

## THE ROLE OF MAHMOUD KASHGHARI IN ANCIENT TURKIC LINGUISTICS

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### ABSTRACT

*This article examines the role of ancient written sources in the emergence of the Old Turkic literary language. Our written heritage has an ancient and rich history, and its comprehensive study based on primary sources is more relevant today than ever. Regardless of how much the research carried out in this area to date has enriched the treasury of our linguistics, we still have a lot of work on the ancient Turkic language and classical texts in this language.*

### Introduction

It is known that the primary Turkic written sources began to seem within the 6th century AD. Ancient Turkic words also are found in Chinese sources, from Iranian to Sogdian, Khorezmian and Pahlavi languages. The Uzbek language, which is one amongst the Turkic languages, has been called by different names for pretty much one and a half thousand years of its history. The word “Turk” is usually mentioned in memoirs of the VI-VIII centuries. Judging by the content of ancient monuments, the word “Turk” originally had a political and social meaning and meant a union of tribes.

Although the Old Altaic was reflected within the written monuments of the Blue Turkic, Uyghur, Maoni, and Brahma scripts within the centuries, the foremost ancient written monuments of this language haven't survived. Those

who survived until the edge of AD are preserved only within the works of Greco-Roman historians with Latin and Greek pronunciations. It's therefore impossible to form any definite judgment about the phonetic and grammatical norms of the Old Turkic script or language. In times of yore, Turkic tribes lived within the area from Siberia to the Mediterranean, some settled and a few nomadic. The medieval lexicographer Mahmud Kashqari writes in his play. Now most of them have just changed their names. Of the traditional names, only Tatar, Bashkir, Kyrgyz, Uyghur and Bulgarian terms have survived. Many tribes and clans were a part of modern Turkic, Azerbaijani, Uzbek, Tajik, Kazakh, Kyrgyz, Turkmen, Karakalpak and other Turkic peoples.

Dīwān Lughāt al-Turk (Collection of Turkish Words): “In the region from the Greek border within the west to China within the east, Turkish tribes and clans are arranged within the following order:



pecheneg, kipchak, oguz, yemen, bashkird, basmil, kayi, yabaku, tatar, kyrgyz, chigil, toxi, yagmo, ugrak, charuk, chomul , Uyghur, Tangut, Chinese ”. Within the following pages, the author also mentions the Bulgar and Suvar tribes located within the west as Turkic peoples. Ancient tombs and stone inscriptions found in these areas up to now also confirm this information. Hence, Mahmud in his book *Diwan Lughat al-Turk* points out that “I have gone through cities, Turkmen residential countryside, Uguzes, Chigils, Yaghmas, Kerghiz during my periodical moments, and gathered their spoken words and learnt their language well-structured characteristics nicely, though I didn’t do this to learn language, but for better clarification of their every-single minor difference in their language , whereas I was the bravest, more intelligent and more tactic Ker among them at all, in acquiring of Turkic tribes languages, Turkmens, Uguzes Chigils, Yaghmaz, Kerghiz I paid much attention on that to encompass them all in a well-arranged way”.

## **Main part**

This means that the Turkic peoples have lived for thousands of years under different names in Eastern and even Western Europe, Asia Minor, Central Asia and Western Siberia. Although their ethnic affiliation has not changed, at different times, as a result of the dominance of these Turkic peoples and tribes, only differences in their common names have been observed. Peter Friedrich Sum, a Danish scholar who studied the history of the Turkic peoples of Eastern Europe and Asia Minor, came to the conclusion in the 18th century: “The common name of the Turks changed frequently in connection with the victory of one tribe over another. Scythians, Sarmatians, Alans, Huns, Khazars, Uzs or Komans, Tatars are essentially common names.” admitted.

It has been 1000 years since *Dīwān Lughāt al-Turk* was written. However, the Turkic peoples still live in the areas mentioned in this play. Now most of them have just changed their names. Of the ancient names, only Tatar, Bashkir, Kyrgyz, Uyghur and Bulgarian terms have survived. Many tribes and clans were part of modern Turkic, Azerbaijani, Uzbek, Tajik, Kazakh, Kyrgyz, Turkmen, Karakalpak and other Turkic peoples.

The Old Turkic language laid the foundation for the emergence of the old Uzbek literary language. Uzbek literary language is called “Old Uzbek language” in the linguistics of the last period of XI-XIII centuries. Especially in Central Asia, with the formation of a large centralized state of the Turkic peoples, tribes and clans - the Karakhanids (X-XII centuries), the prestige of the Turkic language increased significantly. The state center was originally Kashgar (Ordukent) and later moved to Uzgen. In the large cities under the protection of the capital, such as Shosh, Sayram, Bolosogun, Samarkand, Bukhara, the scientific and spiritual environment was much developed, and its influence even reached neighboring countries. During this period, such scholars as Mahmud Kashgari, Yusuf Khas Hajib, Ahmad Yugnaki, Ahmad Yassavi, Suleiman Bagirgani were effective. This marked the way for the further development of Turkish literature and literary language as the emerging traditions of written literature and literary language.

## **DESCRIPTION**

This world map, oriented with East at the top, is from the unique manuscript of al-Kashghari entitled *Diwan Lughat al-Turk* [The Compendium of the Turkic Dialects]. Al-Kashghari was a Turkish grammarian of the 11th century A.D. whose world map appears as an illustration to his Turkish grammar. This in



itself is unusual, and the map is certainly unlike any other map in Islamic literature. The individual elements of the map, symbols, and so forth, are all very much the same as those that appear on any other Islamic map, but its concept is most unusual. Although it is a map of the world, it is centered on the Turkish-speaking areas of Central Asia, with other countries receding from them toward the circumference of the world circle. In addition the scale seems to be reduced as one gets nearer the edge of the map, so that one has the impression of a fish-eye representation of the globe with Turkestan magnified in the center. The colors are described in the original as gray for rivers, green for seas, yellow for deserts and cities, the rivers are blue and the mountains are red.

Among countless important characteristics of Diwan Lughat at-Turk is this map located at one of the beginning pages. To our knowledge, it is the first world map of Turkish origin known in history. Al-Kashghari's map, drawn with a purpose to show the distribution of the areas inhabited by Turkic peoples in his time, also covers some other lands, making it almost a world map. The map, which may be regarded rather as primitive in terms of the techniques used in modern cartography, was definitely above the 11th century standards when the available geographical information and techniques of the time are considered.

There is enough evidence supporting the originality of Kashgari's map. First of all, the map was drawn centering the city of Balasaghun, where the Turkic khans resided. While all the other Turkic cities were placed accordingly, the four directions were indicated in accordance with the traditional Turkic system used in the Orkhun Inscriptions. The mountains, lakes, rivers and seas in the areas settled by the Turks are shown in exact details. The fact that there is almost no mistake in this

respect indicates that the map is the original work of a Turk.

In reference to the map depicting the 11th century Turkic world, Kashgari says, "The main part of the lands of the Turks, from the area next to Rum up to Mashin, is five thousand farsakhs long by three thousand wide, making a total of eight thousand farsakhs. I have indicated all this in the circle in the shape of the earth so that it may be known". Kashgari's drawing the map in the form of a circle and making a reference to the shape of the earth clearly indicates the Turks knew quite well that the earth is round. Around the colored map on the twenty-second and twenty-third pages of the Diwan, the four cardinal directions, namely, East, West, South, and North are indicated. As mentioned above, the geographical features are color-coded; thus, seas are green, rivers are blue, mountains are red, and cities are yellow.

On the map, the lands to the north extend as far as the Ytil borders, where the Kypchaks and the Franks lived. To the south, there are countries of the Hind, the Sind, the Berber, the Abyssinians, and of the Zanj. While to the east there are the lands of Mashin [China] and Japarqa [Japan], to the west, there appear the borders of Egypt and the lands of the Magrib [Iberian Peninsula], which is Andulus.

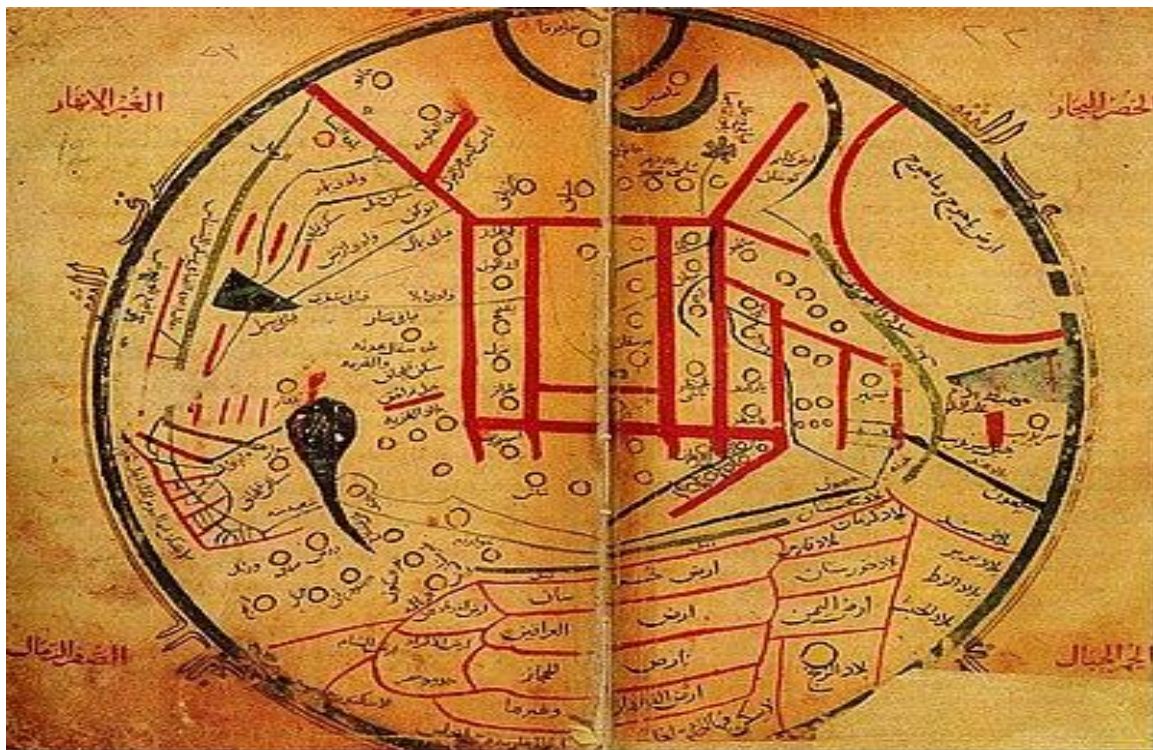
The map shows in detail the cities and the lands where the Turkic people lived. Close to Balasaghun, centered on the Turkish speaking areas, are Barsghan, the city of Mahmud Kashgari's father, and Kashgar, the city of culture and learning. The lake appearing close to Barsghan with no name is the Lake of Issyk. Other Turkic cities shown at the center are Kucha, Barman, Uch, Qoachrnabashi, Yarkand, Khotan, Jurcan, Ozjand, Marginan, Khojand, Samarqand, Ekkiogüz, Talas, Beshbaliq, and Mangishlag.



Other Turkic areas indicated on the map are the Oghuz land, Kypchak and Oghuz provinces, Bashgirt steppes, Oruken, Khorasan, Kharezm, and Adarbadgan. Besides the seas, lakes and mountains shown in coded colors, the rivers Sayhun, Jayhun, Ila (Ili), Atil, Artish and the mountains Qarachuk and Sarandib are indicated with their geographical names.

Mahmud Kashgari shows a variety of places on his map, including the Great Wall [the Barrier] of China, deserts and sands where the water seeps away, City of Women, areas of wild animals and areas uninhabitable because of excessive cold or heat. As he writes about the eastern people of China, Mashin and Jabarqa

[Japan], he mentions that their distance, the interposition of the mountains, seas and the Great Wall altogether make the languages of these people unknown. Kashgari's mentioning Japan in his work and showing it on his map upgrades the value of the map even more. To our present knowledge, the map in Diwan Lugat at-Turk is the first world map on which Japan is placed. Kashgari shows Japan as an island in the east and calls it Jabarqa. The first individual map of Japan was drawn three hundred years after Kashgari by a Japanese man; but the second map placing Japan on a world map after Kashgari was drawn four hundred years after Diwan Lugat at-Turk. Because of this, Kashgari is distinguished as the first man who placed Japan on a world map.



### Further information

1266 in Damascus, was found by chance in 1915 in Istanbul by Ali Amiri Efendi.(1857-1923)

The finding of Ali Amiri was re-published in 1917 under the guidance of Talat Pasa (1874-1921) and editorship of Kilisli Rifat (1873-

1953). This drew attention of turkologists from all over the world.

Later, in 1928 German linguist C. Brockelmann translated the work into German with explanations and published it In Leipzig.

In 1939-1941 Turkish linguist Basim Atalay translated the Diwan into Turkish and



published in 1942 the facsimile and in 1943 the indexed editions in Turkish Language Council Publishing.

In 1960, an Uzbek scientist S. Mutallibov translated the full Diwan into Uzbek. [3] He used the 1917 Istanbul edition of the work by Kilisli Rifat in Arabic to perform the translation. During 1960-1963, a group of Uzbek linguists compiled special index dictionary for the work.

In 1972-76, an American turkologist James Kelly wrote his work, "Remarks on Kashgari's Phonology". [5] In 1982-85, "Diwanu Lugati't-Turk" was first translated into English by American scientists Robert Dankoff and James Kelly. [6] The translation consists of three volumes. First volume of 387 pages was published in 1982, second volume of 361 pages in 1984 and third volume of 337 pages in 1985 by Harvard University printing office.

Another scientist, conducted research on "Diwanu Lugati't-Turk" is A.M.Auezova from Kazakhstan. In 2005, she translated the full work into Russian. [7] The Russian translation consists of 1281 pages. The introduction includes the research data of A.M.Auezova on the work. The book consists of the introduction, the translation and the index. It should be pointed out that the above-mentioned translators performed the translations from the original. Moreover, it is known that Turkish and French scientists such as Akhmed Zeki Validiy [8], Luis Bazin [9] also carried out scientific researches on the Diwan.

It is worth separately pointing out that special dictionary, such as "An etymological dictionary of pre-thirteen century Turkish" in 1972 by Gerard Clauson [10], and "Old Turkic dictionary" by scientists from Leningrad [11] were published for Old Turkic literary works.

Several fundamental researches on the Diwan were conducted also in Uzbekistan. The works by

G.Abdurakhmanov, B. Khasanov, Z.M.Islomov, U.Z.Koriyev, G.Rasulova, A.Usmonov,

K.B.Usmonov, S.A.Fayzullayev, N.Khusanov, N.Y.Shorakhmedova, A.Yunusov, M.Y.Khakimjanov and others deserve attention.

## **Analysis**

In the fifth part of the work he notes that the state language of the Karakhanid period was the language of the Khagans (literary language), the description of its specific phonetic, grammatical and lexical features, the definition of norms was the basis for the "Devon".

M. Kashgari subtly revealed the charm of the Turkish language, which is not inferior to other languages, and showed all his skills in raising its status. It took a great deal of courage on the part of the author to say that Arabic was a language that "overtook Arabic and two goats on equal footing" (B.B.), and that it was necessary to study it.

In order to prove the correctness of his decision, Kashgari said, "I heard a message from another scholar from Bukhara and Nishapur who said this word in reference to the Prophet (peace and blessings of Allaah be upon him): ... "Learn Turkish, because their rule will last a long time. The responsibility for whether the hadith is saheeh or not is on the shoulders of those who say so. If it is true, it is obligatory to learn Turkish". He went on to conclude that "even if the hadith is not correct, it is necessary to study it.



According to the author, with this work he establishes a “literary monument” in the Turkish language.

The work consists of an introduction and a dictionary, in the introduction, the author discusses the reasons for the creation of Devon, his style of work, construction, “about the letters used in the structure of Turkish words”, “about the structure of words”, “about what is said and not said in the book”, “about the description of Turkish classes and tribes”, “Turkish about the features of language”, “about differences in language and dialects”.

About nine thousand words and phrases are explained in eight sections in the main part. According to the tradition of that time, Turkish words are interpreted in Arabic.

Before beginning the most important and invaluable work in the history of the Turkish peoples, the scholar studied Arabic philology in Baghdad, a scientific center, and became acquainted with the lexical experience of scholars from Khalil al-Farahidi to Ismail al-Jawhari. To do this, as he noted, he traveled for many years “from the Upper China to the whole of Movarounnahr, Khorezm, Fergana, Bukhara, present-day northern Afghanistan” and studied the life, ethnography and language of the Turkish peoples living there, identifies the dialectal features peculiar to the language of each tribe, compares them with the literary language, and collects an extremely rich source for its work. The author makes effective use of the traditions created by Arabic linguists and compiles the “Devonu lug'otit turk”, taking into account the laws of the Turkish language in the first place.

In the preface of the work, he said, “I have traveled for many years in the cities, villages and pastures of the Turks, Turkmens, Oguzs, Chigils, Yaghmas, Kyrgyz, collected their most beautiful words and wisdom, studied and

identified various word features. I did this not only because I didn't know the language, but also to identify every little difference in these languages. Otherwise, I was one of the most mature, the greatest experts, the wisest, the oldest of the tribes, the master of spearheads in battle. I paid so much attention to them that the languages of the Turks, Turkmens, Oguzs, Chigils, Yaghmas, and Kyrgyz tribes completely fell into my heart. I have arranged them on a thorough basis in all respects”.

This dictionary is the first two languages - Turkish-Arabic annotated dictionary, and its creation was due to the need to teach Arabic, the leading language of the period, the main official language of the Muslim world, like most ancient dictionaries. In “Devon:, 2717 Turkish words are explained in Arabic.

It is true that there is no information that the “Devonu lug'otit turk”, like the ancient dictionaries, was intended for any stage of education, that the holy book of Islam was devoted to the interpretation of concepts related to the Qur'an, and that it served as a direct textbook in madrassas or schools. (Addressee) clear: the dictionary is written for Arabs who do not know Turkish and for Turks who do not know Arabic. At its core lies the goal of language teaching. Not only descriptions of words and their meanings but also grammatical information are given. In some places, excerpts from examples of folklore have been cited to substantiate the views expressed in the comments.

## **Conclusion**

The Uzbeks are one of the largest Turkic peoples, and written historical sources testify that their ancestors were the main inhabitants of the Turkestan region. Sources state that the Uzbek language belongs to the southeastern or





Qarluq group of the Turkic language network of the Altaic family. The work, in general, in Uzbek linguistics S.M.Mutallibov, N.A.Baskakov, A.N.Kononov, T.A.Borovkova, F.Abdullaev, G.Abdurahmonov, Q.Mahmudov, S.Ibragimov, U. Tursunov, I.Kochqortoev, H.Hasanov, E.Fozilov, A.Ishaev, H.Ne'matov, A.Nurmonov, H.Dadaboev, J.Khudoyberdiev, B.Abdushukurov, A.Aliev, Q.Sodiqov, S.Rustamova [ 9] attracted the attention of well-known Turkish scholars and Uzbek linguists. One of the urgent tasks of today is to study this work of Mahmud Kashgari from the point of view of educational lexicon, as well as from the point of view of anthropocentric

dictionary. Historical monuments in our well-known cities Bukhara, Samarkand, Khiva and other small cities, archaeological closures leading to the depths of history of thousands of years, artifacts, and the precious golden manuscripts of our scientists and poets make are all of us feel proud. The cultural values and spiritual heritage of the people for thousands of years have served as a powerful source of spiritual enlightenment for the eastern peoples. Despite the long-term ideological pressure, the people of Uzbekistan have been able to preserve their inherited historical and cultural values and traditions from one generation to the next.

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