

## THE PECULARITIES OF ARABIC MORPHOLOGICAL UAZNS (FORMS) USED IN THE DICTIONARY OF M. QASHQARY «»DIWAN LUGAT AT-TURKI»

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### ABSTRACT

M. Qashqary – the author of the first encyclopedic dictionary in Turkic world «Diwan lugat at-Turki». M. Qashqary in his dictionary followed the principles of compiling dictionaries in Arabic lexicography, namely the principle based upon morphological uazns used in the dictionary of Ishaq al-Farabi «Diwan al-Adab». However, considerable differences between Arabic morphology and Turkish morphology negatively impacted the successful compilation of M. Qashqary's dictionary. In the article, Turkish uazns used by M. Qashqary are analyzed, and research in correlation with Arabic uazns is conducted.

**KEYWORDS:** Dictionary, Turkish, Arabic Morphology, Uazn, Ism, Verb (fiʿl), Auxiliaru Word (Harf)

### INTRODUCTION

#### Background and Related Work

There are thousands of research works and articles dedicated to M. Qashqary's works. However, only a few research works were devoted to «Diwan lugat at-Turki». These have been conducted in correlation with Arabic dictionaries as well as Arabic linguistics and rules connected to the Turkic language encountered in Diwan. Also, there are a few researchers who investigated the similarities between the dictionaries of M. Qashqary and Ishaq al-Farabi, particularly the fact that M. Qashqary compiled his dictionary «Diwan lugat at-Turki» on the basis of principles and methods used by Ishaq al-Farabi who lived a hundred years earlier when compiling his dictionary «Diwan al-adab», nevertheless research works weren't conducted adequately. When the German orientalist G. Bergshtresser started investigating manuscripts of az-Zamahshary's book «Muqaddima al-adab» he found information about «Diwan al-adab» and noticed the likeness between its name and the name of the dictionary «Diwan lugat at-Turki» [1, 15-p]. The similarities between «Diwan al-adab» and «Diwan lugat at-Turki» were noted much by the Egyptian scholar Omar Muhtar who had prepared «Diwan al-adab» for publishing and writing introduction to it, A.N. Kononov [3, 3-p. 18], [4, 3-p. 10] who mentioned in a couple of sentences M. Qashqary among those who had compiled a dictionary by Ishaq al-Farabi's tradition [2, 53-p] and A.B. Halidov. Particularly, several articles by A.B. Halidov on similarities between dictionaries «Diwan lugat at-Turki» and «Diwan al-adab» were published [5, 84-91-p]. We can see general overview rather than thorough analysis in the scholar's work «Dictionaries Ishaq al-Farabi and Makhmud al-Kashgari (from history of lexicography in Central Asia X-XI centuries) dedicated to the research of similarities between «Diwan lugat at-Turki» and «Diwan al-adab» [6]. He wrote about general likeness of two dictionaries in the first chapter of his work, in the third chapter translated the introduction of «Diwan al-adab» dictionary, in the third chapter translated the introduction of «Diwan lugat at-turk» dictionary into Russian. The similarities of the two dictionaries were also noted by Kazakh scholars A. Derbisaliev

[7, 142-p] and Sh. S.Kalieva [8, 50-p]. A.Derbisalieva: "It is doubtless that our ancestor Mahmut used the book of the scholar from Otyrar (that is Ishaq al-Farabi) as an example and learned from him when compiling «Collection of Turkic words». [7, 142-p].

There haven't been conducted thorough research works on morphological uazns used by M.Qashqary in comparison with morphological uazns in Arabic language. In order to comprehend the structure of al-Farabi's dictionary «Diwan al-adab» and Qashqari's dictionary «Diwan lugat at-Turk» one must know the morphological uazns in Arabic language, because both scholars base nominal on uazns in their dictionaries. It means that in order to find any word from the two dictionaries one must know its uazn. In that case it is possible to define in what chapter and what form is the search word. In Arabic uazns of words are studied in Sarf branch (Arabic language morphology). If we review the history of Arabic language morphology investigation, we clearly see that like other Arabic language levels it started with studying Quran language. The scholars were always eager to study mysterious language, pleasant sound and impact of Quran. This magnificent work of art which mesmerises the listener with its otherworldly sound and structure without possible analogue was recognized by the most eloquent, pre-eminent Arabic poets and writers. Sh.S.Kalieva describes this fact as follows: «Studying and investigating Quranic language were the most sacred duty for every scholar of Islam and linguistics was not at the same level with other branches of science, its level was much higher» [8, 36-p].

## THE MAIN RESEARCH PROBLEM AND PROPOSED SOLUTIONS

Since the majority of words in Arabic consist of three letters, scholars chose the following letters as the main letters of their root or support uazn: الفاء fa, العين ain and اللام lam as ل – ع – فا – a – la [9, 10-p]. It is derived from the verb فَعَلَ fa'ala in Arabic which means «to do», «to make».

In Arabic each part of speech has its distinctive features which differentiate it from other parts of speech. For instance, التنوين tanwin (-an, -un, -in) and الألف واللام alif and lam, definite article “al” signs differentiate nouns from other parts of speech [10, 32-p], and التاء الفاعل ta al-fa'il (follows verbs in the Past form, pronoun (damir) functioning as a subject in a sentence which means «me», «you» and المخاطبة ya al-muhataba (follows the verb in Present Tense, the pronoun (damir) in the second person feminine gender which functions as subject in a sentence with the meaning «you» means that the word it follows is verb [11, 6-p]. One of the differences between nominal and verbs in Arabic is that nominal ends with tanwin and it is never majzum that never comes with sukun and the last harakat of verbs is never kasra. Due to this fact one is not likely to encounter uazns which are used for both nominal and verbs.

As for nominal and verb uazns used by M.Qashqary, they can be distinguished only by the ending دي "di:" which is added to verbs. But in diwan فُعِلْتُ لُندِي fu'lundi: uazn and فُعِلْتُ لُدِّي fu'laddi: uazn are used for nominal.

Moreover the uazn harakats changes in Arabic lead to the change of their meanings as well. For example, the difference between فاعِل fa'il(un) uazn and فاعِل fa'ala uazn is that the letter ain in the first uazn is with kasra, in the second uazn the letter ain is with fatha. Therefore these uazns are not considered to be identical uazns. M. Qashqary considered several uazns like this one harakat which is changed due to syllable characteristics as identical uazns. For instance uazns like فاعِل fa'al:a:di uazn, فُعِلْ عادي fu'ul'a:di, فُعِلْ عادي fi'il'a:di and فاعِل fa'il'a:di are considered to be identical uazns. It means all uazns like فُعِلْ عادي fu'ul'a:di in which the letter lam is with sukun and other letters are with different harakats are considered to be identical.

Classifying words according to their structure on the basis of certain uazns is the old method used by Arabic linguists from the oldest times. Any uazn in Arabic morphology is a sign of semantic meaning of a word as well as its grammatical meaning. For example, فاعل fa'il uazn stands for active participle, مفعول maf'ul for passive participle, مفعَل maf'al for the place of occurrence of an action, استغفل istaf'ala stands for the verb with the meaning to demand smth, فاعول fa:u:l –comparative degree (sigatu al-mubalaga). In Arabic new words are formed by means of transforming word into these uazns and they acquire mutual grammatical meaning. For instance, words formed in فاعل fa'il uazn like كاتب *katib* (writer, the one who is writing), باحث *bahith* (the one who searches), عامل *amil* (worker, the one who works) are all اسم فاعل *ism fa'il* (active participle). Words formed in مَفْعَل maf'al (maf'il) uazn like مصنع *masna'* (factory, the place where smth is made), مدرسة *madrasa* (school, place where lesson is taught), مسجد *masjid* (mosque, place where prostration is performed), مَأْكَل *ma'kal* (dining place) stand for the place of taking an action. This uazn in Arabic is called اسم المكان *ism al-makan* (place name). The uazns in Arabic are not only common model (form) of structurally similar words, but also stand for the common meaning of words which correspond to that uazn. By knowing uazn it is possible to determine the meaning of a word which is made in that uazn or which will be formed in that uazn. This characteristic feature of Arabic language facilitates word formation considerably. In most dictionaries the meaning of the main derivative words is not given, only the root word meaning is given. In this case the word seeker can determine by adding derivative uazn to the main root. Assumingly we couldn't find the meaning of the word مُؤَدَّب *muaddab* in the explanatory dictionary. In this case we look up the meaning of this word root. The root of this word أَدَب *adab* stands for "manner", "upbringing". As for uazn of the word مُؤَدَّب *muaddab*, it is passive participle of the verb أَدَّب *addaba* (bring up). Thus we found out that the word *muaddab* «good mannered», «well-bred» from its uazn. Arabic morphology mostly studies such uazns. For instance, Lebanese Antuan ad-Dahdah who investigated Arabic morphology in the last century found sixteen thousand verb types and published his work presenting a table including verbs conjugated in past and present and even in imperative mood [12].

As for uazn used by W.Qashqari in “Diwan lugat at-turki”, they do not have semantical shade, that is uazn does not possess a certain meaning. For instance, uazns, فُعَلِدِي fu'aldi: and فَعُول fa'u:l do not possess any meaning except that they are used with verbs.

In the world linguistics Arabic language linguistics is considered to be the most investigated one. Among the scholars there are foreign researchers of Arabic language alongside with the Arabic researchers. For instance, Grande B.M. [13, p. 126-128], Yakovenko E.V. [14], Belova A.G. [15]. G.Zh.Burkitbay, H.Ellek [16]. However there are differences between principles of foreign researchers of Arabic, namely Western and Russian researchers and principles of Arabic philologists. For example, Arabic linguists divide verbs into three-letter, four-letter root verb and depending on the number of added letters (affix) they are divided into three-letter derivative verb with one added letter (الفعل الثلاثي المزيد بحرف), three-letter derivative verb with two added letters (الفعل الثلاثي المزيد بحرفين), three-letter derivative root verb with three added letters (الفعل الثلاثي المزيد بثلاثة أحرف). Also, they divide four-letter derivative verb into four-letter derivative verb with one added letter (الفعل الرباعي المزيد بحرف) and four-letter derivative verb with two added letters (الفعل الرباعي المزيد بحرفين). The classification table of verbs according to their root and derivative uazns set by Arabic scholars is provided in the annex to this work. According to the Uzbek scholar Rustamii, due to the fact that word uazn in Arabic consists of consonants and consonants serve for creating words and forms, the above-mentioned method is the most appropriate. [17, 29-p].

The Western scholars classify the above-mentioned verbs not according to added letters, but into general forms. For example, فاعل fa'ala, فاعَل fa'ala, فاعل fa:ala, أفعل af'ala, تفاعل tafa'ala, تفاعل tafa:ala, انفعال infa'ala, افتعل ifta'ala, if'alla,

استفعلistaf<sup>ʿ</sup>ala. The uazns enumerated here according to their order were called I, II, III, IV, V, VI, VII, VIII, IX and X forms. Along side with those there are other forms like XI, XII, XIII, XIV and XV. Those forms are rarely used. Therefore in Arabic textbooks they are mostly not mentioned.

If the change of word uazn is affected by its letters along with its harakats, uazns of Turkic language used by M.Qashqari cannot be the indicator of the word grammatical category. For instance, فَعَلَfa<sup>ʿ</sup>ala uazn in Arabic is the uazn of active mood verb in the third person in the Past Tense, فُعِلَfu<sup>ʿ</sup>ila uazn is the uazn of passive mood verb in the third person in the Past Tense. As for Turkic language uazns used by M.Qashqari, they do not have such peculiarities.

Arabic linguists divide mujarrad (root) and mazid (derivative) words by defining main root letters and additional letters, but M.Qashqari considered only those words with letters fa, ain and lam which are known as root letters as mujarrad (root) and if there are additional letters, deemed to be mazid (derivative). Thus, we notice that terms mujarrad and mazid in Qashqari's opinion differs from that of Arabic linguists. For example, M.Qashqari regards the word أَرْمُتْarmut (pear) as mazid as it came in أَفْعُلaf<sup>ʿ</sup>ul uazn. The additional letters in Arabic are omitted when transformed, but according to uazn principle of Turkic words presented by M.Qashqari additional letters do not have connections with word transformations. M. Qashqari according to functions and meanings of some uazns mentioned similar uazns to them in Arabic. Similar Turkic uazns to some Arabic uazns in terms of functions and meanings will be discussed in analysis on Diwanuazns.

M. Qashqari in order to reduce the number of uazns used in «Diwan lugat at-turk" sometimes collected them into one uazn despite differences in their harakats.

Uzbek scholar S.Rustami having considered uazns with different harakats as one uazn, defined 52 uazns and gave an example to each [17, 31-35-p]. However S.Rustamii in some cases gave the same uazn several times. For example, فَعَالfa<sup>ʿ</sup>al, فَعْلَلfa<sup>ʿ</sup>lal, فَعْلَلِدِيfa<sup>ʿ</sup>laldi:, فَعَالfa<sup>ʿ</sup>al uazns are repeated twice. M.Qashqari did not systematize uazns with different harakats he gave together. In some cases he gave them as one uazn, sometimes gave each of them as separate uazns. For instance, uazns فَعَلَfa<sup>ʿ</sup>al, فَعْلَلfa<sup>ʿ</sup>lal with different harakats were given separately due to the changes in harakats, uazn عَالُوعالوfa<sup>ʿ</sup>alu: (fu<sup>ʿ</sup>lu:, fi<sup>ʿ</sup>alu:) despite changes in harakats was presented as single uazn. Also, some uazns used by M.Qashqari were omitted. For example, فَعُولfa<sup>ʿ</sup>u:l, فُعُولِينfu<sup>ʿ</sup>u:li:n, فَعْلَعَالfa<sup>ʿ</sup>al:a:n, (فعالو، فعالو، فعالو) فَعَالfa<sup>ʿ</sup>al:a:la: (fa<sup>ʿ</sup>al:lu:, fi<sup>ʿ</sup>al:li:), فَعْلَللالfa<sup>ʿ</sup>lal:lal, فَعْلَلِدِيfa<sup>ʿ</sup>laldi: uazns are not included in the table.

M. Qashqari chose the order of long letters according to harakat of the letter preceding it as in Arabic. Thus kasra is followed by long “ya” letter, damma (u) is followed by long “uau” letter. These are the conditional signs only for beginners to understand easily. We followed the principle to use instead of alif or fatha the letter "a", in some cases "o", letters "и" or "й" instead of “ya”, letter "y" instead of uau or damma when transcribing Turkic words written with Arabic letters by M.Qashqari. Following this principle is necessary for assuring words in monument will be understandable for all nations who use Cyrillic. Putting a sign over the letter ain, signifying ain with the sign (') and using Latin alphabet hampers the speed. Also, we found inappropriate to use the method of Russian scholars and use Latin alphabet when conveying such mutual letters for Turkic nations as - Ғ, - Һ and the letter "и" which is commonly found in Turkic nations.

**فَعَلَfa<sup>ʿ</sup>al uazn with different harakats.** M.Qashqari used only one uazn common for nominal and verbs. That is فَعَلَfa<sup>ʿ</sup>al uazn with different harakats. This uazn comprises فَعَلَfa<sup>ʿ</sup>al, فَعِلfa<sup>ʿ</sup>il, فُعَلَfu<sup>ʿ</sup>al, فُعُلfa<sup>ʿ</sup>ul, فُعِلfa<sup>ʿ</sup>il, فُعِلfa<sup>ʿ</sup>il uazns and is considered to be the most frequently used uazn in “Diwan lugat at-turk”. For example, أَغِرagir (heavy), تُزَقtuzak

(trap). M.Qashqari used this uazn in nominal of all chapters of Diwan except the chapter “jam<sup>o</sup> Baina as-sakinain” and in verb form of the book “Hamza”. This uazn was not used in verb forms of other chapters. If we take a look at words in verb form according to this uazn of hamza chapter of Diwan, we can see the suffix دي "di:" at their end. For instance, أُتْرِدِي *aturdi* (cut, sever), أَتِشْدِي *atishdishot*

Al-Farabi in “Diwan al-adab” presents those uazns used with nominal and the uazns which go with these uazns due to their nature such as فَعَّلَfa<sup>o</sup>ala(tun), فَعَّلَfa<sup>o</sup>la(tun), فَعَّلِيfa<sup>o</sup>ali:(un), also, these uazns were used much in “Diwan al-adab”.

In Arabic there are three types of uazn فَعَّلَfa<sup>o</sup>ala which is considered to be the uazn of past tense and root verb depending on harakat of its middle letter. They are as follows: فَعَّلَfa<sup>o</sup>ala, فَعَّلَfa<sup>o</sup>ula and فَعَّلَfa<sup>o</sup>ila. There are no variations or types of any other uazns but this uazn. M.Qashqari gave several variants or types of one uazn regarding Turkic verbs. It can be confirmed by analyzing uazns encountered in “Diwan”.

The difference of M.Qashqari from al-Farabi is that he chose one uazn common for these uazns as a basis and that he gave them in accordance with the alphabetical order of word letters in uazn. However al-Farabi classifies these uazns separately.

**Uazns Used only with Verbs.** M. Qashqari presented nine verb uazns in Diwan. They are:

- فَعَّلَfa<sup>o</sup>al the middle letter of which is with harakat with different harakats;
- فَعَّلْدِيfa<sup>o</sup>aldi: uazn <sup>o</sup>ain and the second lam of which are sukuned and other letters are with different harakats;
- فَعَّلْدِيfa<sup>o</sup>aldi: uazn whose lam is sukuned and other letters are with different harakats;
- فَعَّلْدِيfa<sup>o</sup>aldi: uazn whose two lam letters are sukuned and other letters are with harakats;
- فَعَالِدِيfa<sup>o</sup>a:la:di: (fa<sup>o</sup>u:la:di:, fa<sup>o</sup>i:la:di:) uazn in which madd (long) letters (alif, uau, ya) follow the letters <sup>o</sup>ain and lam;
- فَعَعَلْدِيfa<sup>o</sup>a:d: uazn in which lam is sukuned, madd letter follows the second letter ain;
- فَعَعَلْدِيfa<sup>o</sup>ala:di: uazn whose first letter lam is sukuned and madd letter follows the second letter;
- فَعَعَلْدِيfa<sup>o</sup>ladi: uazn in which ain letter is sukuned and madd letter follows lam.
- فَعَعَلْدِيfa<sup>o</sup>laddi: uazn in which the letter fa has different harakats, ain is sukuned and the letter dal is with shadda.

## CONCLUSIONS

The first of them – فَعَّلَfa<sup>o</sup>al uazn was used for both nominal and verbs. There is the suffix دي "di:" in all of them except the first uazn. It might lead to the conclusion that the main difference between nominal and verbs is دي "di:" suffix. But M. Qashqari used فَعَعَلْدِيfa<sup>o</sup>landi: uazn only for nominal.

**فَعَّلْدِيfa<sup>o</sup>aldi: uazn with different harakats.** This uazn comprises فَعَعَلْدِيfa<sup>o</sup>uldi:, فَعَعَلْدِيfa<sup>o</sup>ildi:, فَعَعَلْدِيfa<sup>o</sup>aldi:, فَعَعَلْدِيfa<sup>o</sup>uldi:, فَعَعَلْدِيfa<sup>o</sup>ildi:, فَعَعَلْدِيfa<sup>o</sup>aldi: uazns. M.Qashqari used the above-mentioned uazn in verb forms of six books except for the books Hamza and jam<sup>o</sup> Baina as-sakinain of Diwan. In diwan verbs uazns except فَعَعَلْدِيfa<sup>o</sup>aldi: uazn and

يُفَعِّلُfa'aldī: uazn are rarely used. We will dwell upon this when we give explanation to each uazn. There is no difference between فَعَّلfa'al uazn used to the verb and فَعَّلُfa'aldī: uazn, because M.Qashqari gave فَعَّلfa'al uazn in verb forms of Hamza book without دي "di:" suffix, in all verbs chosen for register are given with the دي "di:" suffix and there is no difference between words that come in this uazn in terms of uazn. For example, in verb forms of Hamza book the verb بُشِدِيubushdi (*kissed*)فَعَّلُand the verb قُبِرْدِيquburdi (made stand up) that comes in Salim's book verb form in فَعَّلُfa'aldī: uazn are identical in structure. However 3.-A.M.Auezova gave verbs in all uazns without the suffix دي "di:" in Russian translation[e.g., 18, 199-p]. But in Kazakh, Turkish, Uygur and Uzbek translations [e.g., 19, 87-p], [20, 176-p], [21, 237-p] and [22, 74-p] the suffix following the verb is indicated. In our opinion it would be correct to give the verb uazn according to the principle of M.Qashqari with the suffix دي "di:", because the verb differs from nominal with this suffix. After such comparison we come to the conclusion that فَعَّلfa'al uazn used by M.Qashqari in the verb form of the book hamza should be conceived as فَعَّلُfa'aldī:. Thus we realize that uazns of nominal and verbs in Turkic languages are not the same as in Arabic. Also, there is not a suffix دي "di:" which helps differentiate nominal from verbs in Arabic as in Turkic languages. But in Arabic there are other signs that differentiate verbs from nominal.

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