

Turkic Runology and its Historical Essence

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Abstract: *In this article article puts forward theoretically grounded ideas about the Turkic runology and its socio-historical significance, reveals the essence of runic inscriptions. Originally recognized as mysterious inscriptions, the Orkhon-Yenisey written monuments are viewed and studied as early examples of spiritual heritage. It is emphasized that in ensuring the development of thinking in historical science, attention should be paid to the essence and content of the Turkic runology.*

Key words: *History, Turkic runology, historical monuments, ancient Turks, Orkhon-Yenisey written sources, Altai, Ashina, spiritual heritage, tradition, continuity.*

Introduction

In the process of social and spiritual development, the lesson of history is important, and it is important to direct the members of society to the pursuit of creativity and heroism in the interests of the people and the country. Perceptions of events and happenings in the period of the Turkish Khanate (VI-VIII centuries), which have a strong place in the historical thinking of our ancestors, have a strong place in social thought as a lesson of history. is precious. The ideas of creativity and heroism in the ancient Turkic thought were reflected in the cultures of later times, developed on the basis of hereditary traditions, and ensured the development of thinking of the Turkic peoples.

It is the intellect of the intelligent human being to feel the need to study the processes of its formation and the stages of its gradual development as a human being, the spiritual and intellectual factors that give rise to these stages. Because thinking always misses its starting point. his head is spinning. Therefore, the study of the ancient written sources of the ancient Turks - the formation of Turkish runology, graphics and compatibility with universal values - in the context of today's renewed Uzbekistan, the attitude to historical values is changing in a positive direction.

President of the Republic of Uzbekistan Sh.M.Mirziyoev: “All reforms and changes being implemented in our country, large-scale programs are aimed at a single and great goal. It is to make the life of our people more prosperous and prosperous, to bring up our children in all respects mature and mature.

... We have a great history worth envying. We have great ancestors who are worth envying. We have unparalleled wealth that is worth envying. And I believe that, God willing, we will have a great future worth it ”[1: B. 412-415]. And the strategic goal of building the future through such historical thinking is to be determined by the head of state - to ensure the direction of national development with a deep understanding of the past, present and future..

The purpose of the study

The aim of the research is to increase the responsibility of members of society, especially young

people, in the interests of the motherland and the people, based on the study of Turkish runology and its historical essence, which is the source of our spiritual values. It is also important to study the Orkhon-Yenisei inscriptions, which are ancient Turkic written monuments, from a historical point of view and to show their role in the development of our people's thinking.

Method and object of research

The article uses methods such as generalization and analysis of information about historical sources, comparison, comparative analysis of scientific views and concepts, the principles of objectivity.

The object of study is the Orkhon-Yenisei basin and historical monuments related to the Turkic-runic inscriptions found in Central Asia.

Research findings and discussion

The Orkhon-Yenisei inscriptions, one of the earliest sources of our history recognized as Turkic-runic inscriptions, are an example of Turkic values as well as embodying a certain stage of human civilization. The stages of cultural development of the Turkic peoples, which play an important role in human development, directly include not only material culture, but also spiritual culture. Examples of material culture - historical buildings, monuments, monuments, as well as the realities of the material world - include spiritual and oral culture, which serves to ensure the development of thinking. Therefore, the historical-retrospective basis of the study of Turkish runology, the role of symbiosis of Eastern and Western graphic values in the written development of Eurasian ethnoses, as well as the importance of Turkish runology in the process of universal values and historical-civilizational processes. It is a great honor for all of us that the historical study of Turkish runology does not go in the same direction as the glorious and experimental path traversed by our ancestors.

Mankind's historical development is inextricably linked with events, processes, and the invention and discovery of artifacts that are considered to be abstract, unknown, and mysterious. This is because a thinking person is a person who is inclined to invent and to understand the essence of the material and spiritual heritage left by his ancestors. Any artifact acquires a mysterious character until its content and essence are understood. Rune is an ancient Scandinavian word meaning mystery, but in science the terms run and runic are used to refer to mysterious writing and symbols. "Runo means secret, mysterious, magical" [2: R. 226].

Initially, "Runs, runic inscriptions were used by ancient Scandinavian and Germanic peoples in the middle of the II-XIII centuries in relation to the signs carved into wood and stone" [3: p. 545]. However, although the etymology and history of its use are associated with the above-mentioned factor, from the XVIII century it began to be actively used in relation to the ancient Turkish written monuments. According to the sources: "Runic inscriptions are ancient Turkic inscriptions based on Aramaic inscriptions" [4: p. 545].

The role of the Urhun-Yenisei written monuments is important in the study of the first stages of the spiritual heritage of the Turkic peoples. These symbols have been called runic for hundreds of years because they have not been read by anyone. "Runo is a secret, mysterious essence. magical" [5: R. 276]. And it was only in the last decade of the nineteenth century that these magical signs began to reveal their secrets and magic to mankind. "From the second half of the first millennium AD, the Turkic tribes living in the basins of the Yenisei and the Upper Orhun used their own writing system. These ancient Turkic writings have been misinterpreted by some scholars" [6: p. 14].

It is known that the science of history, as a science that studies the stages of formation and evolution of man and the world around him, plays an important role in awakening the historical consciousness and historical memory of the representatives of mankind. Civilizations that have been formed and developed in each historical epoch and situation also require attention as an object of study of the science of history. "The science of history allows us to see the interdependence between the processes and events of the past, their roots, the motives that move history, its logic and meaning" [7: p. 274].

In the early centuries AD, the tribes that migrated from the Altai to the Khingan were engaged in horse-breeding and cattle-breeding, and in Chinese sources the Huns, known in Chinese sources as "tele" or "gaogui", were common. In some sources, "tele" means a cart, and "gaoguy" means "long carts" [8: p. 5]. The fact that the surrounding peoples recognized our ancestors as a people who rode long chariots, means that the role of the Turkish factor is also observed in the invention of wheeled chariots.

The Tele tribes called themselves the Oghuz and formed a union of Turkic tribes. When the first Turkish khanate was founded in 552, the Tele tribes formed the basis of its population. Fifty years later, in 603, the division of the Yahlit Turkic Khanate into Western and Eastern Khanates split the Union of Tele Tribes in two. In the meantime, there were rivalries, and this rivalry between the Turks was encouraged by both the Jujans and the Khanate.

The Turkish Khanate was a large medieval state as a military-political unit formed by a tribal alliance of the ancient Turks under the rule of the Ashina rulers of Eurasia, which played a special role in the historical development of mankind. In the second half of the 6th century, it included Altai, Mongolia, Northeast China (Manchuria), East Turkestan, West Turkestan (Central Asia), Kazakhstan, Crimea, and the North Caucasus.

The Turks lived in the Altai Mountains, dug in iron for the Zhujans. A union of Tele-Turkic tribes living in the northeastern part of the Yettisuv, in the Irtysh River basin, and in Dzungaria, revolted against the Zhujans and formed their own state in 482. However, in 516, the Union of Tele-Turkic Tribes reconsidered the Zhujans.

In Altai, the Union of Indigenous Tribes, known as the Turks within the Ashina Tribal Union, will be able to reunite. During the existence of the Mongol Altai Mountains, the Tukui Turks were dependent on the Zhujans and were vassals until the middle of the 6th century.

The Turks first use this term, that is, the Turkic term, as an eternal people, in the ancient Orkhon inscriptions of the 7th-8th centuries. The historical and philosophical significance of this inscription is that it is called the Turkish nation and is considered as a military unit of political significance.

According to written sources, Bumin and Istami play an important role in shaping the integrity and strong statehood of our ancestors, the Turkic people, and ensuring its development in certain socio-historical conditions. Bumin Hakan is a historical figure who founded the Turkish Khanate in the middle of the sixth century AD and laid the military and political basis for the unification of the Turkish people as its first ruler. He defeated the Ashina clan, which was under the rule of the Zhujans, by inciting them to revolt against the Zhujans. "Bumin ascended the throne of the first Turkish khanate under the title" Elkhan "" [9: p. 102-103]. Although Bumin Haqqan did not sit on the throne for a long time due to death, he is credited with being the founder of the first Turkish state, which has an eternal place in Turkish thought. Bringing these aspects to the attention of members of society, especially

young people, plays an important role in the development of their patriotic and patriotic qualities. "After the death of his brother Bumin in 532, Istami became the only Great Khan, the khan of all Turks. The family, which ruled the Uzbek khans, Sughd and Tokharistan, came from his youngest son, Jean Suik. Argin Siberian Hondan - Middle Zhuz and Argin tribe. ... the Naimans and the Kipchaks had only one root, which was to go to Attila "[10: B. 79-80]. Propagation of the historical truth, which has such a common root, is also important in ensuring the unity of the Turkic peoples. As the brother of Istami Hakan Bumin Hakan, Bumin Hakan commanded the Turks' military campaigns to the west after his death. "The number of Istami Haqqan's army was one hundred thousand" [11: B. 271]. Hundreds of thousands of troops, of course. However, it is true to say that the presence of such qualities in Istami Hakan ensured success in his Hakan activity.

From the second half of the first millennium BC, the Turkic tribes settled in the upper reaches of the Yenisei and the Orkhon, as early as the fourth and third centuries BC, had an independent writing system known in Europe. Historical, archeological, and Turkological data confirm that

"It should not be overlooked that in the V-VIII centuries AD, the main tribes that make up the modern Turkic peoples lived in the territories of Mongolia, Altai and Kazakhstan. This was the most difficult period in the history of the Turkic peoples. assimilated into the ruling tribes; thus "whole tribes and clans came into being or disappeared" and their languages or dialects were so indistinguishable from one another that they "swallowed up and enriched each other" [12: p. 10].

Turning to historical sources, the role of the Turkic peoples in ensuring the development of human civilization is becoming increasingly clear. The process of civilization in the Eurasian expanses is directly related to the socio-cultural aspirations of the Turkic peoples. «German Turkologist G. According to Derfer, the general ethnic term of the Turks can be understood as "the ruling people" "[13: p. 166]. In this regard, the well-known Turkologist S. Klyashtorny: "By the Turkic-Kipchaks it is possible to understand that at that time the leading tribe of the Kipchaks ruled" [14: p. 162]. In any case, according to sources, the Turks played a leading role in the socio-political and cultural life of that period, and the process of historical civilization is in many ways closely linked with the Turkic factor.

Focusing on the historical aspects of Turkish runology, we can say that the beginning of research in the Yenisei basin is connected with the last years of the seventeenth century. "In 1692, the Burgomaster of Amsterdam, Nikolai Widzen, reported that a number of unknown letters had been found in a decree not far from Verkhoteria.... It was about letters that were widespread in the Minusinsk region, but also about runic inscriptions that interested other travelers and scholars who studied Siberia "[15: p. 11]. Thus, the Turkish runic inscriptions began to attract the attention of the intellectuals of that time. The surrounding community is interested in this topic, and discussions in certain circles are gaining momentum. Such signs on large stones began to interest intellectuals of that time, not only in the Yenisei basin, but also in the Urhun basin in Mongolia and in other parts of Central Asia, similar to the signs engraved on stones and household items. As a result, the process of curiosity about the essence of the inscriptions begins among individuals. "In 1696, Semen Remezov, the son of a boyar from Tobolsk, drew a map, and in 1697 marked the "Stone of Orkhon "on the maps. In other words, there are separate Urhun stones on the map along the Urhun River and along the Talas River. "[16: p. 11-12]. Although these aspects are included in the first research on Turkish runic inscriptions, such a study will be published in the future. It is also clear that the debate and discussion on this issue continued in the social thinking, that is, among the leading members of society.

In general, from the second half of the seventeenth century to the eighteenth century and beyond, scientific research expeditions in Europe and Russia began to revive. Russian Emperor Peter I (who ruled from the last quarter of the seventeenth century and the first quarter of the eighteenth century) began to implement economic reforms and pay attention to scientific prestige. As a result, the German medical scientist DG Misserschmidt was invited to Russia to conduct research on the natural resources and flora of Siberia. As a result, as the leader of the expedition, the scientist also mentions in his reports about the famous stones found in the Siberian plains - the Turkic-runic inscriptions. "Written evidence of the Rune inscriptions is also found in the diary of D.E. Misserschmidt" [17: p. 12].

Speaking of the first discoveries of Turkic runic inscriptions, DG Misserschmidt deserves attention as a researcher who formed the first ideas about these runic inscriptions in scientific circles. It was Daniel Gottlieb Misserschmidt who discovered the ancient Siberian inscription, which was originally called runic. The expedition he led encountered marks on a large rock and copied them on paper. However, it was not possible to read the unknown signs. "This expedition was scheduled from St. Petersburg to Moscow, then in the direction of Tobolsk and Tomsk. On July 5, 1721, the expedition moved down the upper reaches of the Tom River to Kuznetsk and then to the Baliksav River." [9-10]. The Kuznetsk Alatau Mountains also flow through the Terensu River Basin into the fertile Khakassia from the upper reaches of the Uybat River. And the first historical discoveries were made here, which played an important role in determining the socio-historical role of Eurasian cultural development in human civilization, including the Turks. "On a sunny day in August 1721, on the north bank of the Uybat," a few versts above the mouth of the Bay River, "DG Misserschmidt found a high rock covered with unknown inscriptions," sloping in the form of a Hungarian fighter. "The researcher "ordered the Swedish boy he was taking with him to draw a sketch of the stone." This work was carefully done by Carl Schulman... Thus, almost 300 years ago, in the valley of the Uybat River in the Khakassia, in the valley of the distant ancestors, a new science was born that embodied the wisdom that was sought to be passed down from generation to generation. 10]. It is important to note that this subject was later called Turkology, and today it studies not only linguistics, but also history, ethnology and the development of thinking of the Turkic peoples.

Conclusion

It is known that the formation of historical consciousness is a responsible task, as well as important Turkish runic inscriptions as a subject of historical processes, that is, as a link in a certain chain of history. It is no coincidence that the appearance of runic monuments dates back to the period of the Second Turkic Khanate. The complexity of the social and political life of the cattle-breeding Turks brought about natural changes in their minds, which, among other values, have a lasting essence in the idea of respecting history, creating the present and creating a positive basis for the future. It is noteworthy that this idea is reflected in the texts of the monuments, combining the changes of the period and the Turkish mental features. The study of runic writings not only as an ancient language or a source of writing, but also as a common and unique historical root of the Turkic-speaking peoples is important in understanding our identity and strengthening the unity of the Turkic peoples.

Thus, through the study and promotion of runic texts, the awareness of members of the public about the rule of the Haqqans or the struggle for freedom under the military commanders of antiquity contributed to the rise of the social worldview. It separates the stages of formation and development of the historical consciousness of the ancient Turks, their historical events from the general processes, and creates a

great opportunity for them to feel in their bodies the lessons of the glorious and instructive paths traversed by their ancestors.

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