The historical roots of this place are associated with the period of the Scythians and the Huns, and were further strengthened under the Turkish khanate.

Based on the above-mentioned conceptual aspects, the following can be argued as the importance of studying and promoting Turkish runology:

First, research on the history of the unification of the Turkic peoples, along with ensuring the development of science, determines the leadership of the Uzbek factor in this area;

secondly, the fact that the study of issues such as the role of Turkish runology in the development of historical thinking is of optimal importance in solving all-Turkish historical problems creates retrospective scientific and theoretical conditions for the strengthening of ancient kinship and friendship between the Turkic peoples;

Thirdly, by studying the process of formation of Turkish runology, the symbiosis of Eastern and Western graphic values in the written development of Eurasian ethnoses has been proved on the basis of analytical and comparative materials. also shows the historical significance of the Turkic toshbitiks;

fourthly, the role of Turkish runology in the gradual development of universal values, the factual proof of the importance of the Toshbitiks in ensuring the processes of cultural civilization proves that historiography is enriched with new conceptual views;

*Fifth, to prove that the first Turkic alphabet described in ancient Tashbitiks is the spiritual property of our ancestors, that it reflects our values, in particular, the interdependence of the runic alphabet and the Turkic characters. showing that it also exists proves the continuity of our values.*

*The study of the attitude to Turkish runology in the world scientific development, especially in the system of Western Turkology, in the conditions of the former Soviet Union and in today's scientific development, the study of the attitude to the Turkic Toshbitiks and their interpretation to the scientific community - confirms the positive aspects of studying the history of national Turkology. The problems of ensuring unity in ancient Tashkent, the interpretation of ideas in Turkish runology in strengthening mutual integrity, in particular, the promotion of patriotic and patriotic ideas - in*

*addition to its historical significance, ensures the promotion and education of the above-mentioned ideas. This is especially important in the context of developing socio-cultural cooperation of peoples today.*

*The idea, which represents the ideological basis of national development, specific to each nation-state of the region, develops in the minds of members of society the qualities of immunity, responsibility for the fate of the Motherland. This is a positive factor. At the same time, the all-Turkic idea of "Socio-cultural cooperation based on the promotion of common history - the basis of integration" uniting the Turkic peoples should be put forward, which will serve as a necessary factor in ensuring the unity and stability of our peoples. Based on the study and promotion of the texts of runic monuments, the awareness of members of society about the rule of the Hakans or the struggle for freedom under the military commanders of antiquity contributes to the rise of the social worldview. By separating the stages of formation and development of the historical consciousness of the ancient Turks, their historical events from the general processes, the glorious and instructive paths traversed by their ancestors provide a great opportunity to feel in their bodies the toil and pleasure. In addition to the fact that the formation of historical consciousness is a responsible task, Turkish runic inscriptions are important as a subject of historical processes, that is, as a connecting link in the chain of a particular period of history. It is no coincidence that the stage of development of runic monuments dates back to the period of the Second Turkish Khanate. Although the stage of formation of the Turkish runes is related to the IV-III centuries BC, its evolutionary stage took more than X century to give the inscription a perfect shape. Although the inscription was first expressed in household pottery and then passed the stage of development in the form of an*

*epitaph, it reached its peak of perfection in the conditions of the Second Turkish Khanate as a large-scale text on huge stones.*

The socio-political significance of the study and promotion of Turkish runology is that it allows us to understand the historical processes of the XIII-XV centuries in chronological order. In the early Middle Ages, the complexity of the social and political life of the pastoral Turks caused a natural change in their minds, as they respected freedom among other values and sought to create their own free state, political-military leaders sought to unite scattered tribes. To this end, the ideological possibilities were mobilized to ensure success and stability, putting forward the idea of uniting the scattered people - Mangu El. It is noteworthy that the idea of Mangu El is reflected in the texts of the monuments, combining period changes and Turkish mental characteristics. The study of runic inscriptions not only as an ancient language or a source of inscription, but also as a common and unique historical root of Turkic-speaking peoples is important in strengthening our unity and understanding of Turkic peoples.

S.E.Malov said: "I did my best and let the powerful do better. There is still a lot of work to be done" [7; 3]. approaching at the level of the possibility of thinking, the rest of the research will wait for the next seekers, because the essence of science as a value is in its continuity. Unsustainable science stops.

Much research needs to be done on the ancient, early medieval, and medieval Turks. Indeed, important components of national history are specific to these periods and await their researchers. As Turkish heroes on the stage of history have ensured the development of human state civilization, it is important to study and promote these aspects.

The French philosopher and scribe Charles de Montesquieu (1689-1755) described the Turks as Tatars and said of the Turks: This nation is the true ruler of the world: all other nations seem to have been created to serve it. This nation is the creator of empires and the destroyer of empires: it has demonstrated its power to the world at all times... The Tatars have twice invaded China... they rule over the boundless territories known as the Great Mongol Empire. They are the rulers of Iran, sitting on the thrones of Cyrus and Gistaspus. They invaded Moscow "[8; 198]. As the great philosopher rightly pointed out, great empires are associated with the name of the Turks. Or, we see the Turkish factor in the composition of all the great empires in history. In particular, the role of the Huns in Europe, the gradual stages of the Chinese Empire (assimilation of the Turks in the plateau in the first centuries BC, the Turks in the Tang Empire under the leadership of An Lushan and the Sogdian revolt in the VIII century, the Chineseization of the Turks in India) (Seljuks, Qajaris), the role of the historical Turkic factor in the gradual stages of strengthening the Russian Empire (the role of the Golden Horde and the Tatars in strengthening the foundation of the empire) is significant. The foundations of statehood in human development are an axiom that does not require proof to be fed directly from the historical Turkish experience. Therefore, focusing on the role of the Turkish factor in the gradual development of human statehood in educating young people in the spirit of respect for historical values will serve to increase the sense of pride in young people. For, "God has given every man wings to fly in the sky, but many will spend their lives in the sun, looking at others, adorning their wings, and wasting their lives. to create, to ascend to spiritual heights with zeal, to ascend and ascend again "[9]. In today's conditions of spiritual renewal, it is necessary to develop in young people the qualities of loyalty

to the Motherland and the people by raising their intellectual potential. Of course, it is impossible to imagine intellectual potential without historical thinking. In this regard, the study and promotion of the wisdom of Turkish runology as a value in the development of historical thinking that serves the development of patriotic and patriotic qualities in society, especially among young people, is important in understanding our identity as a leading component of Turkish unity.

Looking at the historical development, we can be sure that the following have played a leading role as mechanisms for ensuring unity:

first, the activity of the political-military leader in ensuring the unity of the people should be recognized as a key factor. After all, any success depends on the leader's organizational skills;

second, the idea of uniting the people. The idea, which represents the future goals of the people, with its unifying, mobilizing, directing nature, will be able to unite all the scattered groups under one banner;

third, a common language and a sense of responsibility for the fate of a single homeland. It is well known that a single literary language plays an important role in initiating a nation towards a common goal;

fourth, spiritual-intellectual potential. This factor provides grace and intelligence. At the heart of fossilism is an attitude to historical values, that is, an understanding of identity.

In the study and promotion of the above-mentioned aspects, the science of history plays an important role in transforming the values of the past into the material and spiritual wealth of today. The most important task facing the science of history in this regard is to expand the study of archeological excavations, material and spiritual monuments, and to focus on their promotion

among science. After all, any wealth, whether it is material or spiritual, or the ability to turn the positive aspects of past values into an integral part of national values is the main task of history. In this context, identifying promising aspects of the study of Turkish runology as an integral part of national history is important in ensuring the development of historical thinking. That is, it develops a sense of identity based on the attitude of one side to the values of the past, while on the other hand it is a leading factor in further strengthening blood relations with the Turkic peoples with historical roots.

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