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DEVELOPMENT OF SCIENCE IN THE WORK “DIWAN LUGAT AT-TURK” BY MAKHMUD KASHGARI. ASPECTS OF INTERRELATION OF DIFFERENT SCIENCES

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Parpiboyev Botirali Rahimjon o'g'li

Namangan State University, Independent researcher, Uzbekistan

ABSTRACT

This article is written about the specific features of “Diwan lugat at-turk” written by great Turkic writer Mahmud Kashgari and provides detailed information about the main content and main idea of the work. For each idea, the article provides an example from the work itself. Then, factual information about the interaction of the work with other sciences beside linguistics are given and the presented ideas are justified with the speeches of great scientists and examples from the work. Tables created based on personal research are presented at the end of the article.

KEYWORDS

Written monument, linguistics, folklore, translation studies, dialectology, lexicology, geography, sociology, theology, history, politics, religious ceremony, mythology.

INTRODUCTION

The creation of “Diwan lugat at-turk”, which is considered to be one of the bright written monuments of the 11th century, was the greatest of the works undertaken by Mahmud Kashgari. Because this work is completely different from other works, it was created

as a cross section of not only linguistics, but also social and economic sciences that are not at all close to linguistic fields. It is mentioned in historical and linguistic sources that Mahmud Kashgari spent almost two years on the creation of the work, on which he not

only simply combined these sciences and fields, but he justified evidential and accurate information for each.

METHODS

However, as we all know, although it took two years to write down this valuable information, Kashgari actually spent no less than twenty years for writing the work. According to the sources, the writer visited all the Turkic lands starting from Kashgar, Movarounnahr, Khorezm, Ferghana, Bukhara, and extending to the present Northern Afghanistan for 14 years. He visited the cities, villages and pastures of the Turkic peoples, including the Turkmen, Oghuz, Chigil, Yagmo, and Kyrgyz. Communicating with ordinary people of different nations, he learned their dialect and pronunciation. As a result, the work combined dialectical elements, therefore, the dialectical similarities and differences of the above-mentioned Turkic peoples were presented to the reader with examples. For example, information about the fact that “yada stone”, which has different names in different dialects of the Turkish people, is called jai taş in Kazakhs, yada in Uzbek, Mongolian, Altai, Turkmen languages, saga in Yakut, and chag tash in Tuvan, is provided in different sources. As the basis of the science of linguistics, the writer analyzed the internal features of the language, compared them with the literary Turkish language, and collected extremely rich material for his work. He also deeply studied the grammar of Turkic languages, in particular, word

formation, tense and person-number, synonymy and other linguistic phenomena, lexical form-forming and word-forming suffixes occur in many words which are given in the dictionary part of the work. For example, when commenting on the verb “o’rko’ldi” found in the first chapter of the Diwan: “o’rko’ldi – o’rko’nch bo’lib o’rko’ldi – shov-shuv boshlandi, hatto qochish boshlandi (o’rko’lur, o’rko’lmak” (he became frightened - a commotion began, even an escape began) and added some information as an explanation as the following: “the word “o’rko’ldi” is used in the modern literary language in the form of “hurkildi” (hurkmoq, hurkish). But in some dialects it is still used in the form of “urkdi” .

One of the main reasons for writing the work is the science of lexicology, which makes up about 70 percent of the work. In fact, the book is built based on vocabulary and terms, and stories, sayings, poems and proverbs are cited to prove that those words were actively used in the vernacular, in reality. In the preface of the book, the scientist writes about this: “I spent many years visiting the cities, villages and pastures of the Turks, Turkmen, Oghuz, Chigils, Yagmos, Kyrgyz, and collected their dictionaries. I found out and studied the features of different words. I did these things not because I don't know the language, but to find out every little difference in these languages. If not, I was one of the most mature of them in language, the greatest experts, the wisest, the old tribe, and the

master spearmen in battle. I paid so much attention to them that the languages of the Turks, Turkmen, Oghuz, Chigil, Yagmo and Kyrgyz tribes became completely familiar to me. I arranged them in a completely thorough manner” .

These proverbs and wise words were given by Kashgari not only to justify the words, but also to show how high the level of folklore studies of the Turkic peoples is. Because every proverb, saying and poem tells about the lively life, culture, traditions, legends and myths of the Turkic peoples. For example, while defining and commenting on the word "ashaqladi" as a dictionary, Kashgari writes: ashaqladi: ol ani ashaqladi – he considered it insignificant, small. There is a proverb: jag'ini ashaqlasa, bashqa chiqar – if his enemy is considered small, he will come out, that is, he will destroy the head. Be careful and don't underestimate the enemy, they say.

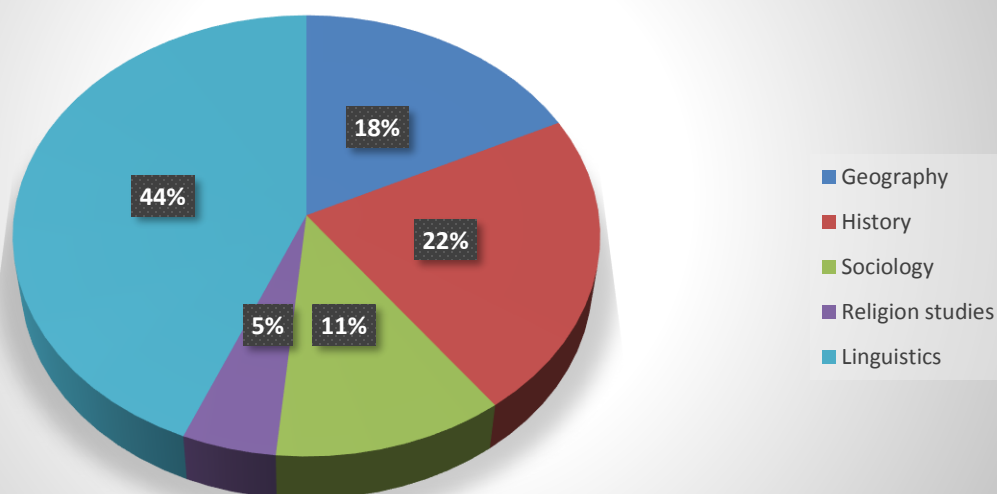
So, in order to explain it more clearly to the reader, Kashgari decorates each word with the folklore of the

culture of that time. Kashgari writes the following in the book, “I decorated this book in a special alphabetical order with wise words, proverbs, proverbs, literary pieces called rajaz and prose... I quoted from the wise words and proverbs used in days of joy and mourning” .

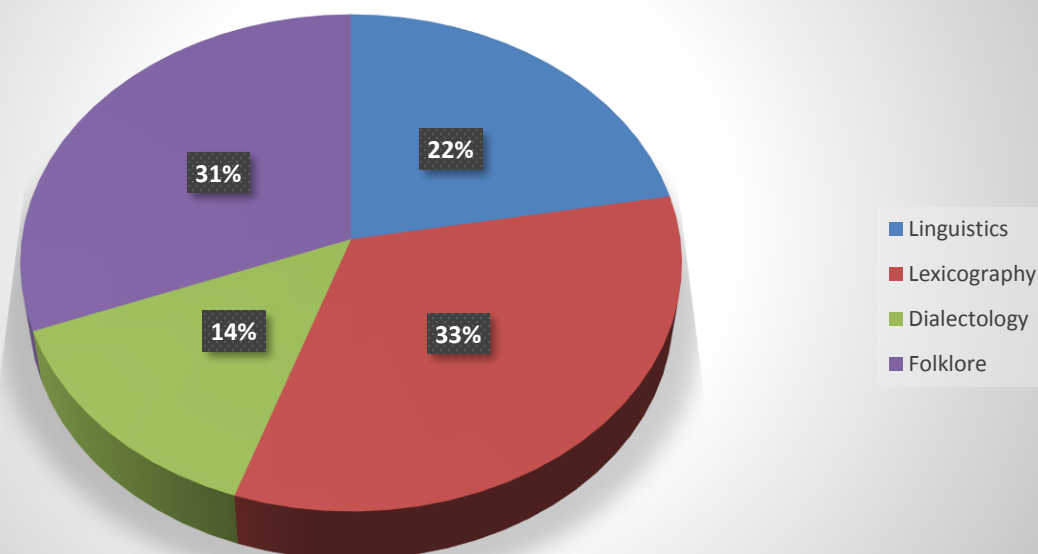
RESEARCH AND ANALYSIS

Another surprising aspect of Diwan is that, as mentioned above, Diwan is not only written in one direction, that is, it does not only reflect literature and linguistics, but also entails other fields in general, in particular, geography, history, sociology, and partly religion and the evidence of these sciences is perfectly presented by Kashgari in the work. Below, the relation of “Diwan lugat at-turk” to various subjects is shown in approximate percentages. (These tables were created based on the author's personal research based on the work).

Interactions of the Diwan with various disciplines



The relationship of Diwan to the fields of linguistics



During the above-mentioned 14-year scientific research, the encyclopedic linguist Kashgari visited the lands of the Turkic tribes, carefully studied their geographical location, clearly explained the location of the tribes so that it would be easy for the reader, and as evidence, he created a geographical map. This work of Kashgari, in particular, became the most unique monument centuries later, because because of internal and external wars and battles took place between the Turkic tribes in the 11th century when Kashgari lived and worked, the geographical location of the nomadic Turkic tribes has partially and completely changed. The map presented in Diwan has become one of the reliable sources proving the geographical location of the Turkic peoples of the 11th century.

A historical approach to the work “Diwan lugat at-turk” once again proves that the historical events are explained in the work based on evidence. The epics and poems written by the Turkic peoples presented in the work are based on reality, and according to their content, they are very close to the epic narratives describing the inter-tribal battles of the Arabs during the period of Jahiliyya. They express the courage of the Turkic tribes to live, tolerance of various difficulties, mental and physical courage, the skill of using military tricks in war and battles, courage and bravery in the field of political struggle, people's sense of wisdom, love and anger. Mahmud Kashgari expressed them in lively, hot verses of poems. Also, the poems and

legends about the hero of Alp Er Tunga, which centrally unite the historical legends in the work, prove our word that they are historically truthfully told. For example, the “Alp Er Tunga funeral dirge” presented in the work proves that Alp Er Tunga was a great person from both literary and historical point of view.

From the point of view of science, it is known that sociology (Latin socius - society, Greek logos - knowledge, education, understanding) is a science about society as a whole system and about certain social orders, processes, social groups, individual and society relations. The aspect of Diwan's relationship with this science is closely related to the way of life, national character, religious and worldly views and beliefs of the Turkic tribes presented in the Diwan, that is, Kashgari did not simply quote any folklore or sentence mentioned in the work, but they reflect the uniqueness of the Turks. These folkloristic examples, created based on the mentality and past of the Turkish people, emphasize that it is a nation that educates and encourage people to be gentle and polite, show how hospitable, respectful, honorable the family and relatives are, who consider the concept of respect and mercy as the highest concept, and make their young men brave and valuable. Therefore, through this valuable information of the great writer, we can find out how the entire Turkic people's society was formed today. And this can be a great source of how various

branches of sociology, including the state, politics and culture appeared and formed in the Turkic tribes.

As we study the relationship of this valuable work of Mahmud Kashgari with various disciplines, the science of religion cannot be left out. Because while Kashgari decorates the dictionaries in his work with various wise words, proverbs, ritual words; he actively uses the prophet's words, hadiths, prayers, religious rituals recorded or transmitted by sahobas in the work. For example, let's focus on the following sentence from the Diwan: "I heard this from a reliable scholar from Bukhara and another scholar from Nisobur, who attributed this word to the prophet: when the prophet spoke about the signs of the apocalypse, the conspiracies of the end times, and the attack of the Oghuz Turks, he said: : learn Turkish because their reign will last long. The responsibility of whether the hadith is correct or not is on the person who said it. If it is true, it is wajib (necessary) to learn Turkish: even if the hadith is not true, reason dictates the need to learn it".

In addition to this evidence, the work also contains mythological theories about the moon, sun, stars, or stones that embody religious views.

CONCLUSION

In conclusion, it is not an exaggeration to say that this valuable work was created not only by linguistic views, but also by the collaboration of various disciplines. As mentioned several times above, these disciplines are

connected by the writer in such a way that it is natural that the reader cannot know at a glance which discipline this work is most related to, although lexicography dominates in the entire gist of the book.

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