

SOCIO-POLITICAL MESSAGES IN THE ORKHUN INSCRIPTIONS

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Abstract: In this article, the opinions on the socio-political topic in the Orhun-Enasay monuments are analyzed. explained on the basis of several examples.

Key words: Köktürk State, Orhun Monuments, Orhun Social Life in Their Monuments, State Philosophy of the Köktürks

In many parts of the Orkhon Monuments, statesmen and nation There is a call, an address. These addresses, from time to time, are literary. While it turns into a beautiful and fancy speech, in some sections, is given in a simpler and more concise manner. In these addresses, the state Recommendations and warnings are given to the nation by his men. These warnings It gets harder from time to time.

Tokuz Oguz begleri budunı bu sabımın edgüti eşid katıgdı tungla...

(Nine Oghuz Beys, nation! Hear my words carefully, thoroughly listen...) [KT G 2]

Türk Oguz begleri budun eşiding. Üze tengri basmasar, asra yir telinmeser, Türk budun, ilingın törüngin kim artatı (udaçı erti)? Türk budun ertin, ökün !

(Turkish and Oghuz lords, listen to the nation: If the sky above does not prevail, the earth below If the Turkish nation had not been penetrated, who would have been able to disrupt the ceremony? nation, give up, regret...) [KT D 22-23].

... Türk begler kop bilir siz. Ol süg anda yok kıldımız.

(Turkish gentlemen, you always know. We destroyed that army there...) [KTD 34].

Türk budun ilingın törüngün kim artatı udaçı [ert]i? Türk budun ertin, ökün !

(Who could disrupt the Turkish nation, province and ceremony late, sorry!) [BK D 19].

Social State Concept:

When we look at the inscriptions; Social state among Köktürks His understanding was quite advanced compared to his time. We see that in many parts of the inscriptions, the state is for the poor, the poor and Since he made the hungry nation rich and fed them, even naked It is mentioned that people are dressed. These messages are given In some places, the Turkish nation's previous poor periods and its current rich and developed nations are also compared.

...Kağan olurup yok çigany budunug kop kubrattım. Çigany budunug bay kıldım. Az budunug öküş kıldım. Azu bu sabımda igid bar gu?

(...Kagan, I always gathered the hungry and poor people together. I made the poor people rich. I have made a few nations many. Or is there a lie in what I say?...) [KT G 9-10]

...Eçim kagan olurupan Türk budunug yiçe itdi, igit[t]i. Çiganyıg[bay kıldı, azıg öküş kıldı]

(...My uncle, the kagan, reorganized the Turkish nation by sitting down.) He fed, He made the poor rich, He made less abundant.) [KT D 16]

kisre tengri yarlıkazu kutum bar üçün ülügüm bar üçün ölteçi budunug tırgürü igit[t]im.Yalın budunug tonlug,çingany budunug bay kıldım...

(then, God forgive me, because my state exists, I have luck Because it happened, I resurrected and fed the nation that was about to die. The naked nation I made the poor people rich...) [KT D 29].

...Olurupan Türk budunug yiçe itdi,yiçe igit[t]i.Çinganyıg bay kıldı,azıg öküş kıldı...

(... He reorganized the Turkish nation by sitting down and fed it again. He made rich, He made few abundant...) [BK D 14].

...Anda kisre tengri yarlıkaduk üçün kutum ülügüm bar üçün ölteçi budunug [tırgür]ü igit[t]im.Yalın budunug tonlug kıldım.Çingany bud[unug] bay kıldım]. Az budunug öküş kıldım.Igar illigde [ıgar] kaganlıgda yig kıldım.

(...After that, because God commanded, my state and my destiny existed.)

For this reason, I resurrected and nourished the nation that was about to die. The naked nation was dressed in clothes. I made the poor nation rich. I made the few nation many. I made it better than the illi, the precious kagan...) [BK D 23-24].

Türk Bilge Kagan Türk Sir budunug Oguz budunug igidü olurur.

(The Turkish Bilge Khagan fed the Turkish Sir nation and the Oghuz nation and sitting on his throne) [BT K 4].

To bad Khagans and Statesmen Criticism:

Other prominent features in the inscriptions of Bilge Kağan, Köl Tigin and Tonyukuk another issue is the criticisms made against the previous Köktürk khans. The previous khans were also members of the dynasty. Considering this, these criticisms can also be called self-criticism. Most of them, Bilge in these criticisms expressed from Kağan's mouth, it is stated that the Köktürks society, especially its loss of independence, The main reason for the impoverishment and collapse of the state was the The kagans were "ignorant, willless and without foresight".

These criticisms were not limited only to the kagans, but also to the rulers of the kagans. and sometimes those who follow these bad statesmen or are knowledgeable acting on his own, without listening to the words of his khans. The nation (bodun) was also criticized.

...Anda kisre inisi kagan bolmuş erinç,oglı kagan bolmuş erinç. Anda kisre inisi eçisin teg kılınmaduk erinç,oglı kangın teg kılınmaduk erinç.Biligsiz kagan olurmuş erinç, yablak kagaolurmuş erinç.Buyrukı yime biligsiz erinç,yablak ermiş erinç.Begleri budunu tüzüz üçün Tabgaç budun tebligin kürlü üçün armakçısın üçün inili eçili kingşürtükün üçün begli budunlug yongşurtukın üçün Türk budun illedük ilin içginu idmiş.

(...After that, of course, his younger brother became the kagan, and his sons became the kagan. Of course, it happened. After that, his little brother was like his big brother will not have been performed, the son will not have been performed like his father. Uninformed the kagan (the throne) is seated, the bad kagan (the throne) is seated. Commandment Of course he was ignorant, of course he was bad. His lords and his nation were out of harmony. Because the Chinese nation is deceitful, deceptive, small Because it set brother and brother against each other, the lord and the nation because of mutual bickering, the Turkish nation lost its province took it off.) [KT D 4-5-6]

..Türk budun tokurkak sen.Açsar tosık ömez sen,bir todsar açsık ömez sen.Andagingın için igidmiş ka[ganıngın] sabın almatın yir sayu bardıg.Kop anda alkındıg arıl[ıg.]...

(...Turkish nation, you do not appreciate being full. If you are hungry, you do not think about being full. If you are full, you do not think about hunger. Because you are like that, you went everywhere without taking the word of your khan who fed you. You were always ruined and destroyed there...) [BK K 6-7].

Köktürks' Struggle for Independence

Another important message in the Orhun Monuments is independence. As it is known; The sovereignty of the First Köktürk Khaganate, China put an end to it and the Kök Turks came under Chinese rule and lost its independence. After this incident, the Turks became independent. Embarked on a struggle and as a result of these struggles They gained their independence and established the Second Köktürk Khaganate. Here another important point mentioned in the inscriptions is independence. It is a struggle.

..Türk kara kamag budun ança timiş:İllig budun ertim, ilim amtı kanı,kimke ilig kazanur men tir ermiş.Kaganlıg budun ertim,kaganım kanı,ne kaganka işig küçüg birür men tir ermiş.Ança tip Tabgaç kaganka yağı bolmuş.

(...Turkish people said: I was a nation of many people, now knowledge is given to whom? He said, "I am winning the province." I was a nation of Khagan, my Khagan, what? He used to say that he was giving power to the kagan. By saying so, he became an enemy of the Chinese kagan dead.) [KT D 8-9]

...Kangım kagan yiti yigirmi erin taşıkmuş.Taşra yoriyur tiyin kü eşidip balıkdakı tagıkmuş,tagdakı inmiş,tirilip yitmiş er bolmuş.Tengri küç birtük için kangım kagan süsi böri teg ermiş,yağısı kony teg ermiş.İlgerü kurıgaru sülep ti[r]m[iş] kubrat[mış].[K]amagı yiti yüz er bolmuş.Yiti yüz er bolup ilsiremiş kagansıramış budunug,küing edmiş kuladmış budunug Türk törüsün içinmiş budunug eçüm apam törüsünçe yaratmış,boşgurmuş...

(...My father, the khagan, went out with seventeen soldiers. I heard a voice saying he was walking out.)

Hearing the news, he went up to the mountain in the city, came down from the mountain, and gathered together seventy soldiers. It happened. Because God gave strength, my father was the soldier of the kagan like a wolf. His enemies were like sheep. He sent soldiers to the east and west and he collected them and collected them. All of them became seven hundred soldiers. The nation became stateless, without a kagan, and left the Turkish custom. He created and raised the nation according to the customs of my ancestors...) [KT D 11-12- 13].

Reverence to God

Another point that draws attention in the inscriptions is the religious belief of the Köktürks. and their devotion to this religious belief. Almost everywhere in the inscriptions Seeing the word "Tengri [God]"

Another reason for success is stated in the inscriptions as "God's The secret of their success is also described as "Tengri was a little It is explained by saying ""Tengri küç birtük için". It should also be noted that in this section, the Köktürks At times, he is mistakenly described as "Shamanist". However, Köktürks have never been Shamanists. It is also stated in the inscriptions that As can be seen, the religion of the Köktürks is not Shamanism, but the belief called Tengrism or Göktanrı. Take all these into consideration. When we have it, the religious belief (Tengriism) among the Kök Turks We can say that it has an important place.

..Tengri yarlıkadukın için [ö]züm kutum bar için kagan olurtum..



(Because God commanded, because I am stately, the kagan I sat down [I ascended the throne] [KT G 9-19]

...tengri yarlıkazu kutum bar üçün ülügüm bar üçün ölteçi budunug tîrgürü igit[t]im...

(...God forgive me, because my state exists, because my fate exists For this reason, I resurrected and fed the nation that was about to die...) [KT D 29]

The first known written examples of Turkish were found in the Orhun valley. Therefore, they are called Orkhon Monuments or Orkhon Inscriptions. Inscriptions called (Tonyukuk, Kök Tigin and Bilge Kağan Inscriptions), important clues about the social and political life of the Turks Thanks to these clues, the oldest state of the Turks organization, the Turks' understanding of humanity, their relations with their neighbors, etc. We have information on many subjects. These inscriptions provide deeper information. When examined; Undoubtedly, the dark parts of Turkish history will be illuminated.

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