



About Uzbek Editions Of Dīwān Lughāt Al-Turk

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ABSTRACT

The article deals with the Uzbek editions of Dīwān Lughāt al-Turk. This work is important for the history and culture of the Turkic peoples. The works published over the years have been compared and analyzed. Many scholars have been involved in the translation and analysis of this work. However, there are differences between the editions of the work. Our main goal is to cite the history of the publication of the work and the views of the scholars who carried it out. In conclusion, the differences between the book editions of the work did not affect the content.

KEYWORDS

Dīwān Lughāt al-Turk, Mahmud al-Kashgari, Istanbul, Abdurauf Fitrat, S.Mutallibov, A.Rustamiy, S.Rustamiy, H.Boltaboev

INTRODUCTION

The discovery of a manuscript of Dīwān Lughāt al-Turk, a huge encyclopedic monument of the 11th century, is of great importance for the literature, language, culture, history and ethnography of the eastern peoples, including the Turkic peoples. This led to scientific

research. This work is important in revealing the history of the Turkic peoples. In addition, this work provides great information about the language and culture of the Turkic peoples living at that time. Especially in terms of the origin of the Turkish language and the

etymology of the words, there is no equivalent to this work. The study of this work in Uzbekistan began in the mid-20th century. While it was originally translated, much scientific work has been done since then to analyze its content. The work has been translated into many languages and copies have been reproduced.

MAIN FINDINGS AND RESULTS

The work was written by Mahmud Kashgari, one of the Karakhanid officials, in 466/1072 and presented to the caliph Muqtadi. However, there is no information about where the work was written. According to Turkologists, 4 copies of the devon, written in Kashgari script, have sunk into the depths of history as a result of various battles. The only surviving manuscript to date has been copied in Damascus in 664/1266 by Secretary Abubakr Damascus.

The Devonian manuscript was purchased by Ali Amiri from Diyarbakir in 1913 in Istanbul from a Sahhof named Burhan. Then, with his student Rifat from Kilis, they work on this unknown scientific treasure whose pages have been torn apart and whose pages have been mixed up. It is clear that this was the work of Mahmud Kashgari, known only by that name by "Dīwān Lughāt al-Turk".

After that, Amiri will tell about the devon in the Diyarbakir reading room of Istanbul and introduce it to the scholars. Information about this work quickly became popular and began to be translated several times in the early twentieth century. Currently, this unique manuscript is kept under number 4189 in Fund of Amiriy in the National Library of Istanbul.

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 himself and called a "circle". The clear and well-written spelling of the Arabic and somewhat intricate Uyghur letters is a testament to the fact that the calligrapher was a skilled secretary of his time. The manuscript consists of 319 pages, 17 lines per page.

Diwan was first published by Rifat of Kilis, and the Arabic commentary of the dictionary was not translated into Turkish [5]. After that, Basim Atalay carried out the second translation and publication in 1939-1941 [1]. Basim Atalay is a relatively excellent publication in Turkish, and the first edition in Uzbek is based on it.

The first European translation and study of Dīwān Lughāt al-Turk was initiated by Karl Brockelmann, a well-known orientalist and author of many works on ancient writings [6].

The researcher does not translate the dictionary in full, but provides a transcription of Turkish words and a German translation. This edition consists of a Turkish-German dictionary of words in Dīwān Lughāt al-Turk [11].

Abdurahf Fitrat is the first researcher and publisher of Dīwān Lughāt al-Turk in Uzbek [3]. In 1927, on the basis of the devon, the scholar published a collection of "The oldest examples of Turkish literature." The author, who was the first Uzbek scholar to approach this work, quoted fragments from the devon in the complex. The Kashgar people translated the samples of oral works, prose and poetic quatrains into Uzbek and connected them according to their content, rhyme and weight, and concluded that these literary fragments are parts of complete epics. "Dīwān Lughāt al-Turk"нинг ўзбек тилидаги илк тадқиқотчиси ва ношири Абдурауф Фитратдир.

The edition of *Fitrat* consists of three parts, the introductory part of which is the author's article "One or two words". He then attached the quartets, written in short weight, under conditional headings in the first part. The *Alp Er Tonga* mourning is also in this section. In the second part, he systematized the bytes written in educational-moral and mainly *masnavi*.

Fitrat notes that in some examples there are many dictionaries that need explanation, and by interpreting them in their place, the third part is gained so as not to distract the reader from the goal [4]. It also interprets 125 words according to a dictionary. He studies the linguistic features of such sources as *Qutadg'u bilig*, *Hibat ul-haqayiq*, *Muqaddimat ul-adab*, and makes comparisons where necessary. In his other works, *Fitrat* was one of the first to mention that the history of the Uzbek language goes directly to *Dīwān Lughāt al-Turk*.

Based on this research complex, which has not lost its relevance to this day, it was later published and translated by Turkish and Western scholars. The collection was republished in 2008 under the supervision of O. *Khamroeva* [4]. The publication began with the foreword by the editor H. *Boltaboev* "Ancient Turkic sources in the interpretation of *Fitrat*." After the author's text, the author's article "Study of *Dīwān Lughāt al-Turk* " up to *Fitrat* was given at the end of the preface and a photocopy "The oldest samples of Turkish literature" was attached.

Finally, in 1960-1963, the *Dīwān Lughāt al-Turk* was first translated into Uzbek and published [8]. The services of Doctor of Philology *Salihkori Mutallibov*, who performed this difficult task, are highly appreciated. According to the author, the translation is based on a

copy of the *devon* printed in Istanbul in hijri 1333 [5]. The translation was the second perfect publication in Turkology after *Basim Atalay*, which was the impetus for further research.

S. *Mutallibov* spoke on the *diwan* in June 1957 at the scientific conference of orientologists of the Soviet Union. His work "A Brief Essay on the History of Morphology and Vocabulary" (Tashkent, 1959) compares the written monuments of the XI century, mainly "Qutadg'u bilig" and "Dīwān Lughāt al-Turk" with examples from the works of *Alisher Navoi*.

The first edition in Uzbek consists of three volumes and was published by the Academy of Sciences in 3,000 copies. The first volume was published in 1960, the second in 1961, and the third in 1963.

In the translation, 7217 words (3293 in volume 1, 1497 in volume 2, 2427 in volume 3) are highlighted as the main article, and some of them have 887 comments by the translator [12].

The first volume of the publication consists of 499 pages. Initially, the translator and publisher included the article "The great philologists of the XI century and their unique works" (pages 7-40). It deals with *Yusuf Khos Hajib* and his didactic work "Kutadgu bilig", the great 11th century linguist *Mahmud Kashgari*, the 11th century valuable written monument "Dīwān Lughāt al-Turk» and "Dīwān Lughāt al-Turk" to the Uzbek language. In addition, issues such as *Diwan* translation and transcription has been analyzed and interpreted. A cliché copy of the geographical map drawn by *Kashgari* himself in hijri 1333 was attached. The introduction (pages 43-69) was followed by a glossary (pages 70-482) and comments (pages 485-499). The comments

focus on the terms encountered in the researcher's office, such as cities Balasagun, Jurjan, Subran, Kashmir, Barkhan, Chin, Fergana, Tashkent, Samarkand, Barsagon. Also igroq, chigil, tuxsi, argu, turk, oguz, tot, tatar, uyghur, basmil, kipchak, jumul, kyrgyz, karluk tribes and clans. A comparative interpretation of information about historical figures such as Afrasiyab, Alexander Dhu'l-Qarnayn with other historical and literary sources is given.

The second volume consists of 427 pages, and instead of a preface, includes a part of the dictionary and an article by a translator on the issue of tribes in Diwan (Jikil tribe, Tot).

The third volume is 463 pages. First Mutallibov's introductory speech - A few words, then the dictionary part and finally the diwan with the text of the book colophon (the name and proportion of the secretary, the date of completion of the book copy) and the last part of the Kashgari manuscript. At the end of this volume, the researcher also commented on some words and terms, and wrote an article about the tribes (Tanguts, Tubuts, Kanjaks, Turkmens, Yagmaks, Qai tribes, Yamaks, Yabok tribes). The publication concludes with corrections to books I-II-III by Dīwān Lughāt al-Turk.

Mutallibov devoted more than twenty years of his life and hard work to this translation. Although almost sixty years have passed since the translation was published, its value has not changed, and it has gained great recognition in world Turkology. However, half a century has passed, the age of intense information we live in, innovations in the field of science, significant changes are placing new demands on researchers. Mutallibov's translation itself has become a unique source to this day. The

need for researchers for further publications has increased. For this reason, subsequent editions of Dīwān Lughāt al-Turk, supplemented and revised were published.

In 2016, the first volume of Dīwān Lughāt al-Turk was republished by Alibek Rustamov, an academician of the Russian Academy of Sciences, and Hamidulla Boltaboyev, a well-known literary scholar, Doctor of Philology, under the editorship of Doctor of Philology, Professor Hamidulla Dadaboev. The second and third volumes were also published in 2016 [9]. Doctor of Philology Hamidulla Boltaboev and Candidate of Philology Bakhtiyor Isabekov prepared the next parts for publication.

According to H. Boltaboev, this publication is based on the translation and publication of S. Mutallibov. Mostly comments saved. However, "As a result of the comparison with Diwan's manuscript, some changes had to be made. A. Rustamov S. Mutallibov compared the translation with the original and restored the omitted sentences, words, phrases and letters in the text. The general changes in the publication are mainly as follows:

- The page numbers of the original were printed (Kashgari did not number the pages. librarians digitized it later);
- Translation and transliteration of verses, hadiths and some poems in Cyrillic;
- The poems on the sofa are structured in Roman numerals;
- Articles are written from the new paragraph with a break;
- The letters in the chapters are highlighted;
- The reading of words in the Arabic script is given in italics, in square brackets in the form of words, phrases

[example], which are acquired by the demand for content;

- The word "nouns" in the translation of S. Mutallibov has been changed to "names".

The first volume consists of 346 pages. The text is printed in Cyrillic alphabet. On the cover is a picture of Mahmud Kashgari in Urumqi, a picture of a statue in Istanbul, and on the inside of the cover is a geographical map of the "circle" drawn by Kashgari himself. In place of the foreword is a large article by H. Boltaboev "The beginning of scientific literature." The article consists of the following subheadings: Literary sources of the Karakhanid period; Life and work of Mahmud Kashgari; Dictionary author; Geography of Diwan... place and sources; Copies of Diwan...; Translations and Publications; Indexes and dictionaries based on the work; History of study; Reasons and features of the work; Contents; Scope of coverage; About this publication.

Following the commentary on the transcripts and symbols used in the publication, there is an introductory part of the devon and a basic dictionary. At the end of the work, Mutallibov's comments on the tribes and clans mentioned in the divan, cities and some famous horses are added. Also, photocopies of the title pages of known editions of Dīwān Lughāt al-Turk are chronicled:

- Publication in Arabic by Rifat Kilisli (Istanbul, 1917-1919);
- "Dictionary of the Middle Turkic language" published by K. Brockelmann on the basis of "Diwan..." (Leipzig-Budapest, 1928);
- Three-volume edition translated into Turkish by Basim Atalay (Ankara 1939-1941);

- Uzbek translation of "Diwan...". Implemented by SM Mutallibov (Tashkent, 1960-1963);
- Index-dictionary based on "Diwan..." (Tashkent, 1967);
- The Russian translation of "Diwan..." was made by Academician A. Rustamov (Moscow, 2010);
- D. Dilchin, preparer for the reprint "Diwan Di" in Arabic (Ankara, 1957);
- Reprint of Basim Atalay index-dictionary (1972);
- Sayyid Muhammad Dabirsiyaki translated Diwan... into Persian (Tehran, 1996);
- Diwan (published in Uyghur (Urumqi, 1981-1984);
- Title cover of the Persian edition of Sayyid Muhammad Dabirsiyoqi "Diwan..." (Tehran, 1996);
- English translation by Robert Denkoff and James Kelly (Harvard University, 1982-1985);
- Prof. Denkoff and prof. Based on the translation of J. Kelly, prof. One-volume edition translated into Turkish by Fuad Bozkurt (Istanbul, 2005);
- Facsimile copy and publication of Diwan (Ankara, 1941);
- Dīwān Lughāt al-Turk in the Arabic alphabet (Ankara, 1990);
- Kazakh edition based on the translation of Askar Kurmashuli Egebaev, Basim Atalay (Almaty, 1997-1998);
- Translated into Chinese and published in three volumes (Beijing, 2002);
- One-volume edition translated into Russian by AM Auezova (Almaty, 2005);
- A copy of "Devon..." translated into Azerbaijani by Ramiz Askar (Baku, 2006).

The total volume of the second volume is 286 pages. Inside the cover is a Russian translation of Kashgari's hand-drawn "circle" from the Almaty edition. The work begins with the preface "From the Publisher: About the Second Volume Edition." This article is mainly devoted to the study of verbs, ie the rules of verbs, the interpretation of linguistic phenomena related to the chapters of verbs; the translation is compared with the manuscript, and information about the changes and indicators specific to the publication. The letters and their reading table are also included. After the main dictionary, a large-scale article by S. Mutallibov in Volume I was added, as well as comments on Volume II, "The Problem of Tribes," and Volume III, "About Some Tribes." The title page and two pages of the manuscript are also attached.

The third volume is 306 pages. No preface given. It started with the "Fifth book". At the end of the publication, S. Mutallibov's comments are preserved.

The perfect edition of "Dīwān Lughāt al-Turk", based on the translation of S. Mutallibov, was revised, supplemented and amended in 2017 [7]. The publication is the result of many years of fruitful research by the world-renowned scholar of Turkish philology, Doctor of Philology, Professor Kasimjon Sodiqov. R.Alimammedov noted: "I have personally witnessed that teacher Kasimjon Sodiqov has been working hard on this book for eleven years. An expert who has seen this edition will immediately notice that this work is radically different from other editions"[2].

The publication consists of 482 pages, printed as a single book in the Cyrillic alphabet. The introductory part of the work includes an article by K. Sodiqov on Mahmud Kashgari and

his work Dīwān Lughāt al-Turk (pp. 3-10). This section provides information on Devon's manuscript, linguistic terms used by Kashgari, and comments on the morphology and phonetics of words. Also included are comments on the principles of Devon's preparation for publication (pp. 10-11) and the transcription used in the text (p. 12).

This is followed by a transliteration and translation of the manuscript (THE BOOK OF THE TURKISH WORDS. Author: Mahmud bin al-Husayn bin Muhammad al-Kashgari (may God have mercy on him) the title is written (p. 13). We do not agree with anyone who says that the book is in Turkmen... ". K. Sodikov writes that Abubakr Damashki, the secretary who copied the diwan, wrote the foreword. According to him, the book is not in Turkmen and his father is from Turkey. Writes that he asked about the book. They also came to this land at a young age and do not understand the content of the book because they do not know their language well.

CONCLUSION

It is a great achievement that the work has been published as a book. But it is not without some minor flaws. for example. According to S. Rustami, one of the researchers of the devon, this preface was written by one of the owners of the book [11]. S.Mutallibov and H.Boltaboev's publications do not include this preface, and there is no information.

Then comes the Devon Introduction (pages 14-27), the main Dictionary section (pages 28-428). Also included is a page of the preface of the manuscript with the Uyghur alphabet, a map of the Earth drawn by Kashgari, and another page (between pages 192-195). At the

end of the book, the Arabic linguistic terms used in the publication are explained. A general conclusion is also included in Russian and English. According to our calculations, the total volume of art samples is 243 (856 lines) [11]. Of these, 185 are quadratic and 58 are binary bytes. The number of proverbs was 298, and 42 proverbs were repeated [10].

Specific features and general changes to this publication are as follows:

- Devon is published in one volume;
- S. Mutallibov's foreword and then comments were not included in place of words;
- The text of the preface of the secretary is noted before the introduction;
- The Turkish examples given in the play have been re-transcribed on the basis of the manuscript;
- Famous horses in the Arabic text are given in the transcription;
- In soft words, after the vowels, vowels and sonors, the suffix -kä is chosen (ewkä, bizkä);
- Person-number suffixes are given in thin and thick words in the forms -men, -sen (keligli-men, barïrmu-sen);
- Copied to the beginning of the sample and enclosed in square brackets in order to identify some words that appear in the sentence or compound in the manuscript: [اُتُلْدِي otuldï (ўтулди)] tariğ otuldï – the crop was overgrown, burned.
- - Some words and phrases that were mistaken in S. Mutallibov's edition were corrected on the basis of the manuscript: terkin- everything collected (not Shosh's name);
- The poetic excerpts translated the previous Kashgari sentences as (The Poet)

said, (Knowledgeable) said, (Seen many) said, After the poems Say. In proverbs before proverbs (so it came), and after proverbs it is translated as Meaning.

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