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**The role of history in reflecting the realities of the past in the context of  
Turkish runology**

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**ABSTRACT**

The greatness of the lesson of defeat is that it can also create a devastating earthquake in the psyche and cause social chaos. Therefore, the lesson of defeat is the lesson of not allowing the shocks that have shaken beings, periods, and even centuries. Since Turkish runology focuses on the interpretation of processes during the Hakan period, it is also important to study it historically. Therefore, it is the responsibility and potential of history to teach today and future generations. "The study of history plays a fundamental role in human perfection, which cannot be replaced by anything else. The definition of pride, arrogance, pride, or many other moral categories is not clear, but one who is acquainted with history instinctively absorbs these qualities.

When we focus on the study of Turkish runology as an object of study of historical science, a continuous ring of socio-political and military processes in the direct past is manifested in the human eye. And this aspect requires that we begin the beginning of the events of the past with the interpretation and essence of history. Indeed, it is important to interpret the methodological foundations of human thinking by focusing on the evolutionary stages of the problem in accessing a particular topic, such as memory acquisition. This aspect requires attention to the treasure trove of teachings that cover the evolutionary stages of the process. Therefore, since the reality of the past is the object of study of the science of history, we need to pay attention to the stages that express the past of mankind. Since Turkish runology also includes the events of the past, that is, the events of a certain period of history, we need to pay attention to the interpretation of this science.

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, teaching the representatives of mankind lessons from past events. Civilizations that have been formed and developed in every historical period and context naturally require attention as an object of study of the science of history. "History is primarily based on the primary sources of people's history. Sources of folk history are material culture and written sources, from which history is created on the basis of scientific data. Historical written sources are interconnected and inextricably linked with such disciplines as archeology, ethnography, anthropology, linguistics, toponymy, epigraphy, numismatics, without which the ethnogenesis and ethnic history of the Uzbek people cannot be fully studied"[1; 7]. Indeed, national history is based on material culture and written sources. In particular, written sources provide accurate information about the stages of formation of a particular ethnos, historical events and the role of military-political circles in their positive development, their activities to ensure the unity of the people, the integrity of the homeland.

History expands the possibilities of imagining past events in chronological order. As a result, a person acquires a more complete knowledge of the ethnos to which he belongs in a series of historical processes. "The science of history allows us to see the interrelationships between processes and events that have taken place in the past, their roots, the reasons that move history, its logic and meaning" [2; 274]. And this connection is significant in that our ancestors in prehistoric times were recorded in historical sources as the Massaget, Scythian, Sak tribes, and not only secured the place of the Turkic peoples on the stage of history, but also contributed to human development. Indeed, the Turkish runology we are studying has been created directly by the descendants of the tribes listed above, and it is noteworthy that it covers a certain period of the exemplary and instructive toil of our ancestors. "The real, empirical history of people is the history of thousands and thousands of people in different countries, peoples and states, so it is diverse The true history of individual countries, peoples and states is truly unique"[3; 4]. The essence of the Orkhon-Yenisei written monuments is also noteworthy for the fact that they reflect the unique aspects of the empirical history of the ancient Turks.

In this sense, it can be said that history is a science that is inspired by the achievements of the ancestors as well as the past and learns from its defeats and shortcomings. "The science of history, as a science that studies the stages of formation and evolution of an individual and the world around him, plays an important role in awakening historical consciousness and historical memory in the representatives of mankind"[4; 6745].

The histories of great empires, states, peoples, and nations that were stable in their time consist of victories and defeats. Victories and victories are a factor that lifts the spirits in a person. It inspires the hearts of generations and fosters a sense of pride. But the greatest lesson, past, present, and future, is the lesson to be learned from defeat. Its significance for the future of the individual, the nation, the superethnos, humanity, is that it is repeatedly typed in the memory like chess pieces, and the reasons for defeat are perceived. That is, the greatness of the lesson to be learned from past experiences (even if painful or successful) is that, in the case of the ancient Turks, the ancient Proto-Turks (Huns) and the Dargah established a boundless empire in the hemisphere and then made it a reality on Earth. , The Turkish Khanate, the Uyghur Khanate, the Qarakhanids, the Timurid Empire, the

Ottoman Empire, the Tokhtamishkhan Empire, etc.), for centuries.

Of course, victory and defeat go hand in hand. The greatness of the lesson of defeat is that it can also create a devastating earthquake in the psyche and cause social chaos. Therefore, the lesson of defeat is the lesson of not allowing the shocks that have shaken beings, periods, and even centuries. Since Turkish runology focuses on the interpretation of processes during the Hakan period, it is also important to study it historically. Therefore, it is the responsibility and potential of history to teach today and future generations. "The study of history plays a fundamental role in human perfection, which cannot be replaced by anything else. The definition of pride, arrogance, pride, or many other moral categories is not clear, but one who is acquainted with history instinctively absorbs these qualities." [5] Aria and pride are qualities that rise as a result of the glorious paths traversed by the direct ancestors, a sense of pride in their bravery and heroism, and the role of history in the development of this quality is significant.

"History is a trace of culture and civilization, a real reflection of various processes that have taken place in the past. It has always been of great importance in people's lives, as it has always been. In the past, time and epoch were generally conceived by the ancient Turks as a change of generations. It was important for everyone to know their genealogy. The leader of a particular culture is a hero, a historical figure. The antiquity of the seed is determined by the social status of its representatives. In ancient times, the Turks considered their ancestors as the successors of their long journey and sought to ensure the continuity of generations" [6; 1058]. And the desire to ensure such continuity has provided the dynastic essence of the Turkish khanate and empires in general. Such creative activity on the basis of inheritance served to ensure the development of civilizations.

If we look at the historical events of the early Middle Ages and the Middle Ages, we can see that the development of socio-historical processes is closely linked with the Turkic factor. Therefore, we see that adjectives such as invincible, brave began to be used synonymously with the Turkish term. Such a realistic attitude towards the Turks is beginning to attract the attention of the spiritual leaders of historical periods, including the clergy. In particular, Mahmud Kashgari linked the term Turk with religious factors: "Turk is a godsend. Noah's son's horse. This horse was given to the Turkic descendants by Noah's son. is the name" [7; 334], - narrates a hadith from the Prophet Muhammad about the Turks and interprets this hadith as follows: "The Almighty says: I have a group of soldiers, I called them Turks, and placed them in the sun. If I am angry with a people, I will send the Turks against it" [7; 334], he says. Positive opinions about the Turks were said a lot even in the Middle Ages. The creative activity of the Turks in the life of mankind is evident from the activities of the states they created, as well as from the examples of material and spiritual monuments. However, former Soviet historiography tried not to draw public attention to this. According to Dr. Goebbels, "If you want to destroy an entire nation, falsify their history, they will become a crowd for two generations, and two generations later - an easily controlled herd." [8] The conditions of the former totalitarian regime were trying to keep the real information about the Turks, who for centuries had rocked the Eurasian expanses and shook the environment with their heroic marches, out of the public eye. Therefore, there is no article about the Turks in the third edition of the Great Soviet Encyclopedia. Not forgetting even the

most backward tribes of the world today, the authors did not utter a single word about the Turks, the founders of great empires and civilizations. However, the glorious and victorious path traversed by our ancestors was worth studying and propagating in a series of historical events. Indeed, "throughout the history of the great Turkic people as 15 empires, 38 independent states, 34 sovereignties, 16 khanates and about a dozen republics" [8] - despite the fact that it has a strong place in the historical thinking of mankind, because of its bias, some sources tend to turn a blind eye to historical fact. "We are talking not only about the number of Turkish empires and states, but also about those who were at the forefront of great migrations, who also conquered Europe and ended the First Roman Empire, forcing the whole of Europe to pay tribute. Pope Lyon I the Great knelt down and begged him not to enter Rome, and the Roman emperor Aetius admitted his sister to the shrine of Attila and asked for his safety." [8] Terrified by the bravery of this hand, the Chinese built a Great Wall of China and forced the rivals to survive in the fort. This courage of the ancestors of the Turkic peoples:

1. Courage and willingness to sacrifice oneself in order to achieve a goal;
2. The ability to gather heroes around one, based on the first quality, is due to the ability to ensure harmony.

Ensuring such courage and integrity is also reflected in the monuments of Orkhon, an example of Turkish runology.

It is well known that learning from historical events is based on the perception of historical events and its analysis. Historical analysis is a multifaceted phenomenon, not only chronological or reaction to events and happenings, but also its place in the series of past processes based on historical thinking, the role of Turkish unity in the political and military processes of the period and ultimately the influence of historical events in the development of modern Turkish thought. The study of issues is also one of the tasks of the science of history. Of course, the analysis of historical sources reveals that history is inextricably linked with the science of philology, including historical linguistics. Indeed, the correct and accurate interpretation of a historical text requires not only knowledge of the grammar and morphology of the language in which the text is written, but also attention to the semantic properties of words, without which a true analysis of historical processes is impossible. The Great Turkic Khanate (552-744), founded by the Ashina tribe, a part of the Turkic ethnos living in the southwestern foothills of the Altai Mountains, soon established its dominance over various ethnic groups throughout Central Eurasia and became the largest empire in the region. There were two factors in the structure of the Turkish khanate on the stage of history:

1. The fact that the Huns and their descendants, the Turks and their descendants, were at the forefront of the events and happenings that set the course of history in BC and early AD;
2. That is, as the development of society depended on the leader's organizational skills, the ability to unite the people, history had placed this responsibility on the Turks as the driving force of human history.

Indeed, during this period, history was written on paper not with the sharp tip of a pen, but with the sharp edge of a sword on a racehorse, and history entrusted this task to the Turks. Historically, the activities of the Turkish Khanate were also the result of the success of this task. Of course, historical events and happenings

were interpreted by its participants, first passed down by word of mouth as oral history, and then sealed forever in written sources (Chinese sources, Greek sources, Turkish runic inscriptions). At the same time, the value of Turkish runic inscriptions in expressing the real essence of events is determined by the fact that historical processes are expressed by the participants of the event, and the expression of absolute realities prevails over the relative approach. And most of these calligraphies are of historical significance and are closely connected with the history of the Turkish khanate, that is, they express the history of this khanate in a certain period. Of course, the calligraphies, which represent the period from the establishment of the Eastern Turkish Khanate to its decline, are widespread among the scientific community. Such chronological data, devoted to the description and analysis of military-political processes, contain unique pages of the history of the ancient Turks. Also, the expression of the reasons for the decline of the Turkish khanate, the inter-tribal socio-economic conflicts and the military confrontation for power serve to increase the historical significance of the calligraphy.

Professor K. Sodiqov, who studied the inscription of Tonyukuk, which is one of the Orkhon inscriptions, comments on the historical significance of proverbs: “The important thing is that the description of history is not simple: the author used folk proverbs and various artistic means to describe what he saw and experienced. The style is mature, incredibly beautiful. These characters ensure the art of the text. The reason for choosing such a style was to make the work readable, to increase its artistic and aesthetic impact. Therefore, it is appropriate to study the inscription as a historical and artistic work.” [9]

The historical significance of the sources is that the Orkhon inscriptions also put forward the relationship between the Turkish Hakan and China and other surrounding empires, which is important in the analysis of the history of inter-tribal relations within the Hakan:

1. The place of the Turkish khanate in international relations, the statehood traditions of the ancient Turks, and therefore reflects a certain period of political history.
2. The interrelationships of the Turkic tribes within the Hakanate allow us to focus on the analysis of the factors that led to their mutual solidarity or tribal disunity.
3. The interpretation of the Tashbitiks is also noteworthy as an important historical source for the study of not only the history of the Turkic peoples, but also the history, ancient customs and traditions of the peoples of Central Asia.

While fully agreeing with the opinion of linguists who have analyzed the text of the calligraphies that it is important to study the linguistic and artistic aspects of the work, we believe that its historical significance should also be emphasized. After all, we strive to use artistic opportunities in the expression of historical events. That is, at the heart of any historical source are elements of an artistic approach. H. In his *Metahistory...*, White states: “All works of historians must first be regarded as literary works, and must be able to feel the ‘poetic impulse’ that gave rise to the work” [10; 16-17]. Such a poetic impulse in the body of Bilga Hakan in the Orkhon inscriptions is significant in that it covers not only the science of the Turkic peoples, but also the history of mankind, the development of thought, a certain period of dingvo-cultural processes.

Russian expert on Turkish runic stones I.L. Kizlasov says: "The problem of genre diversity of desert runic writings is new to Turkic studies. Textological analysis of epitaphic texts is important for the benefit of the general public. The structure of the text is studied as examples of literary language, paleographic, linguistic, textological, literary and historical perspective. It is time to study from the point of view. "[11; 180] "Epigraphy [German. Epigraphik, Greek. epigraphē - writing] - an auxiliary historical-philological science that studies ancient and medieval writing on stone, metal, wood, bone, glass and ceramics" [12; 749]. Epigraphy is important in the study of cultural situations belonging to each period in historical processes. In epigraphic records The inscriptions on the tombstones are preserved due to their durability, the fact that they cannot be appropriated by others on the basis of religious and mental views, even under the open sky, and have almost no material value for property lovers. However, in science there is also the notion of epitaphs, inscriptions on tombstones, representing disappearances about the deceased, such information is important for science as well as for the study of family or dynastic identity. It is well known that "Epitaph [Greek. Epitaphios (logos)] is an inscription on a grave, mainly a poetic inscription, a short, concise poem written on the grave in honor of the deceased"[12; 751]. The fact that a certain part of the ancient Turkish writings is of an epitaphic nature also requires historical research.

Based on the promotion of the texts of runic monuments, the awareness of members of the society about the rule of the Hakans or the struggle for freedom under the military commanders of antiquity serves to raise the worldview. The stages of formation and development of the historical consciousness of the ancient Turks, separating their historical events from the general processes, provide a great opportunity to feel in their bodies the pain and pleasure of the glorious and instructive paths traversed by their ancestors. 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 widespread use of runic monuments typical of the Turkic peoples dates back to the time of the Second Turkic Khanate. The complexity of the social and political life of the cattle-breeding Turks brought about a natural change in their minds, which, among other values, reflected the steady essence of the idea of respecting history, creating the present, and creating a positive foundation for the future. It is noteworthy that this idea is reflected in the texts of the monuments, combining period changes and Turkish mental features. Runic inscriptions should be studied not only as an ancient language or source of writing, but also as a common and unique historical root of Turkic-speaking peoples.

When it comes to the essence of the genre of runic monuments, it can be observed that their texts are the subject of history or the object of philological sciences, and in this case, each branch seeks to draw on itself. There are hypotheses about the genre of monuments put forward by different researchers at different times. In responding to the genre of Turkish runic writing, it is important to approach the development of past processes on the basis of a civilizational approach and on the basis of an interdisciplinary integrated approach. At the same time, we should not ignore the socio-cultural functions of the monuments and the historical significance of the specific processes expressed in the stone. So far, if we pay

attention to the historical conditions in which the Turkish runic inscriptions were formed:

1. In the context of early Chinese expansion in the early Middle Ages, the military character of the traditional nomadic society, which formed the socio-economic basis of the Turkic-speaking tribes, increased, and dozens of victorious marches provided the political significance of the Turkic Tribal Union as a state-building society. The factors that formed the state, the processes and the results of the actions on this front, over time, strengthened their historical significance as events of the past.

2. Turkish runic inscriptions, especially the Orkhon inscriptions, not only contain a chronology of historical events, but also require attention as an object of study of history, as it is a monument of ancient Turkish history, a collection of information about the traditions of statehood, common to all Turkic nations today. .

Thus, the Tashbits are not only worthy to be the object of study of the science of history, but also have a full right to be represented by the history of the national statehood of the Turkic peoples. As the famous historian and ethnographer Karim Shoniyozov noted: "It is known that in the distant past, all the tribes of the Khun and Khun were in northern China. In Siberia, in the I-II centuries AD, they lived in the vast steppes of Kazakhstan, Kyrgyzstan and East Turkestan. Some of these groups came to Movarounnahr and Khorezm in the same centuries. The Turkish khanate was formed in the territory of Mongolia and Ertis (mid-VI century). At the end of the 6th and the beginning of the 7th centuries, the Turkic khanates established their dominance in Movarounnahr, Khorezm and in the west - in the regions around the Aral-Caspian Sea "[13; 421-422]. The Huns, the Sak-Scythians, who were the direct ancestors of the ancient Turks, provided the development of ethno-historical processes throughout Central Asia in prehistoric times. It is important to note that the Scythians were originally Turkic-speaking and played an important role in the ethnogenesis of the peoples of Central Asia and the Caucasus. "Scientists from the Institute of Genetic Cytology of the Siberian Branch of the Russian Academy of Sciences and Samara State University of Social Pedagogy, together with their colleagues in Germany, the United States and France, genetically studied representatives of Scythian culture from all over Eurasia to determine the demographic basis. It turned out that the Scythians, located in different parts of the Eurasian steppe, were closer to each other than other peoples, and their descendants were found to be Turkic-speaking. "[14]

The historical reality confirms the role of the Turkish heroes in the process of human civilization, as well as the subjugation of the horse by the Turkish heroes, as a wing that provides the flight of the hand in the socio-political processes. In his research, Turkish scholar Osman Turan, focusing on the ideology of the Turkic peoples, acknowledged the ancient Turks' art of horseback riding and their mastery of martial arts: "The Turks were able to defeat any powerful armored enemy through sudden attacks and unique methods. That is why medieval sources describe them as "suddenly appearing like a storm and disappearing in an instant like a bird" [15; 91], - he says.

Orkhon's writing has a wide range of events related to historical events, such as stories as a database for historical thinking, memories of past events, as well as excerpts from events, dynastic information, genealogies, names of intellectuals of

the period. Historian Yu.S.Khudyakov on the First Turkic Khanate: "... conquered the whole nomadic world and became a rival of the leading states of the old world" [16; 39]. Indeed, the leading powers of that historical period — Iran, China, and Byzantium — sometimes established friendly relations with the Turkish khanate, and rival states sought to use the Turkish factor in their struggle against each other, but the khanate's tribes were relatively scattered. were concerned about the expanding geographical area due to the cohesive nature. And every state, seeing its fierce rival in the image of the Turkish Haqqan, is sometimes open to the erosion of its foundations (wars, incitement of Haqqani officials against each other, increasing enmity between the heirs to the throne), and "soft influence" ( they tried to undermine the integrity of the Turkish khanate by giving them wives, overthrowing the yabgu, shad and beks in exchange for bribes, not sparing silk fabrics, etc.).

The main success of calligraphy in reflecting the realities of the past is in his ability to turn oral history into written history by the intellectuals of the time. The result of such mastery is a valuable source of history with the potential to convey reality and deserves the attention of researchers even with the glorious way in which our ancestors are represented.

Another important historical significance of Turkish runology for the Turkic peoples is that the Haqqanis are sealed in stone as the eternal hand (bangu el in the inscriptions), that is, as an eternal state. So, the idea of the ancient Turks "Mangu el", that is, the idea of an eternal empire - the whole idea of "Turk Budun" - played an important role in inspiring our ancestors in the early Middle Ages and leading them to creativity and victory.

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