

THE IMPORTANCE OF STUDYING TURKISH RUNOLOGY

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Abstract: This article talks about the importance of the study of Turkish runology in the context of today's understanding of historical identity and its promising aspects. It is known that Turkish runology stands in the ranks of values as a reflection of real life in social processes as written examples of ancient Turkic culture. In today's changing mindset, it is important to develop self-awareness. For this purpose, it is important to improve the historical thinking and to improve the thinking of the society based on the views on the life, lifestyle, customs, traditions, and culture of the Turks who lived in the early Middle Ages, especially in the VI-VIII centuries. Aspects embodying the diachronic essence of today's Turkology as a connecting link in the chain of gradual development representing the mental image, customs and traditions of the ancient Turks, linguistic commonality, the proto-Turkish characteristic of the Turkic nations, and today's generality are researched.

Key words: Turkic runology, historical process, thought of Turkic peoples, written monuments of Orkhun-Enisei, ethnic formation, Turkic civilization.

1. INTRODUCTION

It is important to study historical processes and pay attention to their analysis when researching the formation process of man and society. Because studying the events of the past and drawing conclusions and lessons from them not only increases the sense of respect for the ancestors of the individual, nation and society, but also develops the characteristics of self-awareness and ensures the perception that the formation process of the Turkic peoples is common. Paying attention to the heritage of the past increases the sense of responsibility for the fate of peoples with the same historical roots and humanity as a whole. Historical consciousness is important because it is necessary to perceive 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 correct conclusions from its shortcomings and defeats. So: "The science of history allows us to see the interrelation between the processes and events that happened in the past, their roots, the reasons that move history, its logic and meaning" [1; 274]. The driving force of history is the people, and a skilled leader who is able to lead this people to glorious victories. Therefore, it is important in the development of historical consciousness to study the individual factor in history, the processes of ethnic formation that are characteristic of the community and society. "History and nation: imaginary past or objective reality. Here we turn to an important question about the nature of the historical memory that forms a certain ethnic group»[2; 7]. Of course, history is valuable for its formative and developmental nature. First of all, it forms a respectful attitude to the past or learns from past experiences, and secondly, it develops self-awareness based on historical thinking. The famous French historian Ernest Renan said: "I would call forgetting or misinterpretation of one's own history (in one's own

favor - N.N) as a unique factor in the process of forming a nation" [3; 18], he said. So, ignoring historical shortcomings or one-sided interpretation of events in the nation's favor is of special importance in the formation of the nation. However, self-awareness based on historical thinking should be based on the facts of the past.

II. THE MAIN PART

In the historical thinking of the Turkic peoples, the idea of "Turkish civilization" consisting of nomadic and sedentary lifestyles has a strong place, and the buds of this civilization are connected with the activities of the Saka-Scythian tribes in the 10th-5th centuries BC. The advanced stages of Turkish civilization cover the period from the first centuries AD to the 9th century (first the Huns, then the period of the Turkic khanate). In some sources, there are also cases of interpreting the nomadic way of life characteristic of Turks as a separate civilization. However, this aspect is important as a leading element of Turkish civilization as a whole.

Of course, "nomadic civilization" is a unique civilization that gave mankind the achievements of grass-shaped dome structures, the culture of farming, the preparation of qim, etc. - is also important in confirming the stability of Turkish historical anthropology in the political and cultural scene. Historical values of statehood also confirm this.

The Byzantine ambassador and historian Priscus, who lived in the 5th century AD, said: "After crossing some rivers, we arrived at a huge village where Attila's palace once stood. From the remains of the palace, it is known that it was skillfully built of wood and planks. The roof of the royal palace was covered with tents, and the roofs decorated with minarets and minarets. This is Turkish architecture! Europe did not know about such architecture. Priscus was one of the Europeans who saw it".

In the advanced stages of civilization, which is a product of existing cultures in a certain historical period, political units that incorporate elements of statehood occupy an important place. "Some political associations have grown from a small state to a large empire. The Huns, the Turkic khanate, the Mongol (Genghis Khan) Empire, and the Timurid Empire are vivid examples of large empires, almost all of which rose to the level of the world's most powerful states of their time as they established their power in most of the Central Eurasian region" [5; 25]. We should not forget that all the Turkic states of the 10th-20th centuries are also of high historical importance because they were built on the foundations of the Turkish khanate, which operated in the 6th-8th centuries. Therefore, in the development of Turkish civilization, the role of military-political processes related to the activity of Turks in VI-VIII centuries AD is important. After all, the depth of historical roots is a factor that ensures the height of national-political stability.

It is also known from historical and archaeological data that ancient Turks contributed to the development of settled culture. As skilled metallurgists, the Turks invented the smelting of iron and began to make necessary tools from it. Metalworking accelerated the progress in the material life of the Turks. And such inventions were mastered by humanity and became the property of mankind.

These aspects characteristic of the ancestors of the Turkic peoples are confirmed by material monuments. Of course, the scientific study of monuments as historical sources began to

become a tradition among scientific communities in the eighteenth and nineteenth centuries. As we noted above, with this goal, in 1889, the Eastern Siberian branch of the Russian Geographical Society established its member N. He sent Yadrintsev to Mongolia, he found inscriptions similar to Enisei inscriptions in the Orhun Valley. Of course, before that, dozens of inscriptions with similar symbols were found in the Enisei Basin. In 1891, an expedition led by V.V. Radlov studied the inscriptions of the Orhun oasis in Mongolia. In November 1893, the Danish scientist Wilhelm Thomsen achieved the interpretation of the Orhun-Enisei letters. That is, it can be said that he gave life to the alphabet as a means of communication by introducing the symbols that have acquired a mysterious essence over the centuries. Based on the invention of V. Thomsen, V.V. Radlov was the first in Russia to translate large inscriptions and reveal the essence of mysterious inscriptions.

On December 15, 1893, the Danish scientist Wilhelm Thomsen gave a scientific report to the academic community that he had completed the work on the identification of these written relics. At the same time in Russia V. Radlov is diligent in interpreting the essence of the texts, therefore, he did equally honorable work, introduced examples of Turkish values and interpreted their textological content. The inscriptions of Orhun attract attention with the description of the hardships and painstaking struggles of our ancestors in the formation of the Turkish state and its promotion. Information about the period of the second Turkish khanate attracts attention. In it, researchers put forward the following opinions about the characteristics of our ancestors: "The role of Elterish Khagan in the restoration of Turkish statehood in Central Asia is clear. He was the father of Bilga Khakhan, whose name is mentioned several times in the inscriptions of the monuments of Bilga Khakhan and Kul Tegin, together with Tonyuquq, who was his closest companion and advisor. It is also mentioned many times in Ongin inscription. There is no doubt that in terms of historical importance, the Elterish khagan ranks with the founders of the First Turkic khaganate, Bumin khagan and Istami khagan. It is for this reason that the active armed struggle against powerful opponents is combined with the intensive search for forms of economic and cultural union - this is an incredible phenomenon" [6; 87].

While we are talking about historical values, we should also talk about the socio-cultural anthropological image, which has been formed, polished and acquired a perfect character under the influence of past events. After all, the factor that ensures the position of any nation or nation among the nations of the world, as well as its success, victory and defeat in historical processes, is the general cultural and spiritual manifestations characteristic of the nation. National spirituality has a static and stable essence, just as the spirituality of each individual has a permanent and stable essence. European nations cannot be equated with Asian nations in terms of national spirituality, of course. The famous tourist N. Spafari, summing up his trip, said: "...the Chinese are hardy, mature, successful in everything, they are naturally more inclined to agriculture, trade and other fields than to military affairs." continues like this, - all the peoples living in the Kuril Islands are open-minded, careful, honest, faithful to their promises"[7; 141-142]. From this point of view, N. Spafari's opinion about the Chinese is also related to the period of the Turkish khanate, that is, the tricks of the Tang Empire during that period to destroy the khanate require the development of

historical consciousness and the enrichment of the national thinking with the conclusions of the past.

In general, it is important to study such aspects as the processes of ethnic formation, the stages of the formation and development of the Turkish nation, the gradual improvement of ethno-social and cultural aspects, and the contribution to the universal culture in the stages of the historical development of humanity, which naturally increases the sense of respect for historical values and serves the development of self-awareness. So, on the one hand, it provides the rise of historical consciousness, on the other hand, it is important to pay attention to the commonality characteristic of the nation through the analysis of ethnic specific aspects and to ensure the stable nature of these aspects - it is important in the conditions of today's Uzbekistan, which is striving for civil commonality. It is the duty of history and social sciences to pay attention to the historical roots of the natural processes taking place in the depths of nations, that is, to study the complex events and phenomena in the national culture that are unique to the character of nations, to promote a positive approach and a calculated attitude towards it.

It is important to study Turkish runology to improve socio-cultural development and to enrich such thinking. "It is only by the comparison and contemplation of the great number of monuments, or by the comparison of the many relics of the peoples who once inhabited the earth, that we hope to illuminate the historical darkness of antiquity - to know the customs and mental capacities of the people of those ancient times, and finally to understand their minds and natural climates. we get to know by similarity between them" [8; 67]. Of course, the study of antiquity should be considered as the first step for the development of today's national thinking. Therefore, in addition to being an important source in the study of the history of the Turkic peoples in the early Middle Ages, the Orkhun-Enisei written monuments play a leading role in drawing conclusions about the possibilities of thinking. There is one side of this issue, on the other hand, the interpretation of the meaning of the inscriptions on the monuments ensures the rise of historical consciousness among the members of the society.

It is necessary to emphasize the place of historical consciousness in the understanding of identity. Today, since the promotion of values is gaining importance in the spiritual education of our people, it is necessary to study how the studied problem was recognized in the context of our values. The written monuments of Orkhun-Enisei are a source of historical values, and are important first of all as a monument that proves the history of the Turks. In these monuments, the idea that ensuring unity and cohesion is the basis of any success is a priority, mutual conflict, competition and hostility are expressed with regret and regret as a negative feature that leads to sustainable development.

If we pay attention to the essence of the written monuments of Orkhun-Enisei, then any achievement is based on a holistic activity aimed at ensuring general success. And such commonality ensures socio-cultural development. The activity of the Turkish khanate was also a direct result of mutual unity and integrity. "The basis of the common way of life based on cultural elements, kinship ties, nomadic economy ensured the social unity of the Turkish nomadic society" [9; 124]. It recognizes mutual unity and solidarity as the basis of all successes, and observes that

the processes of ethnic consolidation have emerged as a leading factor in the unification of the Turkic peoples. In general, all creativity and success in socio-historical processes are the product of mutual integration and integrity.

IV. RESULTS

In addition to being a historical source, the Orkhun-Enisei petroglyphs have an educational essence, which inculcates in social thinking the need for mutual unity, solidarity, social and cultural cooperation of the Turkic peoples as a factor of ensuring success. After all, "It is known that the current stage of human history is characterized by integration and intensification in all spheres of social, political, economic, spiritual and cultural life" [10; 9]. And these processes of cooperation show their identity as the main factor of any development. Humanity, as well as the gradual development of Turkic peoples, is the product of mutual consensus. Therefore, in the conditions of renewed Uzbekistan, the main attention is being paid by the leadership of the republic to the cooperation of the Turkic peoples, including the residents of the region, and the fact that the national interest as well as the all-Turkish interest is given the leading place in it should be evaluated as efforts aimed at ensuring the social and cultural integrity of the nations that make up the Turkish super-ethno. Because: "For centuries, our ancestors lived in this vast region based on what kind of harmony and values, so today, so to speak, history and life, nature itself has created us - all the peoples of Central Asia - in the same spirit of friendship and cooperation. invites to live" [11; 558].

In today's changing mindset, it is important to develop self-awareness. For this, it is necessary to raise the historical thinking and to raise the public thinking based on the true views about the life, lifestyle, customs, traditions, and culture of the Turks who lived in the early Middle Ages, especially in the VI-VIII centuries. The mental image, customs and traditions of the ancient Turks, the linguistic commonality of the Turkic nations as a connecting link in the chain of gradual development representing the proto-Turkic character of the Turkic nations and today's commonality also embody the diachronic (historical-gradual approach to the development of events related to language) essence of today's Turkology. That is, the history of the Turkic peoples needs to support each other as inheritors of a common language and a common thought, taking food from a common source. Therefore, Turkology will show its perfect essence only if it deals with the solution of historical and philosophical problems, rather than a set of philological problems. After all, the history of humanity, including the Turkic peoples, as well as the socio-cultural anthropological image are embodied in philological treasures.

When it comes to the early history of the Turkic peoples, we can find the first information about it from Chinese sources, that is, their chronological information about the first historical periods, from the written information left by travelers, but the first written monuments of the real Turkish history are notable for being authentically expressed in the historical conquest directly on the Orkhun-Yenisei inscriptions. And these sources ensured the formation of the science of Turkology on a global scale, and the famous Turkicologist V.V. Radlov, who fully interpreted the content of these inscriptions, was recognized as the founder of the science. However, we should

not deny that Chinese sources, i.e. chronicles and historical data reflecting past events, provide important information about the history of Turkic tribes when studied critically.

In ancient times, Turks lived in a very wide area, and cultural monuments typical of our ancestors can be found in the areas where they lived and where their descendants live today. "...the first homeland of the Turkic peoples included very wide regions. These vast regions included the territories of Central Asia, first of all, the borders of Uzbekistan. In modern imaginations, this ancient proto-Turkic and Turkic ethnocultural area is called the Eurasian steppes in the literature. Its territorial scope is very wide. It consists of desert and steppe regions stretching from the north-eastern shores of the Black Sea in the West to Southern Baikal in the East and Inner Mongolia. Its northern border extends to the Ural River and further north to the forests of the Finno-Ugric tribes. The Ural Mountains and its southeastern ranges belonged to Turkic tribes from ancient times to the late Middle Ages" [12; 264]. Living in such a huge area, the ancient Turks left to their descendants a vast ethno-cultural space as a research area reflecting historical and socio-cultural processes, which is important to research as a historical-cultural space. The historical roots of this area are related to the Saca-Scythian and Hunnic eras, and were further strengthened under the conditions of the Turkish khanate.

Based on the conceptual aspects recognized above, the following can be put forward as promising aspects of the study and promotion of Turkish runology:

firstly, research on the history of the single formation of the Turkic peoples, in addition to ensuring the development of science, determines the leadership essence of the factor of Uzbekistan, a region where ethno-social-cultural processes have been continuous in this field;

secondly, the research of issues such as the role of Turkish runology in the development of historical thinking, which acquires an optimal essence in the solution of all-Turkish historical problems, creates retrospective scientific-theoretical conditions for the strengthening of ancient ties of kinship and friendship among the Turkic peoples;

thirdly, by researching the formation process of Turkish runology, the mutual symbiosis, i.e. harmony, of eastern and western graphic values in the written development of Eurasian ethnos, in which the historical roots of ancient Turkish writings go back to the millennia before Christ is proven on the basis of analytical and comparative materials, as well as ensuring the development of national ancient Turkology. also shows the historical importance of Turkic stone inscriptions;

fourthly, the role of Turkish runology in the gradual improvement of universal values, the importance of stone inscriptions in ensuring the processes of cultural civilization, based on factual data, proves that the enrichment of historiography with new conceptual views is ensured;

fifth, to prove that the first Turkish alphabet described in ancient stone inscriptions is the spiritual property of our ancestors, that it reflects our values, in particular, the issue of the relationship between the runic alphabet and Turkish stamps, showing the gradual development of socio-cultural traditions based on inheritance, and some of these stamps (names) are present in ethno-social life today showing the existence also proves the continuity of our values.

Researching the issues of attitude to Turkish runology in the world scientific development, especially in the system of Western Turkology, under the conditions of the former

Soviet Union, and in today's scientific development, studying the issues of attitude to Turkish petroglyphs and interpreting them to the scientific community - proves the positive aspects of studying the history of national Turkology.

The problems of ensuring the unity of the people in ancient inscriptions, the interpretation of ideas in Turkish runology in ensuring mutual integrity, in particular the promotion of the ideas of generosity and patriotism, in addition to its historical importance, ensure the promotion and education of the above-mentioned ideas among the members of the society to which the Turkic peoples belong, especially the youth, so that the Turkic this is very important in the conditions of the development of the social and cultural cooperation of the peoples today.

The idea that expresses the ideological foundations of national development, characteristic of every national state of the region, develops immunity in the thinking of members of the society, the qualities of responsibility for the fate of the Motherland. This is a positive factor. At the same time, it is necessary to advance the common Turkish idea of "social-cultural cooperation based on the promotion of common history - the basis of integration" that unites the Turkic peoples.

Based on the research and promotion of the texts of the runic monuments, the awareness of the members of the society about the struggle for freedom under the leadership of the khans or the warlords of the ancient period serves to improve the social outlook. The stages of formation and development of the historical consciousness of the ancient Turks, separating their historical events from the general processes, creates a great opportunity for them to feel the labor and pleasure of the honorable and instructive paths traveled by their ancestors. In addition to being a responsible task of forming historical consciousness, Turkic runic inscriptions are important as a subject of historical processes, that is, as a connecting link in the chain of a certain period of history. It is no coincidence that the stage of development of runic monuments coincides with the period when the Second Turkic Khanate was established. Although the stage of formation of Turkish runes is associated with the IV-III centuries BC, its gradual stage took more than the 10th century for the writing to acquire a perfect form. Although the script was first expressed on household pottery and then passed the stage of development in the epitaphic form, it reached its peak of perfection as a large meaningful text on huge stones during the Second Turkic period.

The socio-political significance of the study and promotion of Turkish runology is that it allows to perceive the historical processes before the 13th-15th centuries in chronological order. In the early Middle Ages, the complexity of the social and political life of the herdsman Turks brought about natural changes in their minds, they cherished freedom among other values, and in the process of creating their own free statehood, political-military leaders sought to unite the scattered tribes. For this purpose, the idea of Mangu El, which unites the country in chaos, was mobilized to ensure success and stability. It is noteworthy that the idea of Mangu El is reflected in the texts of the monuments, embodying the changes of the era and the Turkish mental characteristics. Studying runic inscriptions not only as a source of an ancient language or script, but also as a common and unique historical root of the Turkic-speaking peoples is important in realizing our identity and strengthening the unity of the Turkic peoples.

S. E. Malov said: "I did my best, and let the powerful do better. There is still a lot of work to do" [14; 3]. As the Turkologist scientist rightly noted, there is a lot of work to be done in this field, and each researcher has his own approaching at the level of the possibility of thinking, the rest of the research will wait for the next researchers. Because the essence of science as a value is also in its continuity. The science that does not provide continuity will stop. The main task of researchers is to discover new aspects of science that have not yet been discovered.

There is a lot of research work to be done on ancient, early medieval and medieval Turks. After all, important components of national history are typical of these periods and are waiting for their researchers. It is important to research and promote these aspects, since the Turkish bahadirs have provided the development of the civilization of human statehood on the stage of history.

The French philosopher and writer Charles de Montesque (1689-1755) described the Turks as Tatars and said about the Turks: "In terms of glory and great conquests, none of the nations of the world could equal the Tatars (Turks - N.N.). This nation is the true ruler of the world: all other nations seem to have been created to serve it. This nation is the builder of empires and the destroyer of empires: it has shown its power to the world at all times...Tatars have conquered China twice...they rule the boundless territories called the Great Mongol Empire. They are the rulers of Iran, sitting on the thrones of Cyrus and Hystaspes. They conquered Muscovy" [15; 198]. As the great philosopher rightly pointed out, great empires are associated with the name of the Turks. Or, we can see the Turkic factor in the structure of all major empires in history. In particular, the role of the Huns in European countries, in the Chinese Empire in its gradual stages (the process of assimilation of the Turks in the tabaghas in the BC and the first centuries AD, the Chineseization of the Turks as a result of the defeat of the Turks and the Sogdian rebellion in the Tang Empire led by An Lushan in the 8th century), the Baburis in India, the Turkish dynasties in strengthening the foundations of statehood in Iran (Seljuks, Qajars), the role of the historical Turkic factor in the gradual stages of the strengthening of the Russian Empire (the Golden Horde factor and the role of the Tatars in strengthening the base of the empire) is significant. It is an axiom that does not require proof that the foundations of statehood in human development are fed directly from the historical Turkish experience. Therefore, focusing on the issues of the role of the Turkish factor in the gradual development of human statehood while educating young people in the spirit of respect for historical values serves to increase the sense of pride in young people. After all, "God has given wings to each person to fly, but many of them spend their lives in vain by finding these wings in the sun, showing off to others, adorning their wings, and in fact, you and we are commanded to fly, to fly, that is, to work, to make discoveries. it is ordered to create, rise to spiritual heights with zeal, rise and rise again" [16]. In the conditions of today's spiritual renewal, it is necessary to develop in them the qualities of loyalty to the Motherland and country by increasing the intellectual potential of young people. Of course, it is impossible to imagine intellectual potential without historical thinking. From this point of view, it is important to learn and promote the wisdom of Turkish runology as a value in the development of historical thinking that serves the development of patriotism and leadership qualities in the members of the society, especially in the youth - it is important to realize our identity as a leading component of the Turkish unity.

All the successes in the historical development of mankind are directly due to unity, harmony and solidarity. In order to provide this factor among scattered tribes and to mobilize them towards a single, common goal, a guiding idea was needed in every historical period. The historical importance of the idea of Mangu El in the conditions of the Turkic khanate was that it united the scattered Turkic tribes and founded the Turkic khanate uniting the Yenisei Basin, the Orkhun Basin, Altai and the main part of Central Asia. Therefore, the cornerstone of development is related to ensuring national unity. Separation and disunity have never led to success, but to the benefit of the poor. It should not be forgotten that the proverb "Divide and rule" is the main aspect of the ideology of the Turkic peoples. Looking at the historical development, we are convinced that the following are the leading mechanisms for ensuring unity:

First of all, it is necessary to recognize the activity of the political-military leader as the main factor in ensuring national unity. After all, any success is related to the organizational ability of the leader;

secondly, the idea that unites the nation. The idea that expresses the people's future goals, with its unifying, mobilizing, orienting essence, is able to gather any scattered groups under one banner;

thirdly, a common language and a sense of responsibility for the destiny of the single Motherland. It is known that a single literary language plays an important role in starting a nation towards a common goal;

fourth, spiritual-intellectual potential. This factor provides virtue and intelligence. At the basis of virtue lies the attitude to historical values, that is, self-awareness.

The above-mentioned aspects have ensured the Turkish ethno-social and cultural development, and the ethno-social and cultural features such as "Turkish civilization", "Turkish identity", "Turkish development", "nomadic culture" mentioned in the research are related to the above factors. It is also important to note that the science of history plays an important role in the research and promotion of Turkish runology, and it has significant importance in transforming the values of the past into today's material and spiritual wealth. In this regard, the most important task facing the science of history is to expand the research of archaeological finds, material and spiritual monuments, and to pay attention to their promotion among scientists. After all, any wealth, whether it is material or spiritual, or the ability to turn the positive aspects of past values into a component of national values is the main task of history. From this point of view, showing the socio-historical significance of the study of Turkish runology as a component of national history, and identifying the promising aspects are important in ensuring the development of historical thinking. That is, on the one hand, it develops self-awareness based on the attitude to the values of the past, on the other hand, it is a leading factor in the further strengthening of blood-kinship ties with Turkic peoples with close historical roots.

V. CONCLUSION

The study of ancient Turkic stone inscriptions is worthy of attention as it provides the development of historical consciousness as an important aspect of the historical analysis of the past of the Turkic peoples. The study of Turkic runes was carried out in the works of several

generations of researchers. In their works, they compared factual information characteristic of monuments with information from other sources (Chinese, Iranian, Byzantine, Arabic, etc.) and paid attention to the accuracy of historical information. The purpose of such painstaking work was to interpret the specific aspects of the history of the ancient Turks, the nature of their relations with their neighbors, the state of mutual relations between the Turkic tribes, as well as the essence of some historical terms found in runic texts. In general, such an approach by researchers has a progressive nature, and the study of the history of the ancient Turks based on authentic sources is essential in the study of the history and ethnology of the Turkic peoples today. As a result of the research of the Orkhun-Enisei monuments, the unique essence of the runic monuments, the fact that the information in them is consistent with historical processes, the ancient history of our ancestors, who were mainly herdsman, shows its existence. The fact that stone inscriptions were written by our ancestors and reacted to military and political processes - all this is important as a historical source, and through the understanding of the historical socio-cultural image, it ensures the development of today's social thinking.

At the same time, it ensures the development of national and all-Turkish cultural processes based on the interpretation of historical processes studied in Turkish runology. From this point of view, the following conclusions were reached in the provision of mutual support and cooperation of practical importance:

1. The Turkish runic written monument is a historical source, that is, an object of study of the science of history, and serves to perfect the perceptions of the ethno-social and cultural image.

2. In the conditions of Uzbekistan, which is progressing towards national development, a positive attitude towards the ancient Turkish script as a historical value is developed in the minds of society members, and Turkish runology is not related to the 6th century AD, but its historical roots go back to the 4th-3rd centuries BC. evidence of deep roots.

3. The ethnonym "Syr" and the hydronym of Sirdarya in the Orkhun text are interrelated, and the fact that the term Sirdarya expresses the Turkish essence based on the transformation of the term Sirdarya as a toponym and hydronym in the area of the Turkish ethno-territory is significant due to the national spirit and antiquity of values. In this case, the adoption of ancient mysteries from one ethnonym to another due to the active influence of the ethno-transformation processes as today's Kipchaks confirms the primacy of the ethnic factor in historical development as a natural-gradual phenomenon.

4. Historical-retrospective aspects of ethnocultural processes in Turkish runology are an important part of ethnic history, as well as its connection with universal values, the fact that it is a unique appearance of Turkish civilization, and its socio-cultural interpretation is important in the context of today's spiritual renewal.

5. Turkish written monuments are the product of the spiritual development of our ancestors, and the perception of events in the Turkish-runic written monuments as conceptual ideas encouraging activities to ensure the "unity of the nation" and "integrity of the Motherland" in the conditions of today's ethno-cultural development, as well as the development of the idiosphere of the society important.

6. In the development of Turkish thought, in the context of today's cultural-spiritual updates, instilling the characteristics of historical integrity in the worldview of the Turkic peoples from the ideas put forward in the written monuments left by our ancestors - embodying the historical socio-cultural features, the promising aspects of the promotion of these concepts are the leading factor in accelerating the cultural integration of the Turkish peoples today.

Today, when the optimal development of the all-Turkish socio-cultural development is ensured, increasing the responsibility of raising the feeling of belonging to a single root among our peoples is emerging as an urgent task. Such an approach makes it an important task to direct the socio-cultural activities of the Turkic peoples, especially the youth, towards a specific goal, such as achieving mutual commonality.

Based on the results of this research, the following proposals and recommendations were developed:

1. The period of Turkish rule, which is an integral part of the history of the Turkic people, and the military, socio-cultural processes in it are studied as a structural part of our past, and it is recommended that it be included in high school textbooks;

2. It is recommended to conduct large-scale scientific and archaeological research, taking into account the fact that the Turkish runic written monuments are the cornerstone of our national culture, as well as the fact that the sources and monuments of national history are spread throughout the territory of Central Asia, and create a database using the possibilities of modern digital technologies. is done;

3. Taking into account the characteristics of the proverbs in the Turkish runic written monuments to enhance historical thinking and the essence of embodying the characteristics of the socio-cultural image striving for mutual cultural unity, it is recommended to use this factor effectively in the development of the worldview of young people;

4. Turkish runic written monuments as a link in the history of the Turkic peoples that ensures the commonality, integrity and connectivity of the international conference, symposium, promoting the essence of unification among the peoples of Central Asia and further increasing the importance of scientific experience exchange measures for conducting research in this regard, in which mutual commonality it is recommended to use the principles of provision, to interpret the artifacts related to the ancient writing of our ancestors as examples of Turkish historical values.

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