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#### МАHMUD KASHGARI'S WORK «DIWANI LUGHAT AT-TURK» IS REGARDED AS THE MOST IMPORTANT WRITTEN HERITAGE OF THE TURKIC CIVILIZATION

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The article analyzes the problems related to the study of the history of the Turkic peoples based on the encyclopedic work of Mahmud Kashgari "Diwani lughat at-turk". History knows many figures who have made a significant contribution to the formation of cultural and educational traditions, as well as to the

development of the spiritual heritage of their peoples. A special place among them is occupied by the outstanding thinker and scientist Mahmud Kashgari (1029-1116), the author of the fundamental work "Diwani lughat at-turk" ("Dictionary of Turkic Languages"). Kashgari's work, created in the 11th century, not only demonstrates the high status and richness of the Turkic languages, but also provides unique information on the history, ethnography and culture of the Turkic peoples, thereby becoming an important source for subsequent research. The legacy of Kashgari – "Diwani lughat at-turk" is studied in the Turkological science. This work is considered an unsurpassed treasure in the Turkic world and from the very beginning attracted the attention of many Turkologists. After the discovery of the dictionary, a solution was found to many scientific problems previously unknown in Turkology. The main thing is that the study of the historical development of the Turkic languages has entered a new direction. This dictionary contains not only linguistic data, but also a lot of information about the worldview, beliefs, traditions, life principles and values of the Turkic peoples. Kashgari's thoughts on the behavior, way of life, and upbringing of children among Turks are of particular interest.

**Key words:** scholar, philosopher, ethnographer, history, compendium, language, travels.

### МАХМУД ҚАШГАРИДЫҢ «ДИУАНИ ЛҮГАТ АТ-ТҮРК» ЕҢБЕГІ – ТҮРКІ ӨРКЕНИЕТІНІҢ ЕҢ МАҢЫЗДЫ ЖАЗБА МҰРАСЫ

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Мақалада Махмұд Қашғаридің «Диуани лұғат ат-түрк» атты энциклопедиялық еңбекіне негізделе отырып, түркі халықтарының тарихын зерттеуге байланысты мәселелер талданады. Тарихта өз халқының мәдени және білім беру дәстүрлерін қалыптастыруға, сондай-ақ рухани мұрасын дамытуға зор үлес қосқан көптеген тұлғалар белгілі. Солардың ішінде көрнекті ойшыл әріғалым Махмұд Қашғари (1029–1116) ерекше орын алады. Ол – «Диуани лұғат ат-түрк» («Түркі тілдерінің сөздігі») атты іргелі еңбектің авторы. XI ғасырда жазылған бұл еңбек түркі тілдерінің жоғары мәртебесі мен байлығын көрсетіп қана қоймай, түркі халықтарының тарихы, этнографиясы мен мәдениеті жөнінде бірекінде мәліметтер береді, сол арқылы кейіні зерттеулер үшін аса маңызды дереккөзге айналды. Қашғаридің «Диуани лұғат ат-түрк» атты мұрасы түркіттану ғылымында кеңінен зерттеліп келеді. Бұл еңбек түркі әлеміндең тендересі жоқ қазына саналып, алғаш жарық көрген кезінен бастап көптеген түркіттанушылардың назарын аударды. Сөздіктің ашылуымен түркіттануда бұрын беймәлім болып келген көптеген ғылыми мәселелердің шешімі табылды. Ең бастысы – түркі тілдерінің тарихи дамуын зерттеу жаңа арнага түсті. Атаптап сөздік тек тілдік деректерді ғана емес, сонымен қатар түркі халықтарының дүниетанымы, нағым-сенімдері, дәстүрлері, өмір сүру қағидаттары мен құндылықтары туралы мол мәлімет қамтиды. Әсіреле Қашғаридің түркілердің мінез-құлқы, тұрмысы және бала тәрбиесі жөніндең ой-пікірлері ерекше қызығушылық тудырады.

**Түйінді сөздер:** ғалым, философ, этнограф, тарих, сөздік, тіл, саяхат.

### ТРУД МАХМУДА КАШГАРИ «ДИВАНИ ЛУГАТ АТ-ТҮРК» – КАК ВАЖНЕЙШЕЕ ПИСЬМЕННОЕ НАСЛЕДИЕ ТЮРКСКОЙ ЦИВИЛИЗАЦИИ

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В статье анализируются проблемы, связанные с исследованием истории тюркских народов на основе энциклопедического труда Махмуда Кашгари «Дивани лугат ат-турк». История знает множество деятелей, внёсших значительный вклад в формирование культурных и образовательных традиций, а также в развитие духовного наследия своих народов. Особое место среди них занимает выдающийся мыслитель и учёный Махмуд Кашгари (1029–1116), автор фундаментального труда «Дивани лугат ат-турк» («Словарь тюркских языков»). Созданное в XI веке сочинение Кашгари не только демонстрирует высокий статус и богатство тюркских языков, но и представляет уникальные сведения по истории, этнографии и культуре тюркских народов, тем самым став важнейшим источником для последующих исследований. Наследие Кашгари – «Дивани лугат ат-турк» изучается в тюркологической науке. Этот труд считается непревзойденным

сокровищем в тюркском мире и с самого начала привлек внимание многих тюркологов. После открытия словаря было найдено решение многих научных проблем, ранее неизвестных в тюркологии. Главное – изучение исторического развития тюркских языков вышло в новое русло. Этот словарь содержит не только языковые данные, но и много информации о мировоззрении, верованиях, традициях, жизненных принципах и ценностях тюркских народов. Особый интерес вызывают мысли Кашгари о поведении, быте, воспитании детей у тюрков.

**Ключевые слова:** ученый, философ, этнограф, история, словарь, язык, путешествия.

**Introduction.** The culture and history of the Turkic peoples constitute a distinctive historical phenomenon, which had a profound impact on the civilizational development of Eurasia. Research into the ethnogenesis of the Turkic tribes, along with their linguistic, cultural, and spiritual cohesion, is dependent on medieval written records. Chief among these is *Diwani lughat at-turk* ("Compendium of the Turkic Languages") [1], a foundational work by the eminent 11th-century scholar, linguist, ethnographer, and historian Mahmud Kashgari, which is recognized as one of the most critical written legacies of Turkic civilization.

The work of Mahmud Kashgari details numerous facets of the lifestyle, customs, belief systems, social interactions, and culture of the Turkic peoples. This text provides access to valuable data on the social hierarchy, ethnic makeup, and the political and spiritual life of 11th-century Turkic society. Consequently, the heritage of M. Kashgari is regarded as an indispensable resource, not just for linguistics, but also for the fields of history, ethnography, and cultural studies.

The *Compendium of the Turkic Languages* serves as a singular primary source detailing the 11th-century life of the Turkic peoples. It includes information covering: their material culture, commodities, and living conditions; ethnonyms and toponyms; official ranks; varieties of food and drink; domestic and wild regional fauna; animal husbandry; plant life and agricultural crops; astronomical terminology; calendars, including the names of months, weeks, and days; types of ailments and names of remedies; anatomical terms; minerals and metals; military, athletic, and administrative terminology; the names of various historical and mythological figures; religious and ethnic terminology; as well as children's games and pastimes.

**Aim and Objectives.** The objective of the study is to analyze the historical data about the Turks presented in Mahmud al-Kashgari's work "Diwan Lughat at-Turk". To achieve this goal, the following tasks have been set:

- To systematize and identify the distinctive features of the interpretation of the information contained in this work;
- To substantiate the significance of this data as a legitimate historical source;
- To provide a description of the content characteristics of al-Kashgari's information and demonstrate its source-critical value, based on the criteria of reliability, origin, contextual conditioning, and informativeness.

**Materials and Methods.** The research employs the following methodological approaches: the study and analysis of works dedicated to the life and creative activity of Mahmud Kashgari; comparative analysis and synthesis of biographical data; investigation of Kashgari's scientific heritage relying on historical-methodological principles when examining his works as historical sources; and the use of historical-comparative and historical-systematic methods.

This monumental work, which has no parallel in the Turkic world, captured the interest of Turkologists from its earliest discovery. It is exceptionally rare to find a scholar in the field who has not offered an opinion on the *Diwan* or published research articles and scholarly studies related to it.

**Results and Discussion.** The heritage of M. Kashgari was first introduced into scientific circulation in the early 20th century. The work was published in Istanbul between 1915 and 1917 by the Turkish scholar K. Rifat. Subsequently, it was translated into Turkish by B. Atalay and into Uzbek by S. Mutallibov. In the Soviet era, Turkologists such as V.V. Bartold [2], A. Kononov [3], S.E. Malov [4], and E.N. Nadzhip [5], conducted comprehensive research on the work.

In Kazakhstan, Khalel Dosmukhameduly was among the first scholars to research the work of M. Kashgari. He published an article titled "Diwani lughat at-turk" in 1923, in the 7th issue of the "Sholpan" journal [6]. This article by Kh. Dosmukhameduly was subsequently republished in his later works. Following Kazakhstan's independence, the works of A. Egeubay were fully translated into the Kazakh language, Elevating the study of Kashgari's heritage to a new scholarly level [7]. The roster of contemporary scholars who have studied Kashgari includes A. Kuryshzhanov [8], G.G. Musabayev [9], N. Yskakova, A.T. [9], Kaidarov [10], M. Tomanov [11], K. Omiraliев [12], Kh. Suinshaliев [13], A. Orazbekov [14].

In contemporary Turkology, Kashgari's work is regarded as a primary source for investigating the ethnogenesis, cultural history, and linguistic evolution of the Turkic peoples. This data is highly valuable. On one hand, it contributes to understanding the formation and developmental stages of modern nations such as the Kazakhs, Kyrgyz, Uzbeks, and Turkmen. On the other hand, these details also indicate that Kashgari not only possessed an intimate knowledge of his homeland but also recognized the value of oral narratives, treating them with the same significance as historical documents.

We now turn to the tribes included in Kashgari's compendium. In total, the *Diwan* lists over 7,000 words; however, according to calculations by E.N. Nadzhip [5, 33 p.], only 484 of them carry a specific tribal designation. The number of tribes identified by these markers is 31. These include: Arghu, Barysihan, Basmyl, Bulghar, Yemak, Kendjek, Koche, Kay, Qarluq, Kashgar, Kipchak, Khitay (Qitay), non-Muslims, Oguz, Öz Türk, Sogd, Subar, Tatar, Tokhsy, Tübüt, Türk, Turkmen, Uch, Uyghur, Ytlyq, Chigil, Chomul, Hotan, Yabaqu, Yaghma, and Yaghman.

Furthermore, the vocabularies of six additional tribes – Kyrgyz, Charuq, Yghraq, Bashgurt, Pecheneg, and Tabgach – were also listed and analyzed. This brings the total number of tribes examined in the *Diwan* to 37. Kashgari notes that, linguistically, the "pure" Turkic (*tazā turk*) include the Kyrgyz, Oguz, Kipchak, Tokhsy, Yaghma, Chigil, Yghraq, and Charuq. It is probable that these names represent only the tribes Kashgari encountered during his travels. Words lacking a tribal mark were evidently common and understandable to all Turkic tribes of that period. It is therefore not difficult to observe that the compiler categorized the Turkic lexicon into two groups: general (common) Turkic and specific tribal vocabulary [15].

In modern linguistic science, it is customary to classify languages genealogically based on distant and close relationships. M. Kashgari also classified the languages of the Turkic tribes in his *Diwan* according to this principle. For instance, he categorized the languages of the Kyrgyz, Kipchak, Oguz, Tokhsy, Yaghma, Chigil, Yghraq, and Charuq tribes as closely related. He identifies the Yemak and Bashkurt as being proximate to this group. Languages that were related but possessed significant distinctions, such as Bulghar and Suvar, were placed in another category, with the Pecheneg language classified as being near to them. Tribes that, while able to communicate in Turkic, spoke other (i.e., non-Turkic) languages were identified as the Chomul (Jumul), Basmyl, Kay, Yabaku, Tatar, Khitay, and Tabgach.

Information regarding the borders of the Muslim domains in Eastern Turkestan during the Karakhanid dynasty is available exclusively through M. Kashgari. The cultural regions of Eastern Turkestan were situated along two primary routes: the northern route, running from Kucha towards Turpan, and the southern route, stretching from Hotan toward Lob-Nor, where the Tarim River flows. M. Kashgari also left specific data regarding Uyghur cities, including Kocho (modern-day Karakhoja), Beshbalik, Sulmi, Janbalik, and Yangibalik. The Uyghurs referred to Muslims as "Chumak." V.V. Bartold concluded: "This term was used in later times in Southern Russia to describe merchants who sold goods from wagons, which indicates that Muslims were trade representatives in the Uyghur lands, just as they were in other countries" [2, 26 p.].

V.V. Bartold connects the Oguz mentioned in M. Kashgari's *Diwan* with the Oguz of ancient history [2, 26 p.]. According to the conclusions in the encyclopedic article on the Oguz state by the Orientalist, the Oguz state was an early feudal state of the Oguz tribes that emerged along the middle and lower reaches of the Syr Darya and in the adjacent lands of Western Kazakhstan. The initial settlement area of the Oguz was likely the southeastern regions of Central Asia. Early Oguz groups began to migrate from the Zhetyssu region. This migration was largely linked to the inter-tribal strife following the collapse of the Western Turkic and Turgesh Khaganates, as well as the establishment of the Qarluq confederation in Zhetyssu.

In the early 9th century, Oguz leaders, in alliance with the Qarluqs and Kimeks, defeated the Kangor-Pecheneg union and seized the plains of the Syr Darya and Aral Sea regions. By the end of the 9th century, they had allied with the Khazars, launched another war against the Pechenegs, and conquered the lands between the Volga and Zhaiyk (Ural) rivers. Its capital was the city of Yangikent. The tribal composition of the Oguz state was heterogeneous. The Oguz confederation included ancient tribes, primarily Turkified ethnic groups from the Syr Darya valley and the Aral-Caspian steppes, as well as semi-nomadic and nomadic clans from Zhetyssu and Siberia.

The Oguz were divided into several tribes, and the tribes into several clans. M. Kashgari notes that the Oguz held a special place not just in Turkic history, but in Eurasian history. He records that although their last *yabghu* (ruler) was Shahmalik, by the 11th century two clans had split away, leaving 22. At the end of the 10th century, the Oguz *yabghu*, in alliance with Rus' princes, dealt a major blow to the Volga Bulgars. Revolts became frequent among Oguz tribes, who were dissatisfied with heavy taxes. In the 10th-11th centuries, the Oguz state began to weaken.

Seljuk leaders skillfully exploited this discontent and captured the city of Jent. Although the Seljuks did not remain long in the Syr Darya region, they subsequently migrated into the domains of other Turkic tribes. The remaining Oguz dispersed among the Turkic-speaking Desht-i Kipchak tribes in the mid-11th century. Oguz clan names have been preserved in the names of Kazakh clans, specifically within the Lesser Zhuz and Middle Zhuz.

V.V. Bartold, drawing on data from Arab geographers, states that the vast territory north of the Oguz, extending westward to the Volga or Kama (the Kama being considered the upper course of the Volga at that time), was inhabited by the Kimeks along the Irtysh River. He notes that the Kimeks were subdivided into several clans, among which were the Qipchaq and the Yemeqs. Bartold also points out that the word "Kimek" is absent from M. Kashgari's work, and that in the *Diwan*, the word "Qangly" (Kangly) is used not as a tribal name (ethnonym), but rather as an anthroponym (referring to a prominent individual of the Qipchaqs) and also in the sense of a "wagon" or "cart" [2, 30 p.].

This remarkable scholar, possessing encyclopedic knowledge, highly esteemed the cognitive function of the knowledge that arose from the people's daily activities and historical experience. He is presented as a proponent of a social orientation that regarded nature as a supreme value. This written record contains specific data that logically demonstrates that astronomical concepts and the knowledge of celestial bodies – which held immense practical and economic significance in the people's lives – were historical values passed down from the ancient Turkic era.

The inclusion of names such as "Urker" (the Pleiades), "Zhetikarakshy" (Ursa Major, the Big Dipper), and "Temirkazyk" (the North Star), along with other materials dedicated to the "Celestial World" (Cosmos), indicates that Kashgari used this knowledge as a means of transmitting the Turkic culture of nature comprehension to posterity. The scholar, who meticulously studied the life of the people, dedicated an entire chapter of his work to the methods of timekeeping and the determination of seasons used by the Turkic peoples.

According to Kashgari's description, the "month" (Ay) is a measure of time consisting of thirty days. As the passage of one month was calculated by the cycle of the moon, one-twelfth of the year is also called Ay (Moon). The information related to folk beliefs within the chapter titled "The Turkic Peoples' Calculation of the Year" is particularly compelling. Kashgari explains that the Turkic peoples ascribed a specific quality to each year: in their view, when the Year of the Cow arrived, conflict would be abundant, as cows (cattle) often fight one another. When the Year of the Hen arrived, foodstuffs would increase, as the hen's diet consists of grain. With the arrival of the Year of the Snail (Ulu), rainfall would increase and crops would flourish, because the snail lives in water. When the Year of the Pig arrived, heavy snow and severe cold were expected, and gossip would proliferate. The erudite scholar, having deeply penetrated the core of the people's lifestyle, traditions, and consciousness, thus notes, "the Turkic peoples believed that there was a sign in every year" [16, 89 p.].

Furthermore, the "Compendium of the Turkic Languages" serves as a monument to the folk psychology and pedagogy of the XIth-century Turkic peoples, preserving their ethnic values, behavioral characteristics, worldview, and moral and educational ideas. The lexical corpus and grammatical structure of this renowned work reflect the historical past of modern Turkic languages, including the Kazakh language. The value of the *Diwan* is not limited to its collection of linguistic facts; it is also exceptionally rich in materials concerning the history and literature, ethnography and economy, and religion and beliefs of the Turkic peoples, as well as their cultural and political life. This, in turn, has provided the foundation for numerous scientific works based on Mahmud Kashgari's data.

Kashgari introduced the comparative method and a historical perspective to the study of languages, thereby laying the foundation for Turcology. The book indicates not only which languages the peoples spoke but also their origins, their areas of habitation, and their borders. In his *Diwan*, Kashgari included examples from the primary genres of Turkic-language folklore: household and lyrical poems, fragments of heroic epics (zhyr) and sagas (dastans), historical legends and stories, and over 400 proverbs and sayings. He also incorporated texts from the poetic traditions of the Turkic tribes and peoples of Central Asia, Eastern Turkestan, the Volga region, and the Ural region. As linguistic scholars have noted, this work is a unique monument that provides a clear understanding of the phonetic and morphological phenomena and features of the Turkic language.

The work clearly reflects the most important progressive aspirations of that era. Following the path of his contemporaries, Kashgari considered the formation of humanistic ideas in the younger generation to be a vital task. He firmly believed in the potential of the human mind for comprehensive development and its ability to fully uncover the secrets of nature and society. He understood that the knowledge achieved by humanity was beneficial for all peoples.

Moreover, the "Compendium of the Turkic Languages" is abundant in poems and epics that praise valor and heroism. Fragments from large-scale epics (dastans) dedicated to the theme of bravery are frequently encountered. One such example is a poetic fragment titled "We Conquered the Land of Mynglak." The *Diwan* also features numerous examples of laudatory poems (odes) and laments (elegies). For instance, the elegy known as the "Lament for Alp Er Tonga" has survived to the present day without alteration, thanks to its inclusion in Mahmud Kashgari's compendium. This lament was composed in response to the death of Alp Er Tonga (Afrasiab), the ruler of Turan and a famed commander. The poet, with great emotional impact, conveys that the entire nation mourned his passing: even the most hardened warriors wept bitterly, people's bright faces turned sallow, and heroes tore their collars, wailing in grief [15].

The *Diwan* also contains many poems on the themes of hunting and labor. Such poems describe tribe members embarking on communal hunts, planting crops, and herding livestock. Finally, the *Diwan* frequently features ritualistic and everyday songs arising from the ancient beliefs of the Turkic peoples, especially poems about the "four types of livestock," as well as blessings (bata), well-wishes, lullabies, wedding songs (zhar-zhar, syngsu), and formal notifications of grief (estirtu).

In particular, the contribution of the scholar from Kashgar, through his "Compendium of the Turkic Languages", is noteworthy for its role in compiling the historical ethnopsychology and historical ethno-pedagogy of the 11th-century Turkic peoples. The work presents folkloric and ethnographic information related to the worldview, value orientations, habits, and skills of the Turkic peoples, detailing the characteristics of the

national character. It discusses the exemplary nature of family relationships for a child, especially the educational influence of parents, the encouragement of discipline, and the supportive relationship extended to daughters.

Kashgari's data on the types of children's games and the folk traditions of moral and labor education is of great importance. He was one of the first to draw attention to the pedagogical ideas within oral literature and was a proponent of the popular view that extolled honesty, charity, and knowledge. He writes: "Convey my word to learned people, / If a generation grows, will they be heard and be anxious for life?" In this framework, the purpose of education is seen as preparing the younger generation for life. This is a process that begins in childhood and continues until physical, spiritual, and civic maturity. In Kashgari's view, reaching adulthood does not halt a person's education but merely imbues it with a different character, one linked to the individual's social, political, and labor activities.

The work provides unique answers to questions concerning the social functions of education, self-education, the psychological and age-specific characteristics of children, the educational role of adults, and the multifaceted lives of children. The teacher from Kashgar endorses the popular idea of the need to create conditions for a person's formation and development. He places special emphasis on traditions that preserve the centuries-old experience of collective living. He introduces the Turkic concepts regarding a child's physiological and psychological maturation and character formation: "the child became agile," "his bones hardened," "his language developed," "he found his feet," "his mind matured," "he reached maturity," and "his voice changed." A child's growth and development are further specified by terms such as "reaching adolescence," "reaching manhood," "becoming skilled," and "becoming adept at work." From this, it can be said that all aspects of a child's life, from its simplest manifestations, were under observation.

The upbringing of the younger generation was consistent with the national lifestyle and the conditions of their environment. It was a process of induction into specific types of activities. Age-old ceremonies, above all initiations, played a major role. Education was directed at the transfer of experience from elders to the young and at the preservation of the way of life. Its primary forms were traditions and customs. This is highlighted by the Kashgari author's focus on the proverb, "A disease may leave, but a habit remains," noting, "This proverb calls one to act according to custom." This demonstrates that customs were the most stable norms of behavior, lifestyle, and daily life. Behavioral models were inculcated through these customs, which helped to cultivate socially important and useful qualities such as diligence, honesty, and thoroughness.

The Kashgari scholar specifically dwells on the psychological underpinnings and educational significance of proverbs, sayings, aphorisms, and poetic examples of a didactic nature. He attempts to interpret them, enriching them with new content based on their subject. For instance, among them are many instructive sayings that are still used in our modern language with almost no change: "The beginning of etiquette is language (speech)," "If you wish to be learned, listen to what the wise man says," "If you labor in summer, you will rejoice in winter," "A word spoken is an arrow shot," "If you are great (a leader), be humble," "Many words cannot be grasped; a high cliff cannot be bent," "Knowledge with counsel improves; knowledge without counsel is ruined," "A mountain will not meet a mountain, but a person will always meet a person," and "To a lazy person, even a cloud is a burden." [16]

On one hand, this demonstrates that many of the moral maxims spoken in the modern Kazakh language are witnesses to the era of Kashgari. On the other hand, it is a clear indication that Kashgari's worldview, his educational thought, and his deep insight into the folk psychology originated from these very pearls of wisdom. Mahmud Kashgari demonstrated long ago that the Turkic peoples were distinguished by a distinct character and a unique worldview, both shaped by their lifestyle and upbringing. He wrote: "They are themselves well-mannered, polite, respectful of their elders, do not go back on their word, are firm in their promises, and know nothing of boasting or arrogance. The Turkic tribes are a heroic, brave people" [16, 125 p.].

The *Diwan* is also replete with texts that contemplate the nature of existence, fate, life, and its meaning, often centered on descriptions of nature and human emotions. These passages express, with great inspiration, the new spring, the blossoming 'paradise' (Ujmaq), the re-emergence of life, and the wonderful phenomena of life that delight the eye and soul. In the worldview of the Turkic peoples, the world is always concrete and marvelous: "By the command of Tengri, this wide World was bound, / All of it – the Star, the Sky, the Day, the Night – was bound." It is a concrete reality hiding a secret: "Tengri created the Sky wide. / It has wonderful, unique stars. / He wrapped the precious in air. / He amazed man with his existence." However, the fundamental issue is humanity's harmony with the external world. Therefore, humanity is not left in the shadow of nature: "Humans were not born for eternity, / The Sun, the Star in the sky has not (yet) cooled" [16, 254 p.].

Kashgari was intimately familiar with the unique psychological sentiments of the Turkic peoples, which stemmed from their unity with the natural world. Their worldview and their principles, which equated humanity with nature, were well-known to him. Studying the work provides a comprehensive introduction to the culture of the Turkic peoples, which can serve as a powerful tool for the education of the rising generation. Kashgari was not merely a scholar, thinker, and sage who had absorbed this culture; he was a preeminent figure and mentor-teacher who continued the centuries-old line of national cultural development.

He was a researcher who profoundly understood the place of spiritual heritage and legacy in the continuity of generations. He wrote: "Hoping this would be an eternal monument and an inexhaustible, unfading wealth, I compiled this book, praying to the one Tengri, and I gave it the name *Diwan Lughāt al-Turk* – 'Compendium of the Turkic Languages'." He further stated: "I have cited examples from the poets and zhyraus (bards) of the Turkic peoples, who articulate what they have seen and known, and from their proverbs, rich in meaning, born from days of sorrow or joy, so that those who use this may convey it to posterity, and they to those who come after them."

In Kashgari's opinion, knowledge of poetry, literature, and respect for the people's oral creativity are valuable skills. Education must be based on a diversity of interests, as some are directed at knowing the surrounding world, and others at knowing the life of society. Song, art, philosophy, and poetry have absorbed much from the people. In turn, they awaken in people a confident outlook on the world and a sense of joy, humanizing society. Herein, the teacher says, lies their high social significance. He considered mastery of the mother tongue to be the foundation of any education.

As Kashgari demonstrates, the mother tongue is not only the best expresser of the people's spiritual qualities but also the best guide and teacher. Through the mastery of language, one acquires not just sounds, their harmony, and their variations, but also countless concepts, perspectives, feelings, and artistic images. Education must be in the mother tongue, which corresponds to a person's natural development, makes them more perceptive and understanding, and assists in their comprehensive maturation.

His progressive thinking in scientific research methods, his innovation, and his immortal works – all of this elevated the scholar from Kashgar to a preeminent position in the history of world science. Consequently, in the centuries that followed, the *Compendium of the Turkic Languages* became the basis for numerous research works. Valuable opinions have been expressed regarding the talent of Kashgari, who left a legacy of great importance for the development of various scientific fields.

For example, the famous Egyptian historian Badr al-Din Mahmud ibn Ahmad ibn Musa (died 758 AH) wrote in his work "The Jewels of Thought in This Age" that he had read concise, well-founded, and reliable information about the clans, tamgas (seals), language, and life of the Turkic people in Mahmud Kashgari's book. A number of scholars from the Eastern world have also expressed their opinions and cited his work, stating that they relied upon it. It can be said that Mahmud Kashgari's comparative method of language study established a distinct school of thought, serving as a shared research methodology for Arab and Eastern linguists. The renowned Arab linguist Jamāddin ibn Mukhān even referred to the sage of the Turkic peoples, Mahmud Kashgari, as "my teacher".

The ideas advocated by the scholar from Kashgar – respect for freedom and liberty, readiness to live in accordance with state interests, pan-Turkic unity, and the importance of peace and mutual understanding – are undeniably relevant to the agenda of our own transitional period, one filled with complex contradictions and conflicts. It is precisely for this reason that the rich spiritual heritage he left resonates so harmoniously with contemporary social life, culture, and the Turkic world, which is once again inclined towards integration.

Numerous chapters of the work clearly reflect the significant, progressive aspirations of that era and manifest various ideological positions. This was a period when attention was focused on socio-political structures and state governance, promoting the slogan of a unified state idea. In this regard, contemporary thinkers such as Yusuf Balasaguni made this idea central to their own works, directing all their efforts toward turning it into a public good. Ideas concerning the strengthening of the state were articulated. Demands were made to prevent disunity, internal conflicts, and wars, and to ensure the passage of laws and regulations beneficial to the state; furthermore, the importance of developing the economy and culture was emphasized [17, 33 p.].

The scholar from Kashgar endorses the idea of just state governance, believing it essential to ensure the state is structured favorably for the people. To achieve this, in Kashgari's view, society must cultivate universal moral norms in interactions, including honesty, justice, loyalty, truthfulness, friendship, and love. This meditation on social morality – that respect should be earned through service to the country and its people rather than by personal status – is a recurring theme throughout the work, skillfully interwoven with Kashgari's worldview.

In the literature concerning the life and work of Mahmud Kashgari, centers of Muslim culture such as Bukhara, Nishapur, Samarkand, Merv, Northern Iran, and Baghdad are frequently recalled. This was an exceptional period of intellectual development, leading to great achievements and discoveries in various branches of knowledge. Not only literature, culture, theology, history, philosophy, and logic, but also the natural sciences, developed extensively; the art of translation was also established. In our own research work, an overview is provided of the socio-economic and political-cultural conditions of the era in which Mahmud Kashgari lived. It is demonstrated that the central idea was the strengthening of Turkic statehood and the development of culture and science, a phenomenon which led to profound consequences and possessed immense historical significance.

**Conclusion.** The prominent figure, erudite scholar, and author of the unique work "The Compendium of the Turkic Languages", Mahmud Kashgari (c. 1029/1038-1126), lived and worked during the Karakhanid period – an important epoch in the historical life of the peoples of Kazakhstan. The strengthening of social

foundations, the consolidation of state structure, the growth of settled agricultural culture and cities, the intensification of ethnic consolidation processes, and broad economic and cultural ties with the peoples of Central Asia, the Near East, and Eastern Europe – these were all progressive phenomena that brought significant changes to the lives of the Turkic peoples and tribes and created the conditions for a rise in spiritual culture.

In conclusion, the *Diwan Lughat at-Turk* is indisputably a precious treasure common to all Turkic-speaking peoples of the world, and an exceptionally rich heritage from linguistic, literary, historical, ethnographic, and other perspectives.

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