



MAHMUD KASHGARI AND HIS WORK “DĪWĀN LUGHĀT AL-TURK” IN THE INTERPRETATION OF WORLD KASHGARI SCIENTISTS

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ABSTRACT

In this article, the personality and way of creative activity of Mahmud Kashgari and his encyclopaedic work that named “Dīwān Lughāt Al-Turk”, its written date and place, language and amount of words, fondant and research which were done by scientists of various nations and also the last important attentions which paid nowadays to that work and its author are analysed.

KEYWORDS :Linguistics, dictionary, encyclopaedist, Dīwān, manuscript, lexicology, toponymy, phraseology, word, Turkic languages.

Founder of areal and comparative historical linguistics, famous linguist (phonetician, toponymist, etymologist, lexicologist, lexicographer, phraseologist, grammar), literary critic (folklorist, poet, prose writer), geographer (cartographer) and historian (ethnographer) Mahmud Kashgari and his work “Dīwān Lughāt Al-Turk”, created in the XI century, attracted the attention of world scientists in various fields, led to the emergence of special studies, monographs and international scientific conferences. This is due to the fact that the famous work of the famous encyclopaedist is not only an encyclopaedia of its time [9,132] but also the oldest grammar created for the study of the Turkic language [8]. “Dīwān Lughāt Al-Turk” is the first work in the history of Turkish grammar. This was mentioned in 1530 by Bergamali Kadri in “Muyassirat ul-Ulum”, the first truly grammatical work of the Turkic language written in Turkish [32,10].

The full name of the author of “Dīwān Lughāt Al-Turk” is Mahmud ibn ul-Husayn ibn Muhammad il-Kashgari. His grandfather Muhammad and father Hussein were from the city of Barsgan on the shores of Lake Issyk-Kul, and his father moved from Barsgan to Kashgar and settled there. Mahmud also became a

relative of Kashgar, because he was born in this city “between 1029 and 1038” [28,246]. According to the Turkish scholar Jamal Kurnaz, Mahmud Kashgari was the prince of the Karakhanids [29,145-146]. Nihad Somi Banarli [27,250] also admits that Mahmud's father was a bey named Hussein ibn Muhammad from Barsgan, and another ancient grandfather was “Amir Tighin, who took Turkish land from the sons of Saman.”

Mahmud was one of the “good tribes of the Turkic peoples, an ancient tribe, a master of the spear in battle” [10,44]. In his youth, he studied in Kashgar, and his favourite teacher was Hussein Khalifa (Abu Abdullah ibn Hussein Kashgari), who was a noble and ascetic sheikh of his time and wrote many works, according to “Kitab ul-Ansab” Sayyid Samawi (XII century).

Mahmud Kashgari followed the hadith of our Prophet Muhammad Mustafa (saas) “Learn the Turkish language! This is because they will have a long-lasting kingdom.” As a result, he began his tours of all Turkic countries in order to leave a “perpetual monument” in the Turkic language and to prove that the Turkic language could compete with the Arabic language like



a racing horse. He studied encyclopaedic sciences in Eastern Anatolia, the Caucasus, the Volga region, Dashti Kipchak, Central Asia, and East Turkestan for several years. He then returned to Kashgar and in 1072 began to write an encyclopaedic work entitled “Dīwān Lughāt Al-Turk”. The book began at the beginning of 464 AH, and after being written (copied) and corrected four times, it was completed on the 12th day of the last year of 466 AH [11,453].

“Dīwān” also mentions the year the book was written: “*Nək jili – is one of the twelve years of the Turks. We wrote this book in 469 AH (1076-1077), that was in nək jili*” [11,170]. A. Kononov admits that there is an opinion about the date of creation of “Dīwān Lughāt Al-Turk” in “Dīwān”: “*The year of writing this book was the year of the snake in the month of Muharram 466. After this year, 467 years will come, and the year of the horse will come*” [7,37]. However, when we looked at the shown page [10,337], the presence of this information was not detected. According to Jamol Kurnaz [29,145-146] “Dīwān Lughāt Al-Turk” was written in 1072-1077, Nihad Somi Banarli [27,257] in 1072, Kasimjon Sodikov [20,28] in 1076-1077, Karl Rachel [30, 38] in 1073.

L. Bazin suggested a way to correctly solve the dates of creation and editing of “Dīwān”. According to him, “Dīwān” was created on January 25, 1072, and then it was edited 4 times:

- 1) In 464 AH (1072),
- 2) In 466 AH (1073),
- 3) In 469 AH (1076),
- 4) On October 27, 476 AH (1083) [25,23].

There are also different opinions as to where the “Dīwān Lughāt Al-Turk” was compiled. According to W. W. Barthold [2,83] and N.S. Banarli [27,257], Mahmud Kashgari wrote his work in Baghdad. According to P.K. Juze and H. Hasanov [22], Mahmud Kashgari wrote his “Dīwān” in Kashgar. The idea that “Dīwān” was written in Kashgar is closer to the truth. The fact that “Dīwān” contains no information about Baghdad and that Kashgar was an important political and cultural centre at the time draws attention to the fact that “Dīwān” was written in Kashgar and not in Baghdad.

“Dīwān Lughāt Al-Turk” was presented to Abulkasim Abdullah binni Muhammad al-Muqtada, a descendant of the Hashemites and Abbasids [18,28]. The sources mention that this man was called Khalifa Abul-Kasim Abdullah [29,145-146], as well as the Caliph of the Abbasids al-Muqtadi Billah [27,257].

In the first half of the 20th century, a world-famous event took place in the life of the Turkic peoples. This event took place in 1914 in Diyarbakir, Turkey. The widow, in need of money, showed the old manuscript to the bookstore: “*My late husband said:*”

Sell this book only if you have problems, but at least 30 lire”. But the bookseller did not want to buy such an expensive book and replied: “*Let the book stay in the store, and if the buyer comes out, you will get money.*” Days passed, buyers came, but none of them wanted to buy these “old papers” for 30 lire.

Finally, one day, Mr Ali Amiri, an old book fan from Diyarbakir, walked into the store. Ali Amiri flipped through the ugly manuscript for a couple of pages, but since he did not have the money to buy it, he borrowed it from a friend and bought the book. Taking the manuscript, Ali Amir could not take his eyes off it all day, morning and evening. Ali Amiri said: “*I bought a book, came home and forgot to eat. If this book is truly appreciated, the treasures of the world will not be enough*” [22,3]. This manuscript turned out to be a completely new work – the masterpiece of Mahmud Kashgari “Dīwān Lughāt Al-Turk”.

This manuscript of the “Dīwān Lughāt Al-Turk” was copied from the “original” by Mahmud Kashgari himself. The calligrapher Muhammad bin Abu Bakr ibn Abdul Fatih al-Sawi, who rewrote this book, was also al-Damasci. The calligrapher was born in Sow, Iran and later moved to Damascus, Syria. That is why he got the ratio “Sawi and Damasci”. Sources also claim that the calligrapher’s name was Muhammad ibn Abubakr ibn Abulfat as-Sawi ad-Damasci [20,28] or Muhammad bin Abu Bakr Damasci [19,98].

This copy was completed nearly on 27 Shawwal 664 AH (1 August 1266), almost 200 years after the writing of “Dīwān” [20,28]. It should be noted that this date was August 604 AH (1205–1206) in doctoral dissertation of Usmon Sanakulov which was defended in 2007 [19,98].

The manuscript consisted of a large volume of 319 pages, with pages scattered, torn, beginning and end, and pages unknown. It is now housed in the Ali Amir Foundation of the Fatih Library in Istanbul under number 4189 [20,28].

As mentioned above, only one copy of “Dīwān” is known, the Istanbul version, but this does not mean that it was the only copy of the work of Mahmud Kashgari. There are other copies of “Dīwān”, according to a number of historical sources [22,3].

It is necessary to clarify the opinion that M. Kashgari’s work “*found by chance, it was still unknown.*” Although the manuscript was only discovered in 1914, the Mahmud Kashgari’s Dictionary was mentioned in history in several works prior to the twentieth century. For example, in the chapter “The Story of the Turkic Peoples” in the book “*Iktuljumon fi tarikhi ahli zamon*” (XI century) by the Egyptian historian Badriddin Aini, there is a sentence: “*I saw them in Mahmud-ul-Kashgari’s “Dīwān”.*” Ethnographic informations in the book of the Egyptian



Sahobiddin (Shahobiddin [23,19-21]) Ahmad "Tarikh il-badr fi avsaf ahli al-asar" is also taken from the work of Mahmud Kashgari.

Some sentences in the book "Taj ul-saadat and unvan ul-sayadat", written by the Kashgar scholar Ibn Muhammad (second half of the 14th century), and even in the book "Kitab al-idrok" by Abu Khayyam of Andamus were copied from "Dīwān". In particular, in the encyclopaedia "Kashf al-Zunun" the famous orientalist of the seventeenth century Haji Khalifi Kotib Halabi explains: "*Dīwān Lughāt Al-Turk*" by Muhammad bin Husayn ibn Mahmud is one volume. He interpreted his work in Arabic. 18 letters of the Turkish language are explained. He presented his work to Khalifa Abulqasim Abdullah, son of Muqtadi bi Amirullah". On the basis of this "Kashf az-zunun" the existence of such a dictionary was also mentioned in the European press. In 1904, the language department of the Hungarian Academy published a collection containing a list of works written in the Turkic languages between the 11th and 15th centuries. Among them, it is mentioned that one of the oldest works in the Arabic-Turkish language is "Dīwān Lughāt Al-Turk". But nothing is known about the manuscript itself.

Although M. Kashgari's work is actually one of the annotated dictionaries, it provides important information about the entire field of linguistics in a unique way, that is, between the words explained in the dictionary, sometimes through extensive, sometimes short grammatical explanations. The scientist first wrote a work in the field of grammar called "Javohirun nakhvi fi lughotit turk", which the author clearly mentions in "Dīwān" [10,62]. But this work has not reached us. Nevertheless, the "Dīwān Lughāt Al-Turk" contains enough information on lexicology, phonetics, word formation and morphology.

The language issue in "Dīwān Lughāt Al-Turk" has also caused controversy among scholars. In particular, such scientists as K. Brokelman and Besim Atalay, who were the first researchers of this work, considered "Dīwān Lughāt Al-Turk" to be the Uyghur and dialectic heritage of Istanbul [14,9]. According to A.M. Shcherbak [21,20-30] and E. Najip [16,283], the language of the work "Dīwān Lughāt Al-Turk" reflects a group of literary languages, formed on the basis of the Uyghur-Karluk dialect. According to K. Karimov [6, 6-14] and T.A. Borovkov [4,4] work "Dīwān Lughāt Al-Turk" was written in the literary environment of the Karakhanids in "a language understandable to all Turkic peoples from Kashgar to the Caspian Sea", that is, in the Kashgar language. Although a number of points of view were expressed on the question of defining the language and dialectal base of the "Dīwān Lughāt Al-Turk", no unambiguous conclusion was made.

Scientists from around the world have suggested that the word count in "Dīwān" is over 7,500, and the exact number is not given. However, Uzbek scientists E.Begmatov and K.Rakhimova clarified this hypothesis in 2002, that is, based on observations of the "Dīwān Lughāt Al-Turk" in the index dictionary, it contains 7959 words, in comparison with the current Uzbek vocabulary, of which 2760 found in Uzbek [3,40].

At present, the work of Mahmud Kashgari "Dīwān Lughāt Al-Turk" is known not only in Central Asia, but also in the countries of the East and West, and much attention is paid to its study. In particular, interest in the linguistic research of this work has been growing since the 30s-40s of the twentieth century. A lot of scientific research in Turkic studies appeared on this work. For example, S. Brokkelman [26], B. Atalay [24], M. Sh. Ulkutashir [31], S. Akhaly [1,16], T.A. Borovkova [4,15], S.M. Mutallibov [15], Z. M. Musaboeva [13], Kh.G. Nematov [17], H. Hasanov [22].

The work of Mahmud Kashgari "Dīwān Lughāt Al-Turk" attracted the attention of linguists not only in Turkic studies but also in Uzbek linguistics. This work is one of the most important written sources in the study of the early formation of the history of the Turkic languages, including Uzbek. In Uzbek linguistics, there have been several studies on this work. For example, S. Mutallibov's monograph "Dīwān Lughāt Al-Turk" [14], his doctoral dissertation [15] and three-volume Uzbek translation to "Dīwān" [12] and "Index-dictionary" based on "Dīwān Lughāt Al-Turk" [5], the work of H. Nematov "The problem of expression of verb groups in Turkic languages on the basis of the work "Dīwān Lughāt Al-Turk" [17]. Salikh Mutallibov's research on this work deserves special praise. But it cannot be said that the linguistic material of this work and the theoretical information on linguistics in it are still perfectly studied.

In general, the world studies of Kashgari can be divided into three groups: studies of Kashgari abroad, studies of Kashgari in the former Soviet Union and studies of Kashgari in Uzbekistan [22].

From foreign countries, mainly in Turkey and Germany, Kashgari studies is highly developed. The rise of Kashgari research in Turkey is associated with such scientists as Kilisli Rifat, Besim Atalay, Shakir Ulkutashir, Ahmet Zeki Velidi Togan, A. Jaferoglu, O. Pritsak, Taymas Abdulla, M. Fuat Kopruluzade, Ferit Birtek, M.Hartman. In Germany Kashgari studies were developed by such scientists as Brockelmann, Baminger, L. Bazen, Bergstrasser, Miller, Heinz, Hermann.

Even in the former Soviet Union, there were many people interested in "Dīwān" and researchers



who studied it and came to scientific conclusions. Among them are V.V. Bartold, I. Samoilovich, P.K. Juze, S.E. Malov, S.P. Tolstov, A.N. Kononov, A.K. Borovkov, I. Yu. Krachkovsky, N.A. Baskakov, V.I. Belyaev and other Kashgari scientists.

Kashgari studies in Uzbekistan began a long time ago. Confirmation of our opinion is the manuscript kept in the Fund of Manuscripts of the Academy of Sciences of Uzbekistan – inventory number 5046/1 – “Fihrast (index) for words of Dīwānu Lughāt”. This catalogue was compiled around 1924-1925, but the work begun has not been completed, the work has not been published, and its author is unknown. After that, several articles about “Dīwān” in 1926-1930 appeared in the Uzbek press. Among Uzbek scientists, the study of “Dīwān” of M. Kashgari on a scientific basis began mainly in 1937. The initiator of this complex work was S. Mutalibov, as well as H. Nematov, E. Fozilov, G. Abdurakhmanov, H. Hasanov and other scientists.

Thus, a brief map of the study of the life and work of Mahmud Kashgari and his encyclopaedic work “Dīwān Lughāt Al-Turk” can be compiled using the above notes. However, research on this topic is still ongoing, and many are waiting for their researcher.

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