
DĪWĀN LUGHĀT AL-TURK – UNIQUE ENCYCLOPEDIA HERITAGE

Z.I. Sattorova

PhD Student

Tashkent State University of Oriental Studies

Tashkent, Uzbekistan

ABSTRACT: This article discusses the fact that Mahmud Kashgari also completed his book “Diwan lugat at turk” in 1075, which he had created for many years. In other words, Kashgari is an encyclopedic scholar, and Diwan is an encyclopedic intellectual product of the Renaissance. During his lifetime, the Samanids were replaced by the Qarakhanid dynasty in Movarounnahr, and the Turkic literary language became a widespread tradition in the region.

KEYWORDS: “Diwan lugat at turk”, Diwan, Kashgari, encyclopedic scholar, intellectual product, Renaissance, Samanids, Qarakhanid dynasty, Movarounnahr, Turkic literary, language, widespread tradition, region.

INTRODUCTION

Mahmud Kashgari is one of the brightest representatives of the Renaissance in the Karakhanid state. Based on the study of a wide variety of materials collected in his Diwan lugat at turk, most scholars consider him to be one of the greatest contributors to the development of linguistics, literature, history, ethnology, geography and other fields of science. In other words, Kashgari is an encyclopedic scholar, and Diwan is an encyclopedic intellectual product of the Renaissance [1.12-15]. He raised the humanistic knowledge of the Middle East to a higher level. At a time when his predecessors were studying the grammar of Arabic, the language of the Qur’an and science at the time, Mahmud Kashgari was one of the first to be the object of his research, despite the fact that Turkish was only the language of everyday life of the Turkic peoples.

THE MAIN FINDINGS AND RESULTS

Diwan lugat-at-turk for the first time presented a vocabulary of Turkic languages, so we have the right to call the work a dictionary [2.15]. Mahmud’s father’s name was Husayn, and his

grandfather's was Muhammad, and he was of Kashgari descent according to his origin and language. During his lifetime, the Samanids were replaced by the Qarakhanid dynasty in Movarounnahr, and the Turkic literary language became a widespread tradition in the region. Even in the centers of the Abbasid caliphate, in the lands inhabited by Arabs and other Samanids, the number of Turkic peoples increased and the Turkic language became more important. Mahmud Kashgari also completed his book "Diwan lugat-at-turk" in 1075. The main text of the work was written in Arabic, which at that time was the language of religion and science in the Muslim East, the whole Middle East, and was written to explain the richness, meaning and diversity of the Turkic language.

One of the most important and comprehensive works on the devon in recent years has been the research of well-known Turkish scholars Ahmet Bijam Erjilasun and Ziyat Akkoyunli [3.1120]. (Dr. A.B. Erjilasun has published 20 books and about 80 scientific articles on the study of the Diwan. Also, more than 30 scientific publications of Dr. Ziyat Akkayunlin have been devoted to the study of the "Diwan lugat-at-turk" [4.260-276]) An important aspect of the study was the history of the author, writing and survival, title, text interpretation, transcription, and most importantly, the errors in publications and translations, which were compared with the manuscript. In this regard, in 2019, an article by Dr. F. Ersoy, a student of A. B. Erjilasun, entitled "I was caught in a book". According to the article, the scientist wrote a didactic work entitled "Dewan lugat-at-turk" [5.173]. What surprised the scholar was that during the publication of the book "Kashgarli Mahmud - Diwan Lugat at-Turk (Introduction - Text - Conversion - Notes - Directory)" by AB Erjilasun and Z. Akkayunli, he had the opportunity to get acquainted with the work and read it. He chooses the representatives of two periods as heroes of the novel, that is, Ali Amir, who lived in Istanbul in 1912, and the works of two Turkologists as modern heroes. In the novel, the author describes the discovery of the diwan and the myths and facts associated with it [6.87-88].

The name of Ali Amir opened a new history of the "Diwan Lugat at-Turk". In 1913, Amir Sahib, a fan of ancient and unique books in Istanbul, bought the devon from Burhanbey without fully realizing its value. The worn-out book is brought to Burhanbey by a woman who is a relative of former Finance Minister Ahmed Nazif Pasha. Before his death, the former minister, who died in 1905, had given the woman a book and bequeathed it not to sell for less than 30 liras even when she was in dire need. Research on how the book fell into the hands of Nazif

Pasha showed the name was added to the first page after the diwan was copied by Abu Bakr Savi Damascus [7.8] one of the owners of the book passed to the Egyptian Muhammad Khatib Daraya. The Turkish Sultan Yavuz Sultan Selim, who conquered Egypt, sent all the booty - riches and treasures, unique material and spiritual resources by water to the Topkapi Palace. Devon thus came to Turkey from Egypt. Given that Nazif Pasha's ancestors ruled the palace for many years, the predictions about the fate of the diwan are closer to reality.

CONCLUSION

In conclusion, the only copy of "Diwan Lugat at-Turk" is kept in the Istanbul (Fatih) National Library under number 4189. The manuscript was copied from the original in Damascus by Muhammad Abu Bakr al-Savi in 664 AH, on the 27th of Shawwal (August 1, 1266). It measures 23.9x16.5 cm and consists of 319 pages on thick oriental paper. The manuscript is written in black and red ink in Naskh script. Poygir, no page numbers. Pages 11b-12a include a map drawn by Kashgari with his own hands and called a "circle". The clear and well-written spelling of the Arabic and somewhat intricate Uyghur letters is a testament to the calligrapher's skillful writing of his time. The manuscript is 319 pages long, 17 pages per page.

REFERENCES

1. Aliev. A Mahmud Kashgari is an encyclopedic scientist of the Renaissance period in the Karakhanid state. A. Aliev Bulletin of KRSU. 2015. Volume 15. №10/ P. 12-15.
2. Mahmud al-Kashgari. Diwan lugat at-Turk (Code of Turkic words). In 3 volumes. Tashkent:, A.R. Rustamov, ed. IV Kormushina [Text] / Mahmud al-Kashgar. – Moscow: 2010. – P.15.
3. Ercilasun, A. B., Akkoyunlu, Z. (2014). Kashgarli Mahmud Divanu Lugati't-Türk (Introduction - Text - Translation - Notes - Index), Ankara: TDK Publications. P.1120
4. Tamir N. Prof. Dr. Ahmet Bican Ercilasun ve Prof. Dr. On the judicial work Diwan lugat at-Turk prepared by Ziyat Akkoyunlu. International Journal of Turkish Literature Culture Education Issue: 3/3 2014 P. 260-276, Turkey:
5. Ersoy, Feyzi. (2019). "I'm stuck with a book! Roman Diwanu Lugati at-Turk Ankara: Gazi Yai Bookstore. P. 173.
6. Erkan Karagoz . I'm stuck with a Book. Turkish Dormitory. Number 380. Nisan. 2019. P. 87-88

7. Dankoff, Robert, [with James Kelly] (1985), Mahmud al- Kashgari, *Compendium of the Turkic Dialects (Diwan Lugat at- Turk)* , edited and translated with introduction and indices. Cambridge, Mass., Part I: 1982. P.8
8. Sattorova, Z. I. (2020). ANALYSIS OF MAHMUD AL-KASHGARI SONGS IN “DIWAN LUGHAT AL-TURK”. In *WORLD SCIENCE: PROBLEMS AND INNOVATIONS* (pp. 105-109).
9. Sattorova, Z. I. (2020). ON THE POETICS OF LYRICAL SONGS IN DIWAN LUGHAT AL-TURK. In *SCIENCE INNOVATIONS* (pp. 22-27).
10. Ismoilovna, S. Z. (2020). Ideological interpretation of seasonal and ceremonial songs in “Diwanlughat al-turk”-“Compendium of the languages of the turks”. *Asian Journal of Multidimensional Research (AJMR)*, 9(6), 165-171.