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SOURCE STUDIES AND TEXTUAL STUDIES OF FITRAT'S DĪWĀN LUGHĀT AL-TURK

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ABSTRACT

After the work “Dīwān Lughāt al-Turk” became known to the people of science, Turkologists of the world conducted many studies on this source until today. Abdurauf Fitrat was the first Uzbek professor who first researched the book in Uzbekistan and prepared it for publication. He systematized the artistic fragments of the work based on content, form weight, and restored the text of several laments, debates and ancient songs. He created an explanatory dictionary by selecting widely used words from Devan, and he was also able to significantly increase the progress of our Uzbek practical and theoretical textual studies. In this article, the scientist’s scientific research on the devan is analyzed.

KEYWORDS

Source, text, base copy, original, fixlist, collection, index, publication, scientific publication.

INTRODUCTION

At the beginning of the last century, when DLT was announced to the scientific community, everyone was equally interested. Scientists from all over the world have been struggling to get their hands on the treasure

of DLT. The owner of the book, Ali Amiri, trusted only his talented student Ahmad Rifat to restore the text of the work. Devan was first published by Kilisli Rifat in 1915-1917 [1]. Half a thousand years later, the devan was

not adversely affected, but there were places where moisture darkened, pages were torn, and some words were erased. Therefore, K. Rifat, a mature scholar of Persian and Arabic languages and translator of ancient works, had to work hard on the divan.

Manuscript facsimile three times, i.e. 1941, 1990 [2] and a new edition was published in 2008 [3]. Therefore, some defects in the text of K. Rifat - letters and their dots are missing, and several differences were seen, such as one of the two diarectic signs placed on some consonants [4.18-19]. However, it should not be forgotten that the first translations and publications of the work were brought to the people of science through this text, and it was the source of many researches and achievements. The same source was the basis for our scholars who prepared the first Uzbek translation text of DLT for publication.

THE MAIN FINDINGS AND RESULTS

“Dīwān Lughāt al-Turk” in the interpretation of Fitrat
“Abdurauf Fitrat is the first researcher and publisher of “Dīwān Lughāt al-Turk” in Uzbek. In 1927, he organized the collections “Examples of the Oldest Turkish Literature” [5] and “Examples of Uzbek Literature” [6] in 1928. It is worth noting that Fitrat has a greater contribution in the advancement of our practical and theoretical textual studies of the 20th century to a new level. The scientist restored the text of a number of Turkish monuments based on ancient manuscripts. In particular, he studied the work of representatives of our classic literature, such as Ahmad Yugnaki, Yusuf Khos Hajib, Mahmud Koshgari, Ahmad Yassavi, Alisher Navoi, Babur, Muhammad Salih, Mashrab, Turdi, based on the oldest rare manuscripts.

In recent years M. Kurbanova, I. Ganiev, U. Dzhorakulov, H. Boltaboev, O. Hamraeva, S.

Normamatov [7.246-256]. referred to Fitrat’s work and his scientific works in their scientific research. Fitrat’s verse, prose and scientific works were prepared for reprinting [8].

In the first half of the XX century, when Fitrat’s life passed, artists and the intelligentsia of the people moved in the stage of struggle for national independence, promoting the identity of the nation, enriching the consciousness of the people, based on the ideas of enlightenment, modernism. For this, they paid attention to education and tried to make the people literate, and these needs were also an important factor in the basis of the created works.

H. Boltaboev explains: “Reviewing the heritage created during the spiritual history of our people, he tried to form a new scientific attitude to it. Uzbek literary studies drew the necessary conclusions from the thousand-year experience of its national literature and entered the period of formation in a consistent scientific body” [9.6]. It is not wrong to say that the reason why Fitrat gave order to the two complexes was to introduce to the people oppressed under the shadow of colonialism the ancient and priceless examples that have been created in our history, and to instill hope for the future by showing in practice how many great scholars the Turks have cultivated in the whole East.

Fitrat found the most ancient sources in his complex based on educational needs and systematized them in a certain chronological order. In addition, it can be said that he developed the scientific foundations of the textual theory by interpreting and analyzing the samples. Here, it should be noted that until the middle of the XX century, artists worked in the practical field of textual studies. Along with the practical field, Fitrat was able to significantly improve the theory of textual studies and source studies. He evaluates Turkish

monuments in two complexes as objects of theoretical and practical textual studies.

He also paid great attention to the issues of textual studies and tried to do a comparative study of texts. In his article about “Kutadgu Bilig” he writes: “Professor Samaylovich, one of the famous Turkic scholars of Russia, told me that he had prepared a new edition of “Kutadgu Bilig” using “Dīwān Lughāt al-Turk” when he met me in Moscow. If he had printed it after comparing it with the copy in our hands, the scientific evaluation of this service of the professor would have been much higher [10.57]”

O. Hamraeva, who conducted research on the development of Uzbek textology at the beginning of the XX century, writes the following about the publication of Fitrat collections: “The science of textual studies is related to the direction of archeography, which provides material for textual studies. In the two complexes of Fitrat, the texts fully correspond to the requirements of archeography [11]”. That is, publications include author’s foreword (introduction), textual work, footnotes (scientific apparatus), appendices - indicators given after the text, dictionaries.

In Fitrat’s “Examples of Uzbek Literature Volume 1” complex, the most ancient works of Turkic peoples begin with sources related to “tribal literature” (Fitrat) and end with parts of “Boburnoma” of the XVI century. This includes excerpts from DLT. Fitrat combined these excerpts under the headings “Hunting to War” and “Hunting Games”. These two fragments are completely included in the later complex of the Fitrat. This collection is in the form of a chrestomatization compiled for the purpose of teaching, and is based on the scientist’s scientific and theoretical analysis. Volume 2 is undefined.

The “Examples of the Oldest Turkish Literature” complex is completely organized based on DLT materials. At this point, let’s quote the textual scholar O. Zhoraboev’s assessment of Mahmud Koshgari from the point of view of a textual scholar: “Mahmud Koshgari carried out many textual analysis and interpretation works to reveal the meanings of the words in the work “Dīwān Lughāt al-Turk. He included in his work excerpts from epics, songs, proverbs, wise words and phrases, as well as odes and poems taken from written literature, which are the oral creations of all Turkic peoples, in order to bring out the subtle aspects of Turkish words. He used these literary passages to express many meanings of a few words [12.7]. Fitrat transforms these fragments into Uzbek language - quatrains, masnavis, and connects them according to the characteristics of content, rhyme, and weight. It is concluded that these literary fragments are fragments of complete epics.

A lithographic copy of the complex is stored in the SA OSI of the UzR under item number inv. №16507. At the top of the title, it is written Materials for the history of our literature and a black line is drawn under it. In the same case, the author is indicated as “Fitrat” in a larger size. In the center, the name of the complex is written “Examples of the Oldest Turkish Literature”. The publisher is listed consecutively with two different place names and an AD year: The publication of the State Publishing House of Uzbekistan, Samarkand, 1927, and the first printing house of the Printing Trust of Uzbekistan, Tashkent, 1927. This is why most scientific works are given as Samarkand-Tashkent in the bibliography.

The collection consists of three parts and consists of 124 pages. Pages are marked in Arabic numerals. It is written in the old Uzbek script. Citations and scientific comments are attached at the bottom of the page.

Pages 2-10 are devoted to the introduction. Bolot Soliev wrote a preface to the collection on behalf of the publisher entitled “A couple of words about the book”. He was a publisher and historian who had a place in the formation and development of the Uzbek press at the beginning of the XX century. In the preface, the composition of the collection - the meaning and words are explained, and it is defined as fragments related to “generic”, i.e. tribal life period, collected from “Dīwān Lughāt al-Turk” [13.2]. However, not all fragments in the divan are the oldest examples of Turkic literature. In this regard, Fitrat’s views are appropriate.

The preface is followed by the article “A few words” with the author’s point of view. The first part of the text is pages 12-87, the second part is pages 88-110, and the third part is pages 111-124.

In the introduction, Fitrat focuses on the classification of Turkic languages. Radlov, while talking about Samoylovich’s classification, points out that there is another historical classification, that it is necessary to use Koshgari’s classification (according to Koshgari’s classification, Turkic languages are divided into two groups - Khakhani Turkic and Oghuz Turkic) when grouping Turkic languages. Also, when ordering DLT’s art pieces, he refers to the experience of his predecessors, including F. Kopruluzoda’s classification: “Professor Koprulizoda says that he produced four marches from these fragments... I only had two marches. I couldn’t decide if the rest are marcias, I think they should be given titles other than marcias [13.8]”.

Fitrat paid attention to the weight, shape and content of the fragments. The first part is an easy-to-read quatrain written in short weight, rhyming in the a-a-a-b system. Fitrat groups them under 14 conditional headings and divides them into laments, debates,

depictions of wars, and lyrical songs: March to Alp Erton, Summer-Winter Debate, About One Battlefield, Summer Games, From Hunting to War, Togush Beg’s War, War with the Uighurs, Between Two Merchants, Separation (Hijran), Love Fragments (7 Fragments), Three Wars (5 Fragments), One War, The Beginning of the Epic (6 pieces) and One Lamentation (3 pieces). “Alp Er Tonga” march is also included in this part.

In the second part, he systematized educational-moral stanzas, mostly written in binary. As a result, conditional names were given to 18 didactically significant masnavis in the “long rhythm”: Advice, About hospitality, About education, About a beautiful person, A piece of faith, Advice for my son, Complaint about the world, For a loved one, Praises wealth, Fertilizer, Bragging, About wealth, To a cheated person, Self-praise, Parting, Religious advice, About the guest, about pleasure.

Each systematized epic, dirge, and song is numbered in Roman numerals, and the fragments contained in it are numbered in Arabic numerals. Also, the page and volume of the devan text have been left in place. The sample text is followed by an interpretation and a glossary of some words:

قش یای بلعن توقوشت
قینکر (قینغر) کوزون باقیشتی
توتوشغانی یاقشتی
[13.21] وتغالییات و غراشور (149.1)

(Qish Yoy bilan to’qushti

Qinkir (qing’ir) ko’zun boqishti

Tutushg'ali yoqishti

O'tg'alimat o'g'rashur (v. 1.149)

Winter and Sagittarius clash

They looked askance at each other

They approached to fight

(See) how they plot to take each other.

Fitrat analyzes the grammatical aspects of the passages. He is interested in the etymology of words and compares them with other Turkic monuments:

O'tg'alimat — this is how the verb is formed: o't + g'ali + mat. “O't”: to pass, (to win in a game) is the root of the verb. “G'ali-gali”: is the suffix of the verb of reason. “Mot-mat”: in what sense. “O'tg'alimat”: how to pass... means.

When changing fragments, sometimes another variant of the word (mainly words with g, k sound) is given in parentheses:

Ulug' Tankri (Tangri) og'irladi,

Oni qut qiv turi to'g'di (1, 6.252). In this case, the option in parentheses is more correct. Fitrat did not use scientific transcription, but in the process of preparing for publication, he selected letters that allowed the correct pronunciation of Turkish sounds in the Arabic script. However, due to the lack of appropriate characters in the printing press of the time, it was forced to use a form of sound.

Fitrat notes that in some examples there is a lot of vocabulary that needs explanation, adding a third section to explain it in its place, so as not to distract the reader from the goal [13.11]. At the same time, it provides an explanatory dictionary of 132 words. He

studies the language features of such sources as “Qutadgu Bilig”, “Hibat ul-Haqayq”, “Muqaddimat ul-Adab”, “Lughatayi Chigatoyi”, “Asmail Aga's Travelogue” and makes comparisons in appropriate places. He compares some words with the translation of the Turkish scientist Najib Asim, based on the above sources in two different places, and gives an insight into the history of the word. The words are the ones that are widely used in the Turkish language, taken from different chapters of the divan. Arranged alphabetically. It is written at the beginning of the line for emphasis:

Karshi - Palace. According to “Dīwān Lughāt”, this word is Turkish. “Muqaddimatu-l-adab” does not indicate that it is Mongolian. However, many people believe that it is Mongolian [13.104].

A question mark is placed in parentheses when some words that cause difficulty in understanding (in the form of passages) are given. Fitrat marks the important places as “eskarma” and leaves his comment.

The complex “Examples of the Oldest Turkish Literature” DLT is the first experience of the Turk in the Uzbek language, and although it was translated a century ago, it is not fundamentally different from the current modern editions, that is, Fitrat was able to successfully translate and translate the work, although he did not see the manuscript of the Divan. He was one of the first to note several times in his other works that the history of the Uzbek language goes back directly to “Dīwān Lughāt al-Turk”.

The collection was reprinted in 2008 under the supervision of O. Hamroeva [14]. The publication began with the foreword by editor H. Boltaboev “Ancient Turkish sources in the interpretation of Fitrat”. After the author's text, the pre-publisher's article on the study of “Dīwān Lughāt al-Turk” up to

Fitrat is given in place of the text, and a photocopy of “Examples of the Oldest Turkish Literature” is attached. The reprinting of the collection provided some comfort for researchers. Fitrat’s annotations have been fully preserved during the conversion process. Some Turkish scientists expressed their warm opinion about the publication and recognized the author [15.15]. However, there are some missing places in the publication. Attaching a photocopy of the original text will allow you to draw the necessary conclusion by comparing the unclear places at this point.

Also, the first book of DLT compiled a century ago is stored in the manuscript fund of SA OSI. Researchers also attribute this fixist to Fitrat.

This was reported in the 60s of the last century by the historian H. Hasanov. The index of the Devanian researcher J. Khudoyberdiev states the following: “The history of the first scientific works carried out on “Devan” in Uzbekistan goes back to a manuscript whose author is unknown. It is kept under the title “Fixrist” for the words of “Dīwān Lughāt” inventory number SA OSI 5046/1. Words from the first volume of the Arabic edition are given on pages 1–57, 67–47 of the notebook, words from the second volume are on pages 59–62, 74–83, and words from the third volume are given on pages 62–66, after pages 83. According to H. Hasanov, one of the “Devan” researchers, this indicator was compiled in 1924-1925. If this date is recognized in science, this manuscript is considered the first index-dictionary compiled not only in Uzbekistan, but also by devan [16.12].

As we can see, this fihrist is actually stored in the manuscript fund under the number 5046/1. Fixrist is connected with two more resources due to the fact that drop and one number are placed in the item number. The two manuscripts numbered 5046/2 and

5046/3 are Navoi’s “Waqfiya” and “Munshaat”. Attached relays and reworked are known. The fixrist is attached to the notebook. Size 17x21, copied in blue and red inks on standard notebook. In the manuscript, the words from the three volumes of the Arabic text of the DLT are transcribed in alphabetical order. Pages of Arabic text are shown. Translation and transcription not provided.

O. Hamraeva conducted scientific research on the source and came to the conclusion that the manuscript belongs to Fitrat [17.175-181]. The researcher made such a conclusion as a result of comparing the characteristics of the handwriting and the Fitrat complex, he attached importance to the following:

1. The name of the manuscript and the name of the department in the collection are given as “Dīwān Lughāt”. However, Fitrat did not write the name of the devan like this in all places;
2. The order of the dictionaries in the set corresponds to the order in the fixrist;
3. In the dictionary and fixrist, the indefinite form of verbs is expressed in the forms -mak and -maq. (In DLT, Koshgari used verbs as prepositions in the past tense);
4. Some parts of the manuscript are open, and in one place the writing of the word “fitrat” with Latin letters was practiced. Fixrist also considers the year of writing based on this script to be around 1929-1930, since the Latin script was introduced for the first time in those years.

These opinions were confirmed by the famous Uzbek Turkic scholar Kasimjon Sadikov, who emphasized that this should be the result of the scientific potential of Fitrat, who has mastered the Turkish, Arabic and Persian languages in depth.

CONCLUSION

Fitrat's research on DLT has not lost its relevance to this day. When the dictionaries included in the collection were compiled, Fitrat provided an explanatory dictionary of about a thousand words. For the first time, he systematized literary fragments differently from other Turkic scholars. The complex is the basis of many studies in textology, literary studies, history and linguistics.

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