

ANCIENT TURKIC WRITTEN MONUMENTS AS A HISTORICAL SOURCE

Abdushukurov Lazizbek

Shahrisabz State Pedagogical Institute 2nd year history student

Annotation. This article is devoted to the significance and level of study of ancient Turkic written sources of the 7th-13th centuries as historical sources. The article analyzes, first of all, the Orkhon-Yenisei inscriptions of Kultegin, Bilge Khokan, Tonyukoq inscriptions of the 8th century, ancient Uyghur written monuments of the 9th-14th centuries: Buddhist, Manichaeian and Christian texts, contractual and legal documents, as well as the first Turkic works written in Arabic script, such as Mahmud Kashgari's "Devonu lug'atit-turk" (1072-1074), Yusuf Khos Hajib's "Kutadgu bilig" (1069-1070), in terms of providing historical information.

Keywords: Oguz name. Ogun inscription. Turkic monism, Golden light. Irq inscription. Karabolasagun.

Annotation. This article is devoted to the significance and level of study of ancient Turkic written sources of the 7th-13th centuries as historical sources. The article primarily analyzes the Orkhon-Yenisei inscriptions of Kultegin, Bilge Khokan, Tonyukoq inscriptions of the 8th century, ancient Uyghur written monuments of the 9th-14th centuries, Buddhist, Manichaeian and Christian texts, contractual and legal documents, as well as the first Turkic works written in Arabic script, such as Mahmud Kashgari's "Devonu lug'atit-turk" (1072-1074), Yusuf Khos Hajib's "Kutadgu bilig (1069-1070)" in terms of providing historical information.

Keywords: Oguznama, Ong'n'gin inscription, Turkic monograph, Golden-colored bright inscription. Karabolasagun.

Annotation. This article is devoted to the significance and study of ancient Turkic written sources of the 7th-13th centuries as historical sources. The article analyzes, first of all, the Orkhon-Yenisei inscriptions of Kultegin, Bilge-Khokan, the Tonyukok inscriptions of the 8th century, ancient Uyghur written monuments of the 9th-14th centuries, Buddhist, Manichaeian and Christian texts, legal documents, as well as the first Turkic works in Arabic script, such as "Devonu lugatit-turk" by Mahmud Kashgari (1072-1074), "Kutadgu bilig" by Yusuf Khos Hajib (1069-1070), from the point of view of providing historical information.

Keywords: Oguznama, Ong'nginskaya inscription, Turkic monograph. Bright golden inscription, Karabolasagun.

Introduction: When we say the historical monument of the Turkic written source, we mainly mean the Orkhon-Yenisei inscriptions, the Turkic inscriptions. These are the oldest and most important Turkic written monuments in the world. The oldest Uyghur inscription that has survived to our time is the Oguznama or Oguzkhan. The Oguznama differs from other sources from the period in which it was narrated. The source is written in the Uyghur script and is currently stored in the National Library of France. The manuscript, the beginning and end of which have not survived to us, consists of 42 pages, 21 leaves, 9 lines of Uyghur script on each leaf, a total of 376 lines.¹ The Yenisei inscription is written in the old blue Turkic script, and this

¹ Sodiqov.Q. The language of Turkic written monuments. The emergence and revival of the literary language. Tashkent-2006.5-6-page



science is called the "Yenisei inscription". The inscription on the monument is inscribed on stone and consists of 15-16 lines, many of which are inscribed on rocks and tombstones. The Orkhon alphabet is a runic "Tunic Turkic script. It consists of 38 letters. The first official documents of the Turkic peoples in their own state, the Blue Turks, the Uyghurs, were written in their own language and script. Today, most Turkic countries are returning to the Latin alphabet, a process that is also seen as a symbol of the Turkic peoples' return to their historical roots. independence.

Literature analysis and methodology: Sodiqov.Q The language of Turkic written monuments. The emergence and revival of the literary language. Tashkent-2006 provides a clear source about the Turkic unwritten monument and information about where it is currently stored and what was found. Information about where it was found. Gaybulla Boboyorov's Tun yabgu-khaqan Tashkent-2011, which contains interesting information about the old Turkic literary language and the oldest Turkic language. This article uses a historical approach, a cultural-material approach, a postcolonial approach. It is studied from a comparative perspective.

Discussion and conclusions: The Bilga Khagan inscriptions, the correct name: Bilga Khagan inscriptions or Kul Tegin and Bilga Khagan monuments, are the most important Turkic written monuments erected in the 8th century in the Orkhon Valley, in the territory of present-day Mongolia. They are the Orkhon-Yenisei inscriptions, written in the Old Turkic runic script, and are the oldest and largest written sources of the Turkic peoples in their own language. The main inscriptions are three main monuments. Kul Tegin inscription 732. Dedicated to the memory of Bilga Khagan's brother, the great commander Kul Tegin. The inscription was written by Bilga Khagan's nephew, the famous writer and statesman Yollig Tegin. He talks about himself, his state, wars and legacy. In this inscription, Bilga Khagan expressed his speech in a very frank and sharp style. Tonyukuk inscription approximately 716-720 years.² It was carved for himself by Tonyukuk, the Grand Vizier of the Second Turkic Khaganate. Tonyukuk is said to have been 85 years old. It is considered the oldest and most personal. The Turks were the first to use official documents about this. Of these, the Kultegin inscription is about the youngest son of Eltarish Khan, the founder of the Second Turkic Khaganate. He died in 731 at the age of 47. The monument was built by his brother Bilga Khagan in 732. However, this inscription is not about Kultegin, but about his son Yullug Tegin. It is a valuable source of information about the culture of the Turkic peoples. Ancient Turkic written monuments, in particular the Orkhan-Enasoy inscriptions, are one of the most important historical sources illuminating the political, social and cultural life of the Turkic peoples. In the discussion and results section, their historicalIt emphasizes its importance, its place in scientific research, and its role in understanding national identity today.

First of all, the Orkhan inscriptions reflect the political life of the Turkic peoples in the 6th-8th centuries. The inscriptions of Bilga Khagan, Kultegin and Tonuiquq provide very clear information about the formation of the Turkish state, the reasons for its crisis, its internal and external policy, and its relations with China. The historical significance of these monuments is that they were written by statesmen who witnessed the events of that period and lived in them.³

Conclusion. Ancient Turkic written monuments, especially the Orkhan-Enasay inscriptions (8th century), Talas monuments and ancient Uyghur documents, are the primary and most reliable sources for scientifically reconstructing the history of the Turkic peoples. There are a number of clear historical facts proving the importance of these monuments.

² Gaybulla Boboyorov Tun Yabgu Khaqan Tashkent-2011 page 41.

³ Gumilyov, L. Ancient Tyurki. Moscow, 1993.



First, the Kultegin, Bilga Khagan and Tonuiquq stone inscriptions discovered in the Orkhon Valley by N.M. Yadrntsev in 1889 scientifically confirmed the existence of the first written culture of the Turkic peoples. The decipherment of the runic alphabet by the Danish scientist Wilhelm Thomsen in 1893 marked the beginning of a new stage in Turkology. These facts indicate that the ancient Turkic script was formed as a literary language with its own independent graphics.

Secondly, the inscriptions allow us to determine the political history of the Turkic Khaganate, which existed in the 6th-8th centuries. For example, the Kultegin inscription gives precise historical dates for the fall of the First Turkic Khaganate in 630, the restoration of the Second Turkic Khaganate in 682, the khaganates and the system of government. This information also confirms the information in the Chinese "Tan Shu" chronicles.

Third, the Treaty of Tonuiquq details the wars, military movements, territorial expansions, and strategic decisions of the Turks with the Chinese Tang Empire. is described in detail. These facts show that the ancient Turks had a professionalized military system.

Fourth, documents in Uyghur script from the 7th-10th centuries (Turfon manuscripts) prove that the Turkic peoples had trade agreements, contracts, court documents, religious texts, and lists. This indicates the development of economic and legal relations in Turkic society.

Fifth, concepts such as "el", "törü", "kut", "bilge", "yarluq" found in the inscriptions indicate that the ideology of Turkic statehood, the legitimacy of power and the principles of governance have ancient roots. These concepts are an integral part of the political and spiritual heritage of today's Turkic peoples.

Used literature.

1. Sodiqov.Q. The language of Turkic written monuments. The emergence and revival of the literary language. Tashkent-2006.5-6-page I
2. Gaybulla Boboyorov Tun Yabgu Khagan Tashkent-2011 page 41.
3. Gumilyov, L. Ancient Tyurki. Moscow, 1993.
4. Tekin. Talat. Orhon Inscriptions. Ankara: Turkish Language Association, 1988.
5. Clauson, Gerard. An Etymological Dictionary of Pre-Thirteenth-Century Turkish. Oxford University Press, 1972.

