

## MAHMUD KASHGARI – FOUNDER AREAL LINGUISTICS

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### Summary

“Dictionary of Turkic languages” (“Divan lugat-at Turk”) by Mahmud Kashgari is a comprehensive work covering such branches of science as comparative historical linguistics, lexicography, anthropological linguistics, areal linguistics, cultural linguistics, and dialectology. The article reveals the content of the “Divan lugat at-Turk” in closely correlation with the “Map”, which is an appendix to the “Dictionary”. It should be noted, that in his work, the author not only describes the distribution areas of a number of tribes, but also shows their language characteristics. He also gave his own explanations for the appearance of these language features. Thus, in the chapter "Oral Names", he writes, that there is a clear and consistent disagreement between the Khakan Turks on the one hand and the Oghuz Turkmens on the other hand. All these prove, that he created a comprehensive work from the point of view of linguistics, and that he approached this work masterfully from his own position. The work is also considered as one of the important events of the period because it contains separate fields of linguistics. The author of the article notes, that Mahmud Kashgari revealed the relationship between the dialectal characteristics of the Turkic tribes and their geographical habitat, as well as the linguistic similarity of the Turkic tribes. The article concludes, that in the history of world linguistics “Divan lugat at-Turk” belongs to the place of the first work on areal linguistics.

**Key words:** areal linguistics, medieval written culture, linguistic historical monuments, Karakhanid era, dialects

## ОСНОВОПОЛОЖНИК АРЕАЛЬНОЙ ЛИНГВИСТИКИ – МАХМУД КАШГАРИ

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### Резюме

«Словарь тюркских языков» («Диван лугат ат-тюрк») Махмуда Кашгари — комплексный труд, охватывающий такие отрасли науки, как сравнительно-историческое языкознание, лексикография, антропологическая лингвистика, ареальная лингвистика, лингвокультурология, диалектология. В статье раскрывается содержание «Дивана лугат ат-тюрк» в тесном соотношении с «Картой», которая является приложением к «Словарю». Следует отметить, что в своей работе автор не только описывает ареалы распространения ряда племен, но и показывает их языковые особенности. Он также дал свои объяснения появлению этих языковых особенностей. Так, в главе «Устные имена» он пишет, что между тюрками-хаканами, с одной стороны, и туркменами-огузами, с другой стороны, существует четкое и последовательное разногласие. Все это доказывает, что он создал всеобъемлющий с точки зрения языкознания труд и мастерски подошел к этой работе со своей позиции. Работа также считается одним из важных событий того периода, поскольку она содержит отдельные области лингвистики. Автор статьи отмечает, что Махмуд Кашгари выявил взаимосвязь диалектных особенностей тюркских племен с их географическим местом обитания, а также языковое сходство тюркских племен. В статье делается заключение о том, что в истории мирового языкознания «Дивану лугат-ат тюрк» принадлежит место первого труда по ареальной лингвистике.

**Ключевые слова:** ареальная лингвистика, средневековая письменная культура, языковые исторические памятники, Караханидская эпоха, диалекты

## AREAL DİLÇİLİYİN BANİSİ – MAHMUD KAŞĞARI

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### Xülasə

Mahmud Kaşğarının “Türk dilləri lüğəti” (“Divanü lüğət-it türk”) müqayisəli tarixi dilçilik, lüğətçilik, antropoloji dilçilik, ərazi dilçilik, mədəni dilçilik, dialektologiya kimi elm sahələrini əhatə edən əhatəli əsərdir. Məqalədə “Divan lüğət ət-türk”ün məzmununu “Lüğət”ə əlavə olan “Xəritə” ilə sıx əlaqəli şəkildə açıqlanır. Qeyd etmək lazımdır ki, müəllif öz əsərində həm də bir sıra tayfaların yayılma ərazilərini təsvir etməklə yanaşı, onların dil xüsusiyyətlərini də göstərmişdir. O həmçinin bu dil xüsusiyyətlərinin zahiri görünüşünə də öz izahatlarını vermişdir. Belə ki, “Şifahi adlar” fəslində bir tərəfdən xakan türkləri ilə digərləri, digər tərəfdən oğuz türkmənləri arasında aşkar və ardıcıl fikir ayrılığı olduğunu yazır. Bütün bunlar onun dilçilik baxımından əhatəli bir əsər ərsəyə gətirdiyini və bu əsərə öz mövqeyindən ustalılıqla yanaşdığını sübut edir. Əsər həm də dilçiliyin ayrı-ayrı sahələrini özündə ehtiva etdiyinə görə dövrün əhəmiyyətli hadisələrindən biri kimi qiymətləndirilir. Məqalə müəllifi qeyd edir ki, Mahmud Kaşğari türk tayfalarının dialekt xüsusiyyətləri ilə onların coğrafi yaşayış yeri arasındakı əlaqəni, türk boylarının dil oxşarlığını açıqlayıb. Məqalədə belə nəticəyə gəlinir ki, dünya dilçilik tarixində “Divanü lüğət-it türk” areal dilçiliklə bağlı ilk əsərin olduğu yerə aiddir.

**Açar sözlər:** areal dilçilik, orta əsr yazılı mədəniyyəti, dil tarixi abidələri, Qaraxanlılar dövrü, dialektlər

**Actuality.** Mahmud Kashgari is known as the first Turkic philologist, who created in 1074 the wonderful monument “Divan Lugatat Turk”, which is a rich source of information about the Karakhanid era. His work provides the most complete and accurate information about the dialects of the Turkic language of that time, about the peculiarities of grammar, ethnography and culture of the Turkic tribes. All this proves that Kashgari, studying Turkic dialects, made conclusions that have not lost their significance to this day. At the same time, he became the first scientist who used the comparative method in Turkology. Therefore, there is every reason to consider Mahmud Kashgari in the status of a linguistic historical figure. “Divan lugat at-Turk” (“Dictionary of Turkic languages”) by Mahmud Kashgari is a complex and versatile linguistic work created in 1072-1074. in the Muslim East, largely reflected the successes of Arab science, which flourished in the Middle Ages. It reconsidered, using new material and from a new perspective, the research of Islamic scientists who studied the existence of the universe, the place of man and the environment in it, and also raised problems that had never before been considered in Arabic linguistics as an object of study.

**Annotation.** Mahmud Kashgari is a multifaceted personality. His name is associated with the development of Arab science, which flourished in the Middle Ages. He rethought from a philosophical point of view the works of Islamic scientists who studied the universe, the place of man in it and in his environment, revealed problems never before this is not considered as an object of study. Kashgari wrote about this in his work: “I chose the indicated method in order to facilitate and shorten the description, and came up with an essay that did not exist and was not known about before” [al-Kashgari 2010: 58]. Revealing this position of the author is an important task of today’s Kashgar studies.

The main value of Kashgari’s work is that for the first time in the study of the languages of medieval Turkic tribes, on the basis of linguistic and areal methods, the first map of the Turkic-speaking world was created, the linguistic and geographical boundaries of the Turkic tribes, and the features of language contacts were examined.

**Method.** Descriptive and comparative methods were used.

**Introduction.** The prerequisite for the formation of Mahmud Kashgari as a linguistic personality is the historical situation of that time. In the history and culture of the Turkic peoples, the Middle Ages, which replaced the ancient Turkic period (8th century - first half of the 10th century) and lasted until the 19th century, both in time, in the number of people inhabiting it, and in the spread of Turkic literature, occupies an important place [ 2. p. 22]. It is known from history that the 9th–10th centuries. in the Turkic steppe were full of historical events. The weakening of the Arab Caliphate contributed to the strengthening of the Turkic states that converted to Islam. The time in which Kashgari lived was an era of political wars and a period of intersection of Turkic and Islamic cultures, their development in a new direction. In the Turkic worldview, there was a transformation of knowledge about Islam, as a result of which a platform for dialogue between Turkic, Arab and Persian cultures appeared.

The historical era in which Kashgari lived had a positive influence on the formation of a multilingual personality. The penetration of Islam into the Turkic steppe and the proximity of the Persian state played a role in Mahmud Kashgari's deep assimilation of the Arab-Persian-Turkic culture, his formation as an individual with a developed linguistic consciousness.

The emergence of the linguistic personality of Kashgari within the Turkic civilization is directly related to his family and upbringing environment. Lines from "Divan": "due to the fact that the Turks come from eloquent, from the best storytellers, from the most intelligent, knowledgeable, ancient noble tribes..." and "... our ancestors-emirs were called xamir, because the Oguzes cannot pronounce ami:r, they turn alif into x- and say xamir. Our ancestor, who conquered the country of the Turks from the Samanids, was called al-amir. They turned alif into x, as I already showed you with the Uyghurs" [1. p. 69] serve as evidence that Mahmud Kashgari is a descendant of the khan's family. At the same time, these words represent him as a linguistic personality who is fluent in several languages. Based on the theory of Yu.N. Karaulova, then a linguistic personality who has deeply mastered several languages is able to freely use the phonetic, nominative, and grammatical features of the mastered languages in relation to the language situation [3. P. 3]. Kashgari, who knew the Arabic and Turkic languages well, in his work points out the phonetic features of the development of linguistic units borrowed from the Arabic language.

The origin of Mahmud Kashgari from the Khan dynasty suggests that personal qualities contributing to the formation of a linguistic personality were instilled "with mother's milk" and special upbringing. To write a world-scale work like "The Divan," which would forever remain in the history of mankind, could only have been possible for a gifted person who surpassed his era.

The Karakhanid state paid attention to the development of religion and culture and made a significant contribution to the achievements of the early Renaissance in Central Asia. We will not be mistaken if we say that this historical period dates back to the "golden age" of Islam. Nevertheless, the Renaissance of the East "requires the most careful research" [4. P. 11]. In addition, Kashgari, being a representative of the Karakhanid elite, had the opportunity to study at the Hamidiye and Saji madrassas, where education was provided at the highest level. He "studied, improved his knowledge and skills from teachers such as Sheikh Jellalidin Baghdadi, Sheikh Imam al-Zahid Hussein ibn Khalef al-Kashgari" [5. P. 10]. The fact that Mahmud called himself Kashgari speaks of the decisive role in the formation of him as a personality of the city of Kashgar, which at that time was the administrative, political and cultural center of Central Asia. In Kashgar, he is formed as a personality and as a future scientist; here he pays attention to the study of national culture, language, folklore, ethnography, geography, and the mentality of Turkic tribes. He also wrote the main parts of the famous "Divan" here and completed them in Baghdad. The educator supplements the knowledge acquired in Kashgar with studies in Bukhara and Nishapur. During his studies, he successfully mastered philosophy, logic, literature, jurisprudence, history, theology, mathematics, astronomy, medicine and other fields of science, as well as Arabic and Persian languages. These horizons of knowledge, erudition, and horizons expanded and raised him to the level of an outstanding personality. The author's special patriotism towards the Turkic language,

which can be traced throughout the “Divan”, raises Kashkari to a common Turkic pedestal. Kashgari, a man who loved his native language infinitely, through it reveals the mentality and culture of the Turkic people, comparing them at the same time with the Arab-Persian picture of the world. He proves that “Turkic words compete with the Arabic language, like two horses running abreast” [1. p. 6].

In order to show the non-Turkic peoples the creative possibilities of language, the spiritual aspirations of the Turkic civilization, the originality of the intellect and worldview of the Turks, Kashgari expressed in “Divan” a unique opinion that the Creator created all the opportunities for the Turks on earth: “I was convinced that The favor of the Almighty towards the Turks was manifested in the fact that he created the settlements of the Turks and the cosmos in their times” [6. P. 5]. Referring to the hadith: “When our Prophet spoke about the signs of hard times, the onset of the end of the world, when the Oghuz Turks went on campaigns: “Study the Turkic language, then your power will be long,” which he heard from the scientists of Bukhara and Nishapur about what is a strong Turkic state, which, by providing care, shelter... will save you from danger,” giving the Turkic language an equal place with the Arabic language in terms of honor, Mahmud Kashgari showed the importance of studying the Turkic language for the inhabitants of the steppe [1. p. 2-3]. Kashgari wrote: “...when I saw that the Almighty God made the sun of destiny rise in the zodiac of the Turks and established their kingdom among the celestial spheres and that he called them the Turks. And now... studying it [the Turkic language] is a duty to faith, and if it is incorrect, [still] wisdom requires it” [1. p. 3]. From the subtext it becomes clear that its addressees are non-Turkic peoples; it can also be determined that this is a significant part of the Muslim world of the Turks, who lived under the conditions of a new military-political hegemony.

Kashgari, likening the rivalry between the Turkic and Arabic languages to “two galloping horses,” compared the Turkic facts with those written in Arabic and Persian, carried out an analysis and showed that the Turkic language is not lower than the Arabic and Persian languages belonging to the high culture. Along with this, the “wise words, sezhi, proverbs and sayings, songs and stories, rezez [inner song] and nesir” skillfully used in his work contain rich information about the worldview of the Turkic peoples, who attached exceptional importance to the art of words [1. p. 3-4].

The Turks perceived the diversity of the world in accordance with their ideas. “In order for students and those interested to quickly and easily find the right words,” the Turks, who constructed the image of this world in their language, gave them in a certain order, “revealing their hidden meaning,” wrote additional notes [1. p. 2-15]. In this work one can find information about the area of land inhabited by the Turks, characteristics of the tribes and nationalities inhabiting these lands, historical facts and legends associated with them, references to the appearance and settlement of certain tribes in the Turkic lands, and legends associated with them. The author notes: “... for a detailed knowledge of the various minor differences existing in these languages”, the experience of “careful ordering, systematization” undertaken in Divan through special methods is required [1. p. 20].

Mahmud Kashkari characterized the worldview of the Turks through his native language; he comprehensively described the details of the language. “Divan Lughatat-Turk” is the first dictionary known to us, compiled on the basis of the principles formed in Arabic lexicography, systematizing the grammar of the Turkic language on the basis of the grammar of the Arabic language. Kashgari wrote about this: “To facilitate the process of using the dictionary... I developed a special order unknown to anyone before me and hitherto unused. To make the work I wrote clear and convenient for those who use it, I corrected some rules and compiled measurable patterns of use. He took words of the same root from the language of each tribe, which became the basis for the formation of other words. Therefore, to put it briefly, having set a model for those who rushed forward, in order to open a wide road for them, to create a step for those who want to grow, I undertook this experiment” [1. p. 6-7].

From the stated sociolinguistic situation, stable for several centuries in the Karakhanid state, it should be concluded that “shifts in the language systems of monolinguals and polylinguals occurred at different rates,” and this was reflected in the written recording of their speech in surviving monuments. D.M. Nasilov, relying on the structural features of five languages, which were best studied by Mahmud of Kashgar, also draws conclusions that “the written literary language in the Karakhanid state was historically formed on a single linguistic basis, but, being a language of a high functional style, was used in a certain social environment close to the rulers and elite of the Muslim state” [7. p. 285-310]. At the same time, this language developed as a regional derivative of the once common supra-dialectal Tokuz-Oguz literary language.

It is known that thanks to serious achievements in the field of Arabic linguistics, especially grammar and lexicography, many dictionaries were published, starting with glossaries of the Koran and Hadith, including voluminous interpretations, religious terminological dictionaries, as well as bilingual Arabic-Persian, Persian-Arabic, Arabic-Turkic and Turkic-Arabic dictionaries. In the process of compiling his dictionary, Kashgari relied on the accumulated rich experience in developing dictionaries in Arabic linguistics and the works of Turkic scientists. Kashgari understood that the vocabulary of the Turkic languages, which belong to the group of agglutinative languages, cannot be simply correlated with the inflectional Arabic language, and the roots in the Arabic language are much more complex in comparison with the Turkic languages.

In the era in which Kashgari lived, scientific research based on the ideas of Islam rapidly developed, philosophical principles were grouped and developed, and branches of the natural sciences were formed along with the humanities. Science began to split into different branches. Being a complex work, Kashgari's work reflects the ongoing process of demarcation in science of different branches and branches. At the same time, you need to understand that this work naturally reflected the general level of scientific knowledge of that time.

In the course of considering the personal characteristics of Mahmud Kashgari, we tried to show his work from different sides.

The problem on which Kashgar scholars cannot come to a consensus is the “Dictionary” and the round map of the world attached to the “Dictionary”. Mahmud Kashgari marked on the map the settlements and peoples located on the Eurasian continent.

There are many different opinions regarding this card. It is known that the doctrine of geographical maps was developed by the great traveler-geographers who formed in the Arab Caliphate in the 7th - 10th centuries. Mahmud Kashgari, who skillfully used the rich experience of the classical school of Arab geographers, placed in the middle of the map, as V.U. points out. Makhpirov, “political centers of the Turks” [Makhpirov 1997: 216]. There he noted such cities of Turkic tribes as Zharkent, Kashgar, Barskhan, Balasagun, Yafuk, Ikioguz, Asbuali, Kumi and Talas [islamonline.ru\index.php].

If Arab cartographers drew a round map as an image of the earth and depicted Mecca in the middle, then Kashgari, in this likeness, drew a round map and marked in its center such cities as Kashgar, Barskhan and Balasgun, the centers of the Karakhanid state. In the west of the map the Kipchaks and Rum, inhabited by the Franks, are depicted, in the southwest - Ethiopia, in the north - India, in the east - China and Japan. We think cartographers, geographers and historians will have their say about the value of the map. Our task is to determine the activities of Kashgari as the founder of areal linguistics.

To consider Kashgari in relation to areal linguistics, it is necessary to pay particular attention to the relationship between its vocabulary and map. Despite the fact that the dictionary is studied in many ways in philological studies, they speak indirectly about the relationship with the map.

The German orientalist I. Marquart, who was the first to draw attention to the map of Mahmud Kashgari in 1931, together with the historian-cartographer K. Miller and the Arabist G. Gensler, made an attempt to read the inscriptions and translate them into German. But the “Dictionary” was not used for a thorough study of the map. In subsequent years, it was studied by A. Hermann (1935),

Sh. Ulkutashir (1946), V.V. Bartold. Based on previous studies, I.I. Umnyakov very successfully translated toponyms from the map into Russian, thereby raising Kashgari studies to a new level.

Researchers have repeatedly noted Mahmud's clear drawing of Kashgari relative to the center of the map of territories and border lands inhabited by Turkic tribes. In particular, Academician I.Yu. Krachkovsky wrote that the linguistic work of Mahmud Kashgari "Divan lugat at-Turk" is of particular significance from the point of view of geography [Krachkovsky 1957: 267-270].

Mahmud Kashgari is considered one of the representatives of cartographers of the school of Abu Rayhan Biruni [Khasanov 1967: 34.] Bartold believes that Kashgari is "the only Arab author who wrote about Central Asia not from a book, but from what he himself saw and knew." I. Umnyakov notes "...all the Turkic peoples mentioned in the text were placed on it" [Umnyakov 1940: 103-132]. G.G. Musabaev says that "since the meridians were not accurately marked on the map, there are some deviations in the location of rivers, lakes, etc." [Musabaev 1969: 48].

At the same time, researchers read the inscription on the edge of the northwestern part of the map differently. For example, I.I. Umnyakov reads this word as "al-majus", and proposes to translate it as "pagan, infidel" [Umnyakov 1940: 103-132]. The Uzbek scientist Kh. Khasanov writes that he comes across the name of the Hungarian land "al-majar" for the first time. This name appeared during the period when the Turkic tribes along the banks of the Danube formed a new neighboring state - Hungary [Khasanov 1967: 33].

Kh. Khasanov, who studied the geographical data of the Dictionary in connection with the map, supports the opinion of A. Hermann that Caparka and Japan are the names of the same country, and proves that Japan was first mentioned not by Marco Polo in the 13th century, but Mahmud Kashgari in the 11th century. [islamonline.ru/index.php].

Kh. Dosmukhameduly at the beginning of the twentieth century. - one of the first researchers who examined Kashgari's work in connection with areal linguistics, wrote that "in the history of Islam, geography has never been used in linguistics" and Kashgari did this by "drawing a map in a round shape and showing the whole world where and how the Turkic tribes" [Dosmukhameduly 1998: 24]. Along with this, A.M. Shcherbak notes that "The Divan of Mahmud of Kashgar (11th century) has no equal... it includes extensive linguistic data on Turkic grammar, uniquely interpreted (in comparison with Arabic), vocabulary, phonetics, details about the distribution of tribes, geographical and other information" [Shcherbak 1961: 29]. Kh. Khasanov speaks about the work of Mahmud Kashgari: "Divan lugat atturk" is a visual encyclopedia of culture, life, economy, language and geography of Central Asia and Western China of the 11th century," and about the author: "Kashgari is an outstanding local historian, geographer, terminologist and cartographer of Central Asia" [Khasanov 1967: 35].

Thus, Kashgari conducts a linguistic analysis of a number of place names. This may serve as proof that the Dictionary is the first areal linguistic work. In the course of compiling a round map, Kashgari examined the territory of Turkic clans and tribes settled from Rome to the ocean and the socio-geographical features of preserving their language "purely", and created an areal classification of Turkic languages [Egeubay 1997: 17].

It is known that the theoretical foundations of modern areal linguistics began to take shape at the beginning of the twentieth century. Representatives of neolinguistics G. Bertoni and M. Bartoli called it "spatial linguistics" and substantiated its original rules, principles, methods and techniques. The French linguist J. Gillieron introduced the term "areal", created the techniques of "areal linguistics": he examined the areas of distribution of language, the boundaries of the distribution of linguistic phenomena, the problems of the relationship of dialects in the large-scale field of linguistics - areal linguistics.

Features of linguistic areas and the boundaries of their distribution, determination of isoglosses, dialects, language contacts of area associations, problems of the spread of individual languages or language groups, etc. belong to the tasks of area linguistics. Specific terms of areal linguistics isophone, isolex, isosemes, the use of comparative genetic techniques to determine

isoglosses and the use of typological analysis for convergent isoglosses that appeared as a result of long linguistic connections of unrelated languages is an achievement of 21st century linguistics.

The classification of languages according to the geographical, or areal, principle adopted in linguistics can also be seen in the sections of the Dictionary of Mahmud Kashgari. “The Turks initially consisted of twenty tribes... Each tribe has clans, the number of which only Allah knows. I list the main tribes and leave insignificant ones, except for the clans of the Oghuz Turkmen. I give their clans and brands... I have also indicated the location of each tribe of the eastern land... in order to the east, starting from those closest to Rum” [Mahmud al-Kashgari 2010: 73]. In the same way, by location, he separately places the tribes of the Pechenegs, Kipchaks, Oghuzs, Yemeks, Bashkurts, Basmyls, Kays, Yabakus, Tatars and Kyrgyz, separately - the tribes Chigil, Tukhsi, Yagma, Igrak, Zharuk, Zhomul (Jumul), Uighurs, Tangyt and Chinese tribes. Here you can notice that an isogloss community of unrelated languages located in the same area has been identified.

In the Dictionary, Mahmud Kashgari also talks about specific places where tribes settled.

In the X-XI centuries. Oghuz tribes, and among them Seljuk and Turkmen tribes, inhabited a vast territory. The main part of the Oguz tribes roamed in the lower reaches of the Syr Darya to the Aral Sea and further covered Khorezm, the lower reaches of the Amu Darya to the Caspian Sea. In the 11th century. The Kipchak tribes, like the Oguz tribes, occupied a vast territory. In ancient times, the bulk of the eastern Kipchaks, who were part of the western Kimaks, were located north of the nomadic Oguz and Pecheneg tribes. Due to the fact that the Oguz tribes moved west, the Kipchaks settled in the territory from the lower reaches of the Syr Darya east to the Irtysh.

The Karluk tribes settled in Semirechye, along the Irtysh, crossing the Tarbagatai Mountains, and moved further to the west, south of Issyk-Kul, from Naryn to the river. Chu. The Argu tribes inhabited the lands between Ispijab and Balasagun, i.e. lands along the Talas and Chu rivers. The Argo tribes were semi-nomadic.

**Conclusion.** Mahmud of Kashgar provides information about the size of the lands of the Turks inhabiting the endless steppes. “Most of the Turkic regions from Rum to Machin are five thousand farsakhs in length by three thousand farsakhs in width, a total of eight thousand farsakhs. I marked them all in a circle - on the map of the earth, so that they would be known” [Mahmud al-Kashgari 2010]. If we consider that 1 Persian farsah of land was equal to 5549 m, then we can say that Kashgari, who went around and mapped all the tribes living on such a large territory, set himself a fairly large goal.

Geographical methods were not used in language research before Kashgari. In particular, the areas of distribution of languages, neighboring tribes, and their linguistic contacts had never been mapped before him. Therefore, there is every reason to believe that Mahmud Kashgari, with his “Dictionary of Turkic Languages,” became the founder of areal linguistics.

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