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## THE PERSONALITY OF MAHMUD KASHGARI AND THE PERIOD WHEN “DĪWĀN LUGHĀT AL-TURK” WAS COMPOSED

### Abstract

Mahmud Kashgari, who travelled throughout the Turkic world, gradually collected the linguistic and oral characteristics of the Turkic tribes in the encyclopaedia “Dīwān Lughāt al-Turk” and defined the grammar and writing rules of their language and dialects according to their time. The “Divan” was written with the aim of attracting the attention of the Arabs and teaching them the Turkic language, which is as strong as Arabic and not inferior to it in terms of social importance. The dictionary entries, vocabulary and grammatical information were compiled according to the principles of classical Arabic lexicography, divided into sections according to the characteristics of the Arabic language. The book contains the genetic code, historical stages of development and national identity of the Turkic tribes. In the Divan, the geography of the Turks, which is seen on a large scale and covers large areas, the way of life of the Turkic tribes, their independent management abilities, their deep mastery of military arts and the traditions of statehood are reflected.

After the Turkic tribes moved into Azerbaijan and Anatolia and defeated the Byzantine army, the door to all of Asia Minor was opened to them. The Turkic tribes extended the Seljuk possessions to the Mediterranean Sea. The events of the X and XI centuries resulted in the Oghuz Turks uniting much of the former Abbasid Empire under their rule, and the Karakhans becoming the rulers of Transoxiana and Kashgar. The date of M.Kashgari's “Divan” coincides with this period.

**Keywords:** *Mahmud Kashgari, “Dīwān Lughāt al-Turk”, Turkic tribes, Turkic language, dictionary.*

In the biographical information provided about himself, Mahmud Kashgari was content to mention that his father was born in the city of Barsgan, which is located on the shores of Lake Issyk-Kul. Based on the ratio he took, it is known that Mahmud Kashgari was originally from Kashgar, the power centre of the the Khaganis, or as the author calls them (there is no extensive information about his life and work). According to the Arab historian Ibn-al-Asir, Kashgari is estimated to have been born between 1029 and 1030. He is a descendant of the Eastern Turkic khanate dynasty of the Karakhanids, which ruled Central Asia in the XI century. His mother, Bibi Rabiyya, was one of the most well-educated women of her time, and his father, Husayn ibn Muhammad, was the grandson of Bughra Khan, who invaded Mavarannahr. The ruins of the city of Balasagun, where he was

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born and grew up, are located near the city of Bishkek. According to P. Juze's hypothesis, one of M. Kashgari's ancestors is Nasir ibn Ali, who conquered the lands of Transoxania under the rule of the Samanids and founded the new Mezhani dynasty, whose centre is in Kashgar (Juze, 1927:29). O.I. Pritsak, basing his assumption on the "Divan" and a number of historical sources, posits that Mahmud Kashgari is a descendant of Harun (al-Hasan) ibn Suleiman, who assumed the title of Bughra Khan in 922 and captured Bukhara. Subsequently, Mahmud Kashgari indicates that his father was the Emir of Barsgan, the grandson of Bughra Khan, and the same person named Hussein ibn Muhammad (Кононов, 2005:17).

The dictionary article of "Divan" (أردو) urdu) indicates that the area inhabited by the Kashgar Turks was also known as Ordu (Urdu) Village<sup>1</sup>.

The Karakhanid state was established in 927. The Karakhanids were among the first Turkic dynasties to embrace Islam. The Karakhanids were a branch of the Türgesh dynasty. The Turgish were one of the most powerful tribes of the Goyturks. The founder of the Karakhanli state, Satuk Abd al-Karim Karakhanli, capitalised on the decline of the Arab caliphate to advance the development of the Turkic language and culture. Subsequently, the boundaries of the Karakhanid state were extended to the west as far as the Amu Darya. In 999, the Karakhanids initiated an offensive against the Samanids, resulting in the capture of their principal cities, Samarkand and Bukhara. Consequently, their borders were extended to the Amu Darya River. The territories to the north of the river were under the control of the Karakhanids, while the lands to the south were under the rule of the Ghaznavids. The Amu Darya River served as the border between these two states. In 1041-42, the Karakhanids were divided into two independent khanates, each with its own ruler and capital. The capital of the Eastern Khaganate was Balasagun, while the capital of the Western Khaganate was initially Uzkand and subsequently Samarkand. In accordance with the terms of the peace agreement concluded in 1069, Khojand became the border between the Eastern and Western Karakhanids. Subsequently, the Ferghana Valley and the territory of the Syr Darya came under the rule of the ruler of the Eastern Karakhanids. The name of Balasagun is also associated with prominent historical figures of the Turkic peoples. During the period of extensive Islamic expansion and the European Renaissance, literary works were created in these regions and reached their pinnacle of development. The adoption of the Arabic alphabet by the Turks facilitated the development of science and philosophy. It was during this period that in the XI century, Yusuf Balasagunlu's "Kutadgu Bilik" and Mahmud Kashgari's "Dīwān Lughāt al-Turk" were written. Even in the present day, the Turkic people continue to be justifiably proud of those magnificent works in the field of world civilisation.

M. Kashgari, who was raised in the esteemed Qarakhani family, received his education at the most prestigious schools in Kashgar city. He then proceeded to master the Arabic and Persian languages in Bukhara and Nishapur, where he

<sup>1</sup> "أردو" ordu – where the padishah lives – лагерь (царя). So, Kashgari's "أردو كُنْدَه" – also called Ordu Village; "city where padishah live, means "city of padishahes"

further expanded his scientific knowledge. In "Divan," Mahmud Kashgari demonstrates that my ancestors are Turks who speak the purest language. These Turks are the first according to their origins. I have acquired a comprehensive knowledge of Turkic languages, including Turkmen, Oghuz, Chigyl, and Yagma. Having conducted extensive research and investigations, I have now produced this book in the most precise and lucid language. Like other members of the Kubar family, I also mastered military art and practiced its various forms. At the age of 29, he was compelled to leave the country due to persecution during the tumultuous period of political upheaval in his homeland. He resided in Baghdad, where he engaged in scientific and educational pursuits at the university for a period of time. He mentored numerous talented students. Upon returning to his native land in 1080, he assumed the role of a teacher at the Mahmudiya madrasa, where he continued to contribute to the advancement of knowledge until his death in 1090 at the age of 97.

Mahmud Kashgari, who traversed the Turkic world in a systematic manner, collated the linguistic and oral peculiarities, dialects, and the national-cultural existence of Turkic peoples in the encyclopedia “Dīwān Lughāt al-Turk” and defined grammar and writing rules in accordance with the prevailing linguistic norms of his era. The “Divan” was written in Arabic between 1072 and 1074 with the intention of attracting the attention of Arabs and to educate them about the Turkic language, which is a language of equal strength to Arabic and of equal social importance. It has been divided into sections according to the characteristics of this language. In order to create a comprehensive dictionary, the author drew upon his extensive knowledge of the Turkic language, which he had acquired through fluency in the “most fluent Turkish dialect.” However, he was dissatisfied with this approach and undertook a comprehensive research project, travelling extensively throughout Turkey to collect information and compare it with his existing knowledge. In the introduction to Divan, he writes: “Although I am the most eloquent in language, the most eloquent in speech, the most refined in intellect, the most honourable in lineage, the most skilled in using a spear, I still visited the cities and villages of Turks, Turkmen Oghuzs, Chigils, Yagmas and Kyrgyz.” I also collected their dialects and rhymes. Consequently, the dialects of all these tribes were assimilated into my own linguistic repertoire. This book was written in a mature and elegant style. In order to ensure the book would be both permanent and inexhaustible, I sought divine assistance and named it “Dīwān Lughāt al-Turk” (Kaşğari, I Volume, 2024:4). The author commenced writing the work in the oriental style, invoking the name of the kind, merciful Allāh and conveying his blessings and greetings to his “pure, bright and beautiful son Muhammad (PBUH)”.

The work is not only a dictionary, but also allows the reader to gain insight into the differences in language and dialect, areas of distribution, lifestyle, history, mythology, folklore, and culture of Turkic tribes. M.Kashgari writes about this: “Mahmud ibn al-Hussein ibn Muhammad” says: Allāh Almighty made the sun of the state shine in the constellations of the Turks; He turned the wheels of the angels with his rule, called them Turks, entrusted them with the rule of the country, made

the kings of the age from them, entrusted the management of the peoples of the world into their hands, made them masters of all and strengthened them in righteousness. He fostered a close relationship with those who were close to him and those who worked with him, and it was thanks to them that they achieved all their dreams and were protected from the malevolence of those who would do them harm. Therefore, in order to be safe from their arrows, intelligent people must obey them. The most effective way to do this is to speak their own language, because they listen carefully to someone who speaks their own language and are compassionate towards him. If an individual seeks refuge with them, they are regarded as a member of their tribe and protected from the dangers of their tribe. Those who accompany them are also protected” (Kaşğari, I Volume, 2024:3).

M.Kashgari, a proud Turk, asserts that this name was bestowed by Allāh and that they are superior. He is keen to emphasise that this is not mere rhetoric, but an accurate reflection of historical and contemporary realities. In the introduction to “Divan,” M.Kashgari illustrates the richness of the Turkic language, comparing it to the Arabic language as a “racing horse with a harness.” He also demonstrates the depth of Turkic culture and vocabulary. “The Arabic language of Turkic languages is also worthy of note. It can be said that it is possible to view the two languages as two horses competing in a harness” (Kaşğari, I Volume, 2024:5).

The dictionary cites two hadiths attributed to the Prophet regarding the Turks. The hadiths in question relate to the longevity of the Turkish language and the rule of the Turks. To substantiate these assertions, the witness cites two distinct scholars from Bukhara and Nishapur, respectively. I have been informed by a reliable scholar from Bukhara and another scholar from Nishapur that a hadith, which has been narrated by both parties with an isnad, describes the conditions of the end of the world as described by the Prophet, may Allāh's blessings and peace be upon him. When he discussed the end-of-life disputes and the discourse of the Guz Turks, he stated: “It is advisable to learn the Turkic language, as they will have a long-term rule.” If the hadith is indeed accurate, then learning the Turkic language is of significant importance for those who have been afflicted with the plague. Conversely, if the hadith is not authentic, then the mind is compelled to study it.” (Kaşğari, I Volume, 2024:3-4) Following his eulogies to the Prophet Muhammad, as previously noted, he lauds the Turks and Turkism in a manner not often observed in other written works and justifies the necessity of learning the Turkic language with a hadith. M.Kashgari notes that he arranged the words in a specific order in the dictionary, demonstrating the depth of expression of the Turkic language as a literary tool. He selected examples of poems spoken by Turks to demonstrate their behaviour and knowledge for the book, including proverbs that are sung with high thoughts on happy days and are said before and then passed down from generation to generation. “I have included examples of poems recited in public life and work\*. I have also included proverbs with profound content reflecting

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\*\* Both Khalid Said and the editors used the word *saçdim* as *seçdim*

the good and bad days that were said to be passed on from those who were told to the narrators and beyond. This has resulted in the collection of sayings and famous sayings. With this, the book has reached its final point in purity and its final floor in beauty.” “I ask Allāh for success in my heart's desire and in what I intend.” (Kaşğari, I Volume, 2024:50) This method is still employed in modern lexicography.

A.N.Kononov considers Mahmud Kashgari's “Divan” to be a valuable source of information on various Turkic peoples, tribes and Turkic poetic creativity. In addition to its status as a dialectological-ethnological work, which provides information about the dialects of the Turkic tribes at the beginning of the XI century, the work is also an onomastic book, which shows the names and toponyms of many cities, towns, villages, valleys, lakes and mountains on the map, and gives brief information about the geography of the Turks, including the names of people. The research provides a source of folklore studies that cover some Turkic legends, old and new beliefs, entertainment, games, customs, professions and crafts of the time, hunting, clothing, jewellery and weapons, horses, various food, food products and drinks, diseases, medicinal herbs and the reliable and only source of information about medicines is the artistic-aesthetic, poetic anthology of our ancestors. Upon examination of the dictionary, it becomes evident that it serves as a valuable resource, elucidating various aspects of Turkic society, including family and state structure, social life, economic relations, and transportation. The most significant contribution of Mahmud Kashgari to the Turkic people is his demonstration of their existence within the context of examples of Turkic communities that existed approximately a thousand years ago.

He amassed a corpus of over nine thousand words in the Divan, as he himself had previously indicated, by drawing upon the linguistic resources of Turkic tribes. Mahmud Kashgari provides insight into the residences and occupations of the speakers of the language, their communication patterns, the songs they sing, and the proverbs and proverbs they use. While it is not possible to reconstruct the history of Turkish tribes or peoples with this information, it is possible to gain insight into their origin and the culture of that time. These materials provide a wealth of information about the Karakhani state. “Divan” is an invaluable source for historical and sociological research. For instance, according to the information provided by Divan, the population of Kashgar city spoke Khaganiya Turkish in the middle of the XI century. At that time, the ethnic composition of the cities in the east of the Turkic world was exclusively Turkish, with both nomadic and sedentary lifestyles. A rich medieval urban culture was formed in Yeddisu and East Turkestan. Subsequently, the alterations in the ethnic composition of the cities had an impact on the language. It is not coincidental that M.Kashgari refers to the language of the city residents, as well as the Turks who are in close contact with them, as a “corrupted language”. He attributes this to the direct influence of the languages of the Sogdians, Junyaks, Argu and Khotans, Tibetans and Tanguts who lived alongside the Turkic population of Kashgar and Yeddisu on the Turkish language. He notes that city dwellers with two languages

have pronunciation errors. Mahmud Kashgari posits that the “purest and correct language” is preserved among the Turks who live a nomadic life and do not have constant communication with the city dwellers, given the profound influence of cultural and historical traditions in urban areas.

The territory of Karakhanli state was home to a diverse population, comprising individuals belonging to different ethnic groups. Mahmud Kashgari accorded a distinctive status to the Sogdians, who were the principal carriers of goods in Central Asia, within the ancient nomadic communities of the Karakhani state. The urban Turks and Sogdians inhabited Taraz, Balasagun, Barsgan, and Kashgar. In the surrounding grasslands, Turkic tribes and ethnic groups such as Chigil, Karluk, Yagma, and Uyghur also lived. In the cities of Uzgend, Ferghana, Samarkand and Bukhara, the Muslim population consisted of descendants of Sogdians who had already adopted Persian culture and were local Turks. Mahmud Kashgari also notes that from Yeddisu to Balasagun and Taraz the Sogdian language is as prevalent in as the Turkic language is. *The Turkic and Sogdian populations coexisted in urban areas from Isficab (Sayram) to Balasagun, where they spoke both Turkish and Sogdian languages.* The population of the Oghuz and Karlug provinces was predominantly Turkish, with a smaller Sogdian component. The coexistence of communities with disparate cultural backgrounds in a single area has provided the foundation for the formation of shared values. During this period, the predominant Turks of various noble backgrounds, primarily residing in Central Asia, began to expand their settlements to the surrounding regions. Although the work “Divan” erroneously states that the Sogdian language and culture were formed in Yeddisu in the XI century, archaeological research indicates that the settlement of Sogdians in Yeddisu commenced approximately 700–800 years prior to the era in which Kashgari lived. In Samarkand and Bukhara, the Sogdians lost their language under the pressure of Persian, and were assimilated by the strong influence of the all-Muslim culture of the caliphate.

In the early XX century, rock inscriptions were discovered in the Terekchay Valley, situated in the vicinity of Talas in Kyrgyzstan. The inscriptions are X century epigrams by rulers of the Qarakhani dynasty. One of the documents is Gultek's Alp-Tarkha's writings, which is written in the Sogdian language and belongs to the Yezdagird period. Another document is a Uighur script, which is a letter from Eastern Turkestan. The letter is a correspondence between two Turkish rulers in Sogdian about Sogdian captives and their fate.

For Mahmud Kashgari, all the tribes of the Karakhani state are native, and they are all “descendants of Afrasiyab”. According to the testimony of Divan, despite the territorial dispersion of the Turks, the lack of unity and cultural-ideological bonds among them, and the prevalence of tribal languages, these languages retain their importance. For instance, one group of Chikhils is a nomadic population, while the other is a sedentary community resident of the city of Taraz. Nevertheless, they share a common linguistic identity. The Karakhani are believed to have originated from a union of Karluk, Yagma, and Chigil tribes. Nevertheless,

the Chikhils, Yagmals, and Tukhsi are included in the confederation of Karluk tribes, and their histories are inextricably intertwined. The Karluks, one of the tribal associations of the Turkic khanate, conquered Yeddisu in 766, then Kashgar and a part of Ferghana. The history of their settlement and rule in this region extends for approximately 300 years, until the time of Mahmud Kashgari. Following the collapse of the Uyghur empire in 840, the conditions necessary for the independent existence of the Karluk state were established. According to Al-Jahiz, Qardizi, Al-Masudi and Tahir Marwazi, following the decline of the Uyghur empire, the authority was assumed by the Karluk Yabgu. The Karluk chieftains, who trace their lineage to the ruling line of the Turkic khanate of Ashina, adopt the title of khagan in lieu of yabgu. The Karakhanids did not emerge on the historical stage by chance; they are the heirs of the ancient Karluk Turkic statehood. However, the new empire is not governed by the previous rules.

As a consequence of the influx of Turkic-speaking tribes from Central Asia to the west, in the second half of the IX century, a demographic flow of Mongolian tribes (Kidans and Tatars) commenced in the steppes of Mongolia. The Uyghurs, who migrated to the oases of East Turkestan in the X century, continue to settle in the deserts. The centres of the ancient Turkish statehood relocated to Kashgar and Yeddisu, the lands of the Kimaks and Oguz, where the process of state building occurred under different conditions than in the previous territories. The Turkic tribes are integrated into the economic and cultural regions of Central and Eastern Asia in the new system of economic and social relations. The religion of Islam also exerts a significant influence on the consolidation of the Turkic tribes. The absolute dominance of the Muslim religion creates the ground for the unification of new dynasties, which represents an outward expression of the integration in the ideological aspect.

He adopted the name Kashgar, which means “capital” in the Uighur language. “Divan” asserts that he was raised among a people he refers to as Khaganiya and that he speaks the most clear and mellifluous of the Turkic languages.

The economic and religious symbiosis of the X-XI centuries gave rise to a specific type of social relations, namely the early feudal military system. This system was a repetition of the Turkic empires, the Karakhani and Seljuk states, which continued the traditions of the Turkic khans in the early ages in Central and Eastern Asia. Neither economically nor socially, a political system with a different cultural orientation from Central Asia was created and formed.

In the territory of the Karakhani state, comprising Yeddisu, Kashgar and Ferghana, an ethnic union of tribes with a common language and a single written culture was formed for a period of 300 years. This occurred concurrently with the formation of feudal statehood and the integration of Turkic tribes into sedentary life, particularly urban civilization. To the east of Kashgar, Turfan and Beshbalik constituted the principal centres of the Uyghur Idikuts, or Buddhist state. With regard to the Uighurs, Mahmud Kashgari notes their economic and social proximity to the inhabitants of East Turkestan and Central Asia, as well as their

advanced writing culture and alphabet. He refers to his 24-letter alphabet as the "Turkic script." It is stated that other alphabets are employed for official and business purposes and can only be read by non-Muslim Uyghurs. It seems probable that M.Kashgari is referring to the ancient Turkic Cuneiform writings. It is noteworthy that the earliest extant Uighur legal documents were discovered in Turfan and Dunhuang and were inscribed in Cuneiform. This information serves to corroborate the existence of Cuneiform writings produced by the Turfan Uighurs.

M.Kashgari makes mention of the warlike Yemak tribes who inhabited the Irtyshtyan areas in the north, and states that even the Kashgars were fearful of their raids. The Yemak or Kimaks have undergone a complex process of ethnic and social development until the time of M. Kashgari. Following the year 840, the expansion of the Uyghur tribes and Tatars, who had migrated from Mongolia to the Kimak and Oghuz tribes, became active in the west, north-west and south-west directions. The northeastern Yeddisu region became a zone of conflict between the Karluks and the Kimaks. The conflict was ultimately resolved in favour of the Kimaks, who subsequently relocated their capital to the territory of Alagol and Ilichayi. Consequently, the Kimak state, comprising twelve Kimak tribes, was established in these territories. It is possible to gain only partial information about this state from the writings of Al-Idrisi. However, at the beginning of the XI century, the Kimak state collapsed under the pressure of the Central Asian tribes, which had been pushed by the Kidans to the west, leaving only the Irtishyan regions. In the late IX century, the Oghuz, in alliance with the Karluks and the Kipchaks, a western branch of the Kimaks, engaged in a prolonged conflict with the Pechenegs near Lake Jurcan (Aral Sea). In the following decades, the Yengikend Yabgu empire was established in the Syr Darya and Aral areas, and the Pechenegs and Kipchaks began to move towards the Slavic and Byzantine cities.

It is interesting that although Mahmud Kashgari in "Divan" refers to folklore materials, proverbs, and sayings mainly to the territory of the Karakhani state, the important information with political value belongs only to the Oghuz. According to him, the Turks live from Machin (China) to Rum (Byzantium); they are 20 tribes, as for the smaller divisions, only Allāh knows their number: "Oghuz is a tribe from the Turks; Turkmens are among them. They are twenty-two tall. Animals of every age have a mark and mark on them. By this they know each other. The first and the biggest of them is "قَيْغُ قَيْغُ qıyq"; the kings of our time are of these. The second is "قَيْغُ قَيْغُ qayıǵ (boat)", the third is "بَايُنْدُرُ bayundur", the fourth is "إِصْوَ ivva", the fifth is "سَلْغُرُ salgur" and so on. Since the people need to know these tribes, I mentioned them appropriately. All these marks are the marks of their beasts and horses: each village recognizes its own beasts when they mingle with those of others, by these marks. These indicate the origin of the tribes. Then each of these tribes has branches and branches. I reduced their branches by abbreviation. The names of these tribes are the names of their grandfathers who gave birth to them in ancient times, and they were assigned a ratio."



What are the reasons for M.Kashgari's distinctive approach to the Oghuz and his comprehensive description of them in “Divan”? In 1042, the Oghuz tribes, who had previously inhabited the Aralians steppes, entered Khorasan under the leadership of a leader from the Qinig clan and the Seljuk family. They subsequently defeated the army of the Ghaznavid sultan Masud near Dandanakan, thus laying the foundation for the Seljuk empire. In 1055, when Mahmud Kashgari was travelling to the Turkic world, the Oghuz army entered Baghdad under the leadership of Togrul Bey. The Seljuks, who were known as the "Sultans of Islam," assumed control of the Caliphate of Baghdad. A year prior to the composition of “Divan,” namely in 1071, Sultan Alp Arslan vanquished the Byzantine army, thereby paving the way for the Turks to conquer Anatolia. As K.Marks notes, the arrival of the Seljuks marked a significant shift in the political landscape of Eastern Asia. However, this was already a different epoch, and Mahmud Kashgari could only perceive its nascent stages. Twenty years later, Sultan Malikshah proceeded eastward and reached Fergana, where he received a promise of submission from the Qarakhanid ruler of Uzkend Kashgar. The advent of the Seljuks precipitated a series of profound political shifts in the Muslim world. Malikshah, the illustrious sultan of the Seljuks, conquered Mawarannah in 1082 and subsequently entered the city of Uzkend (Fergana Valley). The Eastern Karakhanid ruler Hasan Khan acknowledged the authority of the Seljuks and the Karakhanids became their vassals. In 1141, the combined armies of the Seljuks and Karakhanids were defeated in a battle with the Karakitays in the Katwan desert near Samarkand. Consequently, the eastern portion of the Karakhanid state came under the control of the Karakitays. Garakitay established Balasagun as the capital of the newly formed state and proceeded to exert control over the Jungaiya and Yeddisu regions. In addition to the traditional Turkish customs, the Karakhanids implemented Islamic regulations in the governance of the state. Although this information was not reflected in the “Divan”, the detailed information about the Oghuz and the advice to learn their language did not apply to the people of Ferghana and Mawarannah, who were already well known on the battlefield, and to the people of Khorasan. It also did not apply to the Arabs of Iraq and Syria, who knew little about the Seljuks and would have to get used to living under their rule. M.Kashgari resided and settled in the lands conquered by the Seljuks for an extended period. During the division of new lands and the establishment of power, the disobedience of generations and tribes was particularly evident. Mahmud Kashgari's information about the lineage division of the Oghuzs is of particular significance during this period.

P.A.M.Auevov, one of the translators of “Dīwān Lughāt al-Turk” into Russian and Kazakh, notes in the "Introduction" that a new historical period begins for the Mazahani and Seljuks, who conquered Central Asia and the Middle East in the XI century. He provides a comprehensive account of this matter.

By the middle of the X century, the Abbasid Caliphate had lost its political stability and administrative integrity. Consequently, the power of Western Iran and Iraq (including Baghdad, the capital of the Abbasid caliphate) was in the hands of

the Samanis from 999, the Ghaznavids of Afghanistan and Khorasan from 1040, and the Buyids from 945 to 1055. In the west, the provinces of Egypt and Syria were ruled by the Fatimids, formerly part of the Abbasid caliphate. However, the northern part, which had been conquered by the Byzantines in the X century, was replaced by the arrival of the Crusaders.

In a region of Central Asia nomadic Turkic tribes engaged in horse breeding and sheep breeding, sharing pasture lands or living in small groups by uniting during the march. In the VII and VIII centuries, the Turks, who were securely protected by the Tang Dynasty and settled near the eastern borders of China, migrated westward in search of new pastures, thereby initiating a new wave of migration. Consequently, the population of Central Asia was concentrated in the vicinity of the Aral Sea, Transoxania, Khwarazm, and Afghanistan. The nomadic Turkic tribes established trade and cultural relations with the sedentary population. They purchased grain, cloth, and weapons, and sold cattle, hides, wool, and slaves in exchange. This dynamic exchange led to the establishment of bazaars and settlements in the steppes, and contributed to the attraction of Turks to the caravan trade between Transoxania, the Volga, and Siberia in the north and China in the east.

Prior to the adoption of Islam, the belief in the spirits that permeate all living and non-living realms, the Gods of Sky, Earth and Water, constituted the foundational tenets of the worldview of the nomadic Turkic tribes of Central Asia. Shamanism was a pervasive phenomenon in this region. Shamans, who were able to separate the soul from the body and ascend to the heavens or descend to the underworld in ecstasy, were also healers of the sick and producers of dreams. The Turks of Central Asia were familiar with the practice of fire worship, idolatry, and mania, which were prevalent in the steppes.

The Eastern Turkic tribes, which laid the foundations of the Karakhanid empire, accepted Islam from the middle of the X century. This was followed towards the end of the century by the Seljuk dynasty and the Oghuzs, who were directly related to them, also accepting Islam. Towards the end of the X century, a significant coalition began to emerge among the Turkic population of Central Asia, uniting them with sedentary peoples who had developed social hierarchies, trade experience, and religious outlooks. The Ottoman Turks migrated to the Middle East, bringing with them their existing political and cultural traditions, which gave rise to a new imperial elite. Abdulkarim Satug Bugra Karakhan, the founder of this state, established the Turkic language and culture in place of Arabic culture.

With the acceptance of Islam by the Turks, the Qāḏīs, who had previously prevented foreigners from entering their lands and protected the Muslim community from pagans, lost their influence over the Eastern borders. Many of them relocated to India with the Ghaznavids, while others moved to the borders of Byzantium. In 992, the Eastern Turkic tribes, under the leadership of the Karakhanid dynasty, captured Bukhara. In 999, Samarkand was similarly captured.

The Qarakhanid elite with the new rulers dividing their possessions into two distinct regions: the West, located in Transoxania by 1211, and the East, which

encompassed Ferghana and Kashgar. The new rulers of Transoxania played a direct or indirect role in the dissemination of Islam among the populations of Transoxania, Kashgar and the Tarim basin, with the influence of the Abbasid caliphs.

In 1025, when the Magazhanis were asserting their power in Transoxania, the Oghuz tribes led by the Seljuks crossed the Amudarya, captured Nishapur in 1037, and defeated the Ghaznavids in 1040. This resulted in the establishment of the Seljuk Empire, with the Seljuks becoming the new rulers of Khorasan. The Seljuk leader Togrul Bey and his brother Chagri Bey led their followers to Western Iran, where they took control of Baghdad and the caliphate in 1055. The Seljuks, rulers of the Middle Eastern empire from Khorasan to Iraq, declared themselves Islamic sultans.

Subsequently, the Turkic tribes migrated to Azerbaijan and Anatolia, where in 1071 they defeated the Byzantine army in the Battle of Manzikert, capturing the emperor as a prisoner of war. This resulted in the opening of the entire Asia Minor region to the Turks. Additionally, Turkic tribes entered Iraq and Mesopotamia, thereby expanding the Seljuk domain to the Mediterranean Sea.

The events of the X and XI centuries resulted in the Oghuz Turks uniting a significant portion of the former Abbasid Empire under their rule, while the Mazhani Turks assumed control of Transoxania and Kashgar (Kaşğari, 2005:17-21). The date of composition of M.Kaşğari's “Divan” coincides with this period.

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## Mahmud Kaşğarinin kimliyi və “Divanü lüğat-it-türk”ün yazıldığı dövr

### Xülasə

Addım-addım Türk dünyasını gəzib-dolaşan Mahmud Kaşğari “Divanü lüğat-it-türk” ensiklopediyasında türksoylu tayfaların dil-ağız özəlliklərini toplamış, dillərini, ləhcələrini dövrünə uyğun qrammatika və yazı qaydalarını müəyyənləşdirmişdir.

**“Divan” ərəblərin diqqətini çəkmək, ərəb dili qədər güclü bir dil olan, ictimai əhəmiyyəti ilə bu dildən geri qalmayan türk dilini öyrətmək məqsədi ilə yazılmış, lüğət maddələri, sözlüyü, qrammatik məlumatları klassik ərəb leksikoqrafiyasının prinsiplərinə uyğun tərtib edilmiş, ərəb dilinin xüsusiyyətlərinə görə bölmələrə ayırmışdır.** Kitab türk tayfalarının genetik kodunu, tarixi inkişaf mərhələlərini və milli kimliyini özündə ehtiva edir. “Divan”da türkün geniş miqyasda görünən və böyük əraziləri əhatə edən coğrafiyası, türk tayfalarının yaşam tərzini, onların müstəqil idarəçilik qabiliyyətləri, hər b sənətinə dərinləndirən və dövlətçilik ənənələri öz əksini tapmışdır.

Türk tayfaları Azərbaycana və Anadoluya keçib Bizans ordusunu məğlub etdikdən sonra bütün Kiçik Asiyanın qarısı onların üzünə açıldı. Türk tayfaları səlcuqların mülkiyyətini Aralıq dənizinə qədər genişləndirdilər. X–XI əsr hadisələri oğuz türklərini keçmiş Abbasi imperiyasının böyük bir hissəsini öz hakimiyyətləri altında birləşdirməsi ilə qaraxanlı türklərinin Transoksaniya və Kaşğar hökmdarları olması ilə nəticələndi. M. Kaşğarının “Divan”ının yazılma tarixi məhz bu dövrə təsadüf edir.

**Açar sözlər:** *Mahmud Kaşğari, “Divanü lüğət-it-türk”, türk tayfaları, türk dili, lüğət.*

*Надир Маммедли (Азербайджан)*

## Личность Махмуда Кашгари и период написания «Дивану лугат-ит-тюрк»

### Резюме

Шаг за шагом Махмуд Кашгари, путешествовавший по тюркскому миру, собрал в энциклопедии «Дивану лугат-ит-тюрк» языковые и устные особенности тюркских племён, определил грамматические и письменные правила их языка и диалектов в соответствии с временем. «Диван» написан с целью привлечения внимания арабов и обучения тюркскому языку, который также могуч и не уступает арабскому по своей социальной значимости. Словарные пункты, лексика и грамматическая информация составлены по принципам классической арабской лексикографии, разделены на разделы по свойствам арабского языка.

Книга воплотила в себе генетический код, исторические этапы развития и национальную самобытность тюркских племён. В «Диване» отражена масштабно и охватывающая большие территории география тюрков, виден образ жизни тюркских племён, их способность к самостоятельному управлению, глубокое владение ими военным искусством, традиции государственности.

После того как тюркские племена двинулись в Азербайджан и Анатолию и разгромили византийскую армию, перед ними открылись двери всей Малой Азии. Тюркские племена расширили владения сельджуков до Средиземного моря. События X и XI веков привели к тому, что тюрки-огузы объединили под своей властью значительную часть бывшей империи Аббасидов, а тюрки-карахани стали правителями Трансоксании и Кашгара. С этим периодом совпадает дата написания «Дивана» М. Кашгари.

**Ключевые слова:** *Махмуд Кашгари, «Дивану лугат-ит-тюрк», тюркские племена, тюркский язык, словарь.*