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**ABSTRACT**

of the dissertation for the degree of Doctor of Sciences

**SCIENTIFIC-METHODOLOGICAL PROBLEMS OF THE  
HISTORY OF THE FORMATION OF TURKIC LANGUAGE  
AND TURKIC LANGUAGES CONCEPTS**

**Speciality:** 5710.01- Turkic languages  
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## INTRODUCTION

**The actuality and the usage rate of the research work:** If, on the one hand, the study of the history of the formation of the concepts of “Turkic language” and “Turkic languages” in organic interaction and unity with the evolution of the language matter or reality contained by these concepts creates methodological conditions for modeling the content of these concepts, clarifying existing disputes and eliminating mistakes in their use both in scientific and, socio-political communication in methodological conditions, on the other hand, it allows to capture the “pulse” of the process of differentiation of numerous Turkic languages, dialects and accents spread over thousands of years on the basis of natural laws in a wide geography of Eurasia.

There are quite rich sources reflecting detailed information about different differential manifestations of the Turkic language starting from the XI century- “The Dīwān Lughāt al-Turk” by Mahmud Kashgari, whose study with correct scientific and methodological principles opens up a wide field for solving this fundamental problem of Turkology.

Every language or its derivative - manifestations (national language, literary language, dialect or accent, etc.) the creation of a certain idea, as well as one degree or another justified scientific conclusion, is of great importance both in historical and modern terms, because a very important social event, which we call “language”, once again demonstrates the need to understand the complex nature of the communication mechanism, not only uniting the society, but also separating it. If there was (and is) any language in the world, there was (and is) a certain idea of each of them, to one degree or another a scientific understanding of each of them, as well as its name (linguonym), that is, the emergence of any language name (linguonym) “marks” a certain unit of communication at such a

level or makes it fact that even after the language material is “forgotten” completely, the name (linguonym) remains the only one and mobilizes researchers on ancient languages to restore the language material that stands behind the language names found in the sources.

Observations show that in linguistic studies, a number of problems arise in the linguistic “communication”, due to the incorrect or accurate definition of one or another language, or its manifestations, both in historical and modern terms, the solution of which is connected with an adequate understanding of the linguistic term.

The concepts of “Turkic language”, “Turkic dialects” and “Turkic languages” emerged as a historical-logical (genetipological) continuation of one another or originating from another, which generally reflects the history of evolution-differentiation of “Turkic” (here, as well as hereafter, the concept of “Turkic” will be used in the sense of general factual existence of time, space and social differentiation of the Turkic language). No doubt, the developed languages of the world-for example, Roman, German, Slavic, Iranian, etc. an important role in the history of all of them also applies to Turkic languages: the process of evolutionary-differentiation of languages derives its source from the development and dissemination of the spoken language of the people, literary languages or writing languages exist on the basis (and in a certain period) of general development, manifested in the context of that evolutionary-differentiation process. Therefore, the true natural history of “Turkic”, in fact, is not a large number of literary (written) languages, which began to emerge at the end of the middle of the I millennium of our era, but a “movement” of the national language (“Turkic”), directly related to the history of the people (Turks).

Prominent Azerbaijani turkologist Farhad Zeynalov writes:

*"First of all, we must point out that historically the Turkic system of tribes and tribes did not and could not have a language*

*that included them all genealogically, which could be common to all. Thus, the word “Turk”, “Turkic language” and “Turkic people” were formed later. In other words, in the history of Turkic languages the term “Turk” (language and people) was not generalizing and was the name of one of the hundreds of Turkic system (of course, later called “Turkic system”) tribes known to us from history.”<sup>1</sup>*

Of course, it is possible to argue about when the name “Turk” combines “Turkic system” peoples, as well as languages, but it should not cause any objection that the Turks used a common language- “Turkic” since the earliest times (during the formation - differentiation period).

Although history does not directly confirm the idea that all languages have a scientific basis for originating from one source, there is no doubt about the existence of a genetic source or exit point for different languages-protolanguages. However, even at the present stage of the development of the comparative-historical method, the idea of the emergence of “Turkic” from the ancient Altai (Turkic, Mongolian and Tungus-Manchurian) proto-language, as well as from the earlier Ural-Altaiic unity, remains a theory. The genetypological integrity of “Turkic” is so undeniable that there is no special need to use even comparative-historical method to prove the kindship origin of different Turkic languages or dialects.

Differentiation of the Turkic language into dialects from the early Middle Ages, from the end of the Middle Ages and the beginning of the new era to independent languages, it is clear, leads to the emergence of different linguonyms. However, it takes quite a long time for a more or less accurate naming of any differentiated dialect or language manifestation, and it is inevitable a number of naming hesitations and even mistakes during that time.

As the history of the formation of the concepts of “Turkic language” and “Turkic languages”, a number of theoretical and

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<sup>1</sup>Zeynalov, F. Türkologiyanın əsasları / F.Zeynalov. – Bakı: Maarif nəş., – 1981. – 348 s.

methodological problems of the history of the formation of Turkology, especially Turkic languages are directly related to the relevance of the topic, first of all, the need to systematize the material about the naming of Turkic and its functional manifestations of different periods, and the second, the need for a critical analysis of the opinions, generalizations and ultimately disputes arising in connection with the relevant naming practices of this or that period.

Of course, the subject on which the research work is devoted has not been developed on a monographic scale until now, but has not left the focus of attention of certain studies, and quite interesting considerations have been put forward on the linguonyms of a separate concept that is part of both the concept of “Turkic language” and “Turkic languages”, and the most important of them are considered in this research work.

**Object and subject of the research.** The object of the study is Turkic languages, the subject of which is the scientific and theoretical problems of the history of the formation of the concepts of “Turkic language” and “Turkic languages”.

Of course, it can be argued that how Turkology is forced to approach the concepts of “Turkic language” and “Turkic languages” at the level of “scientific-theoretical problem” at its modern level of development. Not only systematic, but also superficial acquaintance with the facts-the experience of turkological linguonyms processing immediately creates an idea that there are much different relations to these linguonyms both in historical and modern terms, this is mainly due to incorrect understanding of the meaning-content volume and structure of the concept-linguonym or distorting it by leaning to one or another political-ideological conjuncture.

No doubt, in order to take the maximum objective position in relation to the subject of research, it is necessary to rely on the “sequence of facts” presented by the object of research, as well as the logic of the “mosaic of facts”. Studies convince that when describing the content of this or that turkological linguonym, the researcher has

to take a conjunctural position, not scientific, also must be based on official, administrative or political-ideological considerations, rather than linguistic matter, especially specific features (typology) of different Turkic language manifestations in relation to the general system of Turkic.

**The aim and tasks of the research.** The main purpose of the study is to reveal the scientific and methodological problems of the history of the formation of the concepts “Turkic language”, “Turkic dialects” and “Turkic languages” and solve them with reference to the laws of development and differentiation of historical language matter reflected by the concepts. To achieve this objective, the research work faces the following tasks:

- the creation of one degree or another substantial scientific idea of the origin of the concept of “Turkic language”, the generalization of the existing scientific ideas about the development path, internal structure, functional capabilities and geography of distribution of the Turkic language in periods when the linguonym reflecting that concept is not yet used consistently at such a level that the concept of “Turkic language”;

- identification of the status of this concept, internal “analytics” and nuances of meaning and content in “The Dīwān Lughāt al-Turk” by Mahmud Kashgari, a Turkic linguist, ethnographer and ideologist of the XI century, who first used the concept of “Turkic language” on a large scale (and adequate to his rich language material);

- sorting of linguistic, social, political, geographical and other factors that influenced the expansion of the understanding volume to acquire differential qualities by studying the features of expression of language matter at social differentiation levels of the concept of “Turkic language” in the Middle Ages (mainly in XIII-XVIII centuries)- in the levels of literary language (Turki) and regional dialects-Turkic dialects;

- identification of typological regularities of transition process from “dialect” to “language” of relevant concepts based on the history of formation of Turkic or Turkish Turkic, Azerbaijani or Azerbaijani Turkic, Turkmen, Uzbek, Kazakh, Kyrgyz, Tatar and other influential Turkic languages in the new period;

- In the “General grammar” of Mirza Kazembak, the detection of the corresponding, different and intersecting signs of the concepts of “language” and “dialect” by clarifying the general and special aspects of the perception about the status of the concept of “Turkic languages” in relation to various Turkic language manifestations;

- to reveal the necessary principles to come to an objective position based on the analysis of facts about the status of the concept of “Turkic language” in the new period (starting from the 20s of XX century) and the essence of disputes in the scientific, political and ideological contexts related to it, as well as following the processes of implementation of these principles in the modern Turkic world;

-the study of separate stages of the process of formation of the concept of “Azerbaijani language” based on the history of formation and development of the Azerbaijani language as one of the most influential Turkic languages; (the concept of “ancient Azerbaijani language”, the concept of “Azerbaijani Turkic”, the concept of “the language of the Caucasian Tatars”, etc.)

- Systematization of explanations given by A.Huseynzadeh, A. Topchubashov to Turkism, also "Akinchi" newspaper, M.Shahtakhtli, J.Mammadguluzadeh, Y.V.Chamenzaminli, N.Narimanov, and U.Hajibeyov from Azerbaijanism position to concept of “Mother Language”, Specification of the meaning-content standard of the concept of "Azerbaijani language" in late XIX and early XX centuries;

- justification of scientific, socio-political and cultural necessity of actual transition from the concept of “Turkic language” to the concept of “Azerbaijani language” (i.e. consistent use of the

linguonym “Azerbaijani language” directly), interpretation of the distinctive features of the use of the concept of "Azerbaijani language” in the North and South, determination of the evolutionary path of the concept “Azerbaijani language” in S.Vurgun's practice;

-At the end of the XX and beginning of the XXI century, in other words, in the years of independence, revealing of socio-political reasons of “Turkic language” or “Azerbaijani language” disputes, evaluation of historical services rendered by national leader Heydar Aliyev in solving the problem.

**The methods of the research.** While studying the scientific and methodological problems of the history of the formation of the concepts of “Turkic language” and “Turkic languages”, no matter how is important the need for a wide range of rich factological (empirical) materials, the main issue is the correct determination of the scientific and methodological direction, based primarily on the universal regularities of the emergence, dissemination and differentiation of languages. Only in that case, it is possible to determine the socio-cultural position of language manifestations in relation to the "root language" (pro-language), as well as naming technologies.

Just as the transition processes from the Turkic language to Turkic dialects, and from there to Turkic languages, are not accompanied by sharp demarcations, the periods of the formation of relevant concepts are also approximate in the sense that the separation of Turkic dialects within the Turkic language, as well as the transformation of Turkic dialects into independent languages, continued for centuries, and it does not proceed with the same consistency or pace in all the geographies where the Turks inhabits.

The main scientific-methodological reference for distinguishing the concepts related to the Turkic language (Turkic languages) from both diachronic and synchronic aspects is comparison, contrast or reconciliation, without which it is

impossible, in principle, to accurately define the boundaries of those concepts, as well as the corresponding language manifestations.

In our opinion, in order to solve the existing problems and correctly understand and name the manifestations of the Turkic language, it is first necessary to rely on two reliable sources, the first of which is Mahmud Kashgari's "The Dīwān Lughāt al-Turk" (XI century), and the second is Mirza Kazim Bey's "Grammar of the Turkic-Tatar languages" (XIX century). Interestingly, Mahmud Kashgari introduces the concept of "Turkic languages" and Mirza Kazembek "Turkic language" into the title of the work, but as can be clearly seen from the material under study or language material, in the first case dialects of the same language, in the second case, different languages are presented and compared. While most of the linguonyms used in "Divan" (Oghuz, Kipchak, Karluk etc.) have "become archaic" since the end of the Middle Ages, almost all of the linguonyms of "General Grammar" are modern.

Professor Bekir Chobanzadeh is the most prominent turkologist who clarified the concepts of "Turkic language" and "Turkic languages" from the scientific and methodological point of view at the beginning of the new era, no matter how much his interpretations were subjected to the pressure of the political and ideological conjunctures of his time (he himself became a victim of those conjunctures), the perfect Turkological school he attended allowed him to stand in the correct methodological position in relation to the concepts he talked about.

**The main arguments of the dissertation to be defended.** In accordance with the scientific-methodological strategy of the research work, the following basic provisions were made for defense:

1. Although the concept of "Turkic language", according to sources known to science, began to be widely used since the XI century, the history of the language marked by this linguonym goes back several thousand years ago, as the Turkic language used by Saks (Turanians) as well as Huns both in social communication, in

artistic creativity and in official state works, from the VI century, it also passed to the disposal of Gokturks as a written language, however, the word "Turk" became popular as the name of the people (Ethnos) and the state, but it did not have a linguistic function; it means that the formation of the language name (linguonym) comes in principle after the formation of relevant ethnonyms and toponyms.

2. Mahmud Kashgari's "The Dīwān Lughāt al-Turk" shows that the process of linguistic, political, geographical and other differentiation of the Turkic language towards the end of the I millennium is intensified and at this time, dialogical differences appear within the Turkic language of leading Turkic tribes (Oghuz, Kipchaks and Karluk-Uyghurs); no matter how deep the differences between these dialects, because it does not exceed the limits of the same language (Turkic), the concepts "Oghuz", "Kipchak", "Karluk" and "Uyghur" mean not language status, but dialect status. And at the same time, either within these dialects or in the regions where they are spread (for example, Oghuz-Kipchak, Uyghur-Oghuz, Uyghur-Kipchak, etc.) numerous accents have been formed, which give impetus to the formation of modern Turkic languages at the end of the Middle Ages and the beginning of the new period.

3. "Medieval Turkic literary language (Turki)" began to function from the XIII-XIV centuries on the basis of the standard presented by Khaganiya Turkic, which appeared in the XI-XII centuries, and this written literary language began to function in the XVII-XVIII centuries, even continuing in some cases until the beginning of the XIX century, although it manifested itself in its various (mainly Eastern and Western) regional forms, preserved the all-Turkic character in both phonetic, lexical and grammatical norms. And that literary language, which is mostly called "Turki" (that is, "belonging to a Turk"), is popular in the Muslim world in general because it reflects the characteristics of Arabic and Persian in addition to Turkic.

4. Although the new era requires a new view of the concepts of “Turkic language” and “Turkic languages” primarily due to the nature of the language matter they contain, a number of disputes arise as the attitude standardized in the Middle Ages resisted the manifestation of those views for a long time, this creates problems in the adequate understanding of these concepts. Therefore, when determining the relations between the concepts of "Turkic language", "Turkic dialects" and "Turkic languages", to contrast the standards of the Middle Ages with the standards of the new era, also it is necessary to look at the new period not with the standards the Middle Ages, but the Middle Ages with the standards of the new period (in retrospective plan).

5. From XVII-XVIII centuries, the model of “Turkic language and its Oghuz, Kipchak, Karluk, Uyghur dialects” is gradually replaced with the model of “Turkic dialects or languages”, as a result of which it is observed that Turkish Turkic, Azerbaijani Turkic, Turkmen, Uzbek, Kazakh, Kyrgyz, Tatar and other Turkic languages are entering the stage of history. And the differentiation of the Turks reaches the limit of quality when different Turkic dialects from the XVIII century in most cases present themselves as written literary languages. This does not allow us to combine these languages under the name “Turkic”.

6. In the middle of XIX century Mirza Kazembek's “General grammar”, as well as numerous grammar and dictionaries in Russian, English, French, German and other languages no matter how much they tried to preserve the concept of “Turkic dialects ” as a continuation of the medieval standard, the tendency towards the end of the XIX and beginning of the XX centuries the tendency to replace the concept of "dialect" with "language" was more noticeable. Even romantic, though progressive ideas such as the unity of the Turkic world (for example, the idea of Ismail Bey Gaspral's “unity in language, thought, act”) cannot prevent the natural separation of Turkic languages. And the idea of unity in the language

in its various variants-manifestations also emerged in the late XX and early XXI centuries with the concept of “common Turkic”.

7. The history of the formation of the concept of "Azerbaijani language" clearly reflects both the natural regularities of the transition process from "Turkic language" to "Turkic languages" and the problems arising from exposure to political and ideological conjunctures. Although that concept was developed and formed in the form of “Turkic” → “Azerbaijani (or Caucasian) Turkic (or Tatar language)” → “Azerbaijani”, it was subject to change at the end of XX century by unnatural (and illegal) claims, it was prevented by strong national statehood will.

**The scientific novelty of the research.** As already mentioned, the concepts of “Turkic language”, “Turkic dialects” and “Turkic languages”, as well as concepts reflecting separate Turkic languages, although not at the level (and systematic) arising directly from the internal needs of the subject, some considerations have been made on this or that occasion. Although many of them are controversial and not scientifically-methodological substantiated, there are some that are really the product of a serious study. As for the current research work, first of all, it is devoted directly to the topic, secondly, it is studied in a monographic plan with all aspects of the topic, and thirdly, no matter how rich factual material is covered, the study was carried out in a theoretical and methodological direction.

The scientific novelty of the research is that the concepts “Turkic language” and “Turkic languages” are not only characterized in static historical meanings, but are more related to the genotypological relations of these concepts, that is, from the Turkic language matter to the derivative technologies of Turkic languages matter and these technologies strengthen in social, political-ideological and spiritual-cultural thinking attention is paid to the cognitive basis of knowing a Turkic language by its name.

Secondly, the topic is studied from all sides in the sense that the scale of the actual material involved in the study, as well as its formal and functional classification, leads to the differentiation of a whole field of study within- turkological linguonymy.

Finally, third, this area is of interest for its wide range of theoretical and methodological capabilities, thus, the need for differences between relative language materials (functional structures) to be accompanied by names that distinguish these languages, also, contrary to language differences, hiding under the same name for a long time requires clear theoretical generalization, along with socio-political, ideological position and other precise methodological views on the naming of this or that language.

### **The theoretical and practical significance of the research.**

The definition of scientific-methodological problems of the history of the formation of the concepts of "Turkic language" and "Turkic languages" shows that, although these problems themselves are of a theoretical nature, they are caused by the need to solve practical issues due to their origin.

Such interaction of theory and practice manifests itself very vividly in a number of points. For example, in sources, the names of the historical manifestations of "Turkic" are often replaced by modern names in studies, which pose certain problems. For example, the Chagatai language was later called the "old Uzbek language".

In general, after the formation of independent Turkic languages (and corresponding concepts-linguonyms), as well as the development of linguistic school-traditions such as Azerbaijani linguistics, Tatar linguistics, Turkmen linguistics, etc., the tendency to connect the history of each Turkic language with earlier periods is strengthened. The situation reaches the point where the research method or method is directed from the general to the specific, that is, not from the concept of "Turkic language" to the concept of "Turkic languages", but on the contrary, from "Turkic languages" to "Turkic

language”, in fact, the history of this or that Turkic language removed or isolated from the general history of “Turkic”.

When examining the history of the formation of the concepts of "Turkic language" and "Turkic languages", the most controversial and extremely difficult issue is to correctly define the concepts of “language” and "dialect", in other words, their sociolinguistic status, especially in a specific period, as well as in general. If we approach this issue in a general way, we can say that from the end of the Middle Ages to the beginning of the new era, in principle, it is possible to talk about only one Turkic language and its various dialects spread over a wide area from Turkestan and even from Western Siberia to Eastern Europe. Therefore, in the sources where the "Turkic" material is explained mainly in Arabic, the Turkic dialects are called “language”, of course, it is necessary to accept the condition and understand it as a dialect.

In general, the study and understanding of the history of the formation of the concepts of "Turkic language" and "Turkic languages" by the correct scientific and methodological principles of both theoretical and practical significance give the basis for solving a number of fundamental problems of Turkology.

**The approbation and the applying of the work:** The scientific foundations and results of the research are reflected in the articles published in the different scientific-theoretical conferences, in the monographs and articles published in the different scientific collections.

**The name of the organization where the dissertation has been accomplished:** The dissertation was completed at the Department of Turkology of Azerbaijan National Academy of Sciences Institute of Linguistics named after Nasimi.

**The volume of the structural sections of dissertation separately and the general volume with the sign;** The dissertation consists of an introduction, four chapters, conclusion, references. The introduction of dissertation consists of 17 pages, the I chapter is 62

pages, the II chapter is 41 pages, the III chapter is 35 pages, the IV chapter is 80 pages, the conclusion is 7 pages, the literature section is 15 pages. The dissertation consists of a total of 260 pages, consists of – 434,986 symbols.

## THE MAIN CONTENT OF THE RESEARCH

The actuality and the usage of content is based, the object, the subject of research is appointed, the aim and the tasks, the method and ways of the research are defined, the material is chosen, the hypotheses are given, the methodological bases of the research are shown, the scientific novelty, the theoretical and practical importance of the work is commented, the basic provisions giving to the defense are noted, the information about the approbation of the work, the structure of dissertation is given in the part of “**Introduction**” of the dissertation.

The first chapter called “**The concept of Turkic language: formation and evolution**” consists of five sub-chapters.

The first subchapter of the dissertation is devoted to “**The origin of the concept of "Turkic language"**”.

The idea of the Turkic language begins with the period when the Turkic Ethnos appeared on the stage of history. However, since methodological technologies still define Ethnos according to language (language materials), it can be concluded that the genesis of the Turkic Ethnos is the origin of the Turkic language. Studies on this issue allow us to come to quite objective conclusions, as they are based on materials of world languages.

The history of the concept of "Turkic language" is mainly divided into three periods:

I. Pre-historic period or the origin of the concept of "Turkic language”.

II. The period of the common Turkic language or the normalization of the concept of "Turkic language".

III. The period of Turkic languages or the differentiation of the concept of "Turkic language".

The first period is characterized by the fact that around BC. The existence of the Turkic language in that period, which started from the III millennium to the middle of the I millennium AD, is reconstructed on the basis of irrefutable facts. The second period covers the Middle Ages (from the middle of the I millennium to the middle of the II millennium), when the Turkic language is represented in rich written monuments, and it is during this period that the concept of "Turkic language" appears. The third period begins with the differentiation of the concept of "Turkic language" as well as common Turkic from the end of the Middle Ages.

In principle, we can talk about the fourth period, which is related to the formation of common Turkic ideas.

The second subchapter of the first chapter is called **“The Turkic language” in the first Middle Ages”**.

The first Middle Ages in the history of the concept of “Turkic language” are of great importance both from linguistic, ethnic-cultural or ethnographic and political point of view.

The period of Gokturk is distinguished by the richness of the written material of the Turkic language and for the first time in history “Turkic” is of different origin in a wide geography (Runic-Turkic, Sogd-Uyghur etc.) demonstrates its existence with alphabets. Although the first Turkic written monuments appeared in the Middle Ages, the language of the first Turkic written monuments is called “ancient Turkic language” in scientific literature, but besides this common name, there are a number of terms and linguonyms in Turkology: the language of the ancient Turkic written monuments, the language of the Orkhon-Yenisei written monuments language, language of Gokturk written monuments, Gokturk literary language,

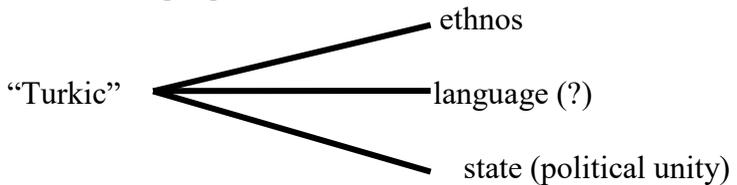
language of Turkic runic written monuments, language of Turkic runic monuments, etc.

The structural model of the concept of "Turkic" in the early Middle Ages, in other words, to determine what was meant by the term "Turkic" in this period (V-X centuries) is easy enough to compare with previous periods, in addition, such definition or structural modeling cannot cause serious controversy, as it is not based on hypothetical considerations, but directly on specific language (speech) matter.

Apparently, the problem of the origin of the concept of "Turkic language" should be considered in two stages:

- 1) until the first written and oral sources of "Turkic" appear;
- 2) after those sources appear.

The reality is that neither in the first nor in the second stage, the concept of "Turkic language" is not accidental. However, the widespread use of "Turkic" in both oral and written forms after the middle of the first millennium, as well as the strengthening of political and cultural influence, allow us to conclude that, at that time, the word "Turk" was used not only in Ethnos, state (political union) but also in the language sense.



The fact of complete stabilization of the linguonym-concept of "Turkic language" in Mahmud Kashgari's "Divan" (XI) also means that it had a history of formation for at least several centuries.

It should be noted that, especially after the adoption of Islam, the strengthening of ethnic, political and language-communication integration of the Turks expanded the possibility of expressing the concept in these areas (i.e. in three directions: ethnonym, name of

political unity and linguonym), the study of "Turkic" from the position of the Arab-Muslim linguistics school was also of no small importance here

The third subchapter of the first chapter is called **"Turkic language "concept in "Mahmud Kashgari "Divan"**.

"The Dīwān Lughāt al-Turk" by Mahmud Kashgari (1072-1074) gives detailed information about the phonetic, lexical and grammatical structure of the Turkic language and dialects at the end of the I Millennium and the beginning of the II Millennium, creates perfect idea about the "Turkic language". Although the author belongs to the Arab-Muslim linguistics school, he has "a special place in the history of linguistics in general".<sup>2</sup>

Mahmud Kashgari calls his work "The Dīwān Lughāt al-Turk", which means "Divan of Turkic languages". Literally, the author should have mentioned "Turkic languages" and not "Turkic language". However, in principle, it is not so.

In the preface of "Divan" Mahmud Kashgari writes about the historical power and authority of the Turks: *"I swear that I personally heard this from one of the respected imams of Bukhara and another imam from Nishapur. Both of them stated with evidence that when our prophet spoke about the signs of the doomsday, the end-time scandals, and the appearance of the Oghuz Turks, he said, "Learn the Turkic language, because their rule will last a long time." If this hadith is true, it is very important to learn the Turkic language, if this saying is not true, then the mind commands to learn the Turkic language"*<sup>3</sup>.

Apparently, in this context, it is no longer about "Turkic languages", but about "Turkic language".

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<sup>2</sup> Axundov, A. Ümumi dilçilik / A. Axundov. – Bakı: Şərq-Qərb Çap Evi, –2011. – 280 s.

<sup>3</sup> Kaşğari M. Divanü Lüğat-it-Türk: [4 cilddə] / M. Kaşğari. Tərcümə edən və nəşrə hazırlayan R. Əskər. – Bakı: Ozan nəş., – I cild. – 2006. – 512 s.

The hesitation of the author of "Divan" between the concepts of "Turkic language" and "Turkic languages" can't to be uninteresting from the perspective of medieval linguistic ideas. Also, from the point of view that practical language observations are more important here than theoretical (generalized) language concepts:

*"I spent many years going around the cities and settlements of the Turks, Turkmen, Oghuz, Chigils, Yagmas, Kyrgyz, collected their words, learned the characteristics of various words, and engraved them in my memory. I did these things not because I don't know the language, but on the contrary, to show the smallest differences between these languages... I paid so much attention to them that the languages of the Turkic, Turkmen, Oghuz, Chigil, Yagma, and Kyrgyz tribes were completely concentrated in me".<sup>4</sup>*

Thus, Mahmud Kashgari talks about six Turkic "languages", which cannot be explained from the point of view of modern "Turkic languages". As for the linguonyms "Turkic language", "Oghuz language", "Turkmen language", "Chigil language", "Yaghma language", "Kyrgyz language" here, the concept of tribe clearly surpasses the concept of language. And as a result, in the person of Mahmud Kashgari, we face not only a linguist, but also an ethnographer. First of all, because the author of "Divan" doesn't analyze "from language to people" but "from people to language" in his observations. And to understand the scientific and methodological nature of the ideas of medieval linguistics, this is such an important moment that, if not taken into account, it can cause serious problems (and unnecessary disputes).

In "Divan" special attention is paid to the concept of "Turkic language", which is either directly or indirectly stated as follows: they have forgotten many Turkic words, other Turks (so they say), in Turkic (so it means), all in Turkic languages, the language of other

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<sup>4</sup> Kaşğari M. Divanü Lügat-it-Türk: [ 4 cilddə ] / M.Kaşğari. Tərcümə edən və nəşrə hazırlayan R.Əskər. – Bakı: Ozan nəş., – I cild. – 2006. – 512 s.

Turks, in the language of other Turks, the other Turks (they don't say that), according to all Turks...

This means that Oghuz, Uyghur, Kipchak, Bulgarian, Chigil, etc. no matter how different they are from each other, they have not gone beyond the orbit of the Turkic language, but only exist within its borders. Therefore, the name of Mahmud Kashgari "Divan" is translated into English not as "Divan of Turkic languages", but as "Divan of Turkic dialects"/ ("Compendium of Turkic Dialects").<sup>5</sup>

So that:

a) language names (linguonyms) identified in "Divan" are used to denote dialect features that do not go beyond the concept of "Turkic language";

b) "language" names (Oghuz, Kipchak, Turkmen, Bulgarian, etc.) used to indicate various dialect (dialect) features are conventionally included in "Turkic languages";

c) the object or subject of research of Mahmud Kashgari "Divan" is, in principle, "Turkic language" rather than "Turkic languages".

The fourth subchapter of the first chapter is called "**Medieval Turkic Literary Language (Turki) Concept**".

As is known, Mahmud Kashgari's "Divan" along with presented phonetic, lexical and grammatical features of "Turkic dialects" that differed from each other to one degree or another due to internal needs or the influence of other languages at the end of the 1st millennium and the beginning of the II Millennium, also informs about already formed literary language—"Khaganiyya Turkic" with great confidence and compassion. As a result, after the adoption of Islam, a perfect literary language emerged that spread throughout the Turkic geography from East to West during the Middle Ages, creating its own "texts" in almost every cultural center. At the same

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<sup>5</sup> Golden Peter. The Turkic world in Mahmud Al-Kashgari // – Baku: Türkologiya jur., – 2014. №4, – p. 11-31.

time, Turkic streams begin, repeating the "great migration" from the East to the West at the end of ancient times, which lead to spread of "Turkic" in oral form in that direction.

With the spread of the Islamic religion in Turkestan, the Turkic-Islamic culture not only began to rise rapidly, expand its geography, but also began to concentrate. From the end of the 1st millennium and the beginning of the 2nd millennium, by uniting East Turkestan and West Turkestan, the Karakhanians determined such a limit or level of that centralization process that the sphere of literary communication of "Turkic" reached an unprecedented scale. Mahmud Kashgari's "Divan" (XI century), Yusuf Xos Hojib Balasagunlu's "Qutadg'u Bilig" (XI century), Ahmad Yasavi's "Divani-hikmat" (XII century) and Ahmed Yuqneki's "Atibat Ul-haqoyiq" (XII-XIII centuries) the era of the Karakhanids are considered masterpieces of the Turkic literary language, as well as "Turkic" in general.

The evolution-differentiation period of Turkic refers to the epoch when the "classical dialects" of "Turkic" (Oghuz, Kipchak, and Karluk-Uyghur) were divided into "accents" that formed the basis of independent languages in the future, without becoming independent languages, probably due to the lack of socio-political conditions. Developing and moving from East to West - from Turkestan to Azerbaijan-Anatolia (let's remember the above-mentioned considerations of A.B.Ercilasun about the "mechanism" of this movement), the literary language is under the total influence of the all-Muslim way of thinking, worldview and normative communication technologies gradually losing its accent-dialect bases. And during this period, mutual exchange which is very necessary for both layers -between the "lower" layer of "Turkic" (dialects, accents) and the "upper" layer almost stopped.

The period of decline of Turkic, unlike the period of evolution, is accompanied by a number of forms or models of manifestation of "Turkic":

1) Oghuz, Kipchak and Karluk-Uyghur "dialect groups", which were still very weak during the evolution of Turki, but strengthened during the decline, will gradually form the "universal languages" of the independent Turkic peoples;

2) the "system of national literary language technologies" that emerged with the claim of literature, standing against Turki (its regional manifestations), and developing in active exchange with both relevant "dialect groups" and the norms of the declining literary language (Turkic) or the recording of folk literature, or imitation in writing;

3) finally, in principle, several modern (national) Turkic literary languages were founded. (Turkey Turkic, Azerbaijani Turkic, Uzbek language, Turkmen language, etc.).

The fifth subchapter of the first chapter is called **“About the concept of “Turkic dialects” in the Middle Ages”**.

No matter how perfect the normativeness of the literary manifestations of “Turkic ” in the Middle Ages, the spoken language of the people continues its inversion of existence with its increasingly differentiated dialect features and observations show that since the end of I Millennium, beginning of II millennium, if I can say so, after Mahmud Kashgari epoch, the dialects of “Turkic” (and the concept of "Turkic dialects") go through the following two stages:

1. XII-XIV centuries;
2. XV-XVII centuries.

The main difference is that according to the differentiation level of “Turkic”, the first stage concerns the end of the ancient period, and the second-the beginning of the new era.

The prevalence of ethnogeographical distribution of “Turkic” from the early Middle Ages or the difference between dialect features gradually gives rise to many new concepts (and, consequently, new linguonyms) in the context of the concept of “Turkic language”, Mahmud Kashgari's “Divan”, which is the most

reliable indicator of this, there are a number of sources from the XII – XIV centuries. Most of them contain language materials, primarily lexicon, of the Kipchak (Cuman or Polovtsian) dialect of the Turkic language. For example: "Kitabi-majmua-u-targmani-turki va ajami va mongoli va Farsi" (XIII century), "Codex Cumanicus" (XIV century), "Kitab Al İdrak Li Lisan Al Atrak" by Abu Hayyan al-Qarnati (al-Andalusi) (XIV century) and so on.

The book "Hilyatul-man and halbatul-lisan" (XIV century) by Sayyid Ahmad Jamaladdin Ibn Muhanna is of particular importance in terms of clarifying the boundaries of the concepts of "Turkic language "and" Turkic dialects". The work is a kind of teaching aid, consisting of three parts: here, those who want to learn Persian, Turkic and Mongolian languages are given enough detailed information in Arabic. Tofiq Hajjiyev, who translated and published the book from P.M.Melioransky's Russian translation ("Arab-philologist on the Turkic language") into Azerbaijani, writes:

*"The language being taught is said to have dialects, and parallels are given to show the differences between the dialects. The dialects of Turkic mean each of the Turkic languages as they are used in Turkic linguistics today... When Turkestan Turkic and our country's Turkic are mentioned, Kipchak and Oghuz Turkic are meant (but the Kipchak language, in general, the word Kipchak is not used once throughout the work); at the same time, Ibn Muhanna sees dialect differences in "the Turks of our country".<sup>6</sup>*

Of course, if one of the two main dialects of the Turkic language is the language of "the Turks of our country" or Oghuz, the second is probably Karluk. First of all, because in Turkestan, Karluk or Kashgar language - Khaganiya Turkic was dominant, and Kipchak Turkic was also influenced by it for several centuries.

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<sup>6</sup> İbn Mühənnə, S.Ə.S. Hilyətül-insan və həlbətül-lisan / S.Ə.S. İbn Mühənnə. Lügəti tərcümə edən, nəşrə hazırlayan, qeyd və şərhlərin müəllifi Tofiq Hacıyev.  
– Bakı: Kitab aləmi, – 2008. – 160 s.

The differentiation level of Turkic dialects of XV-XVI centuries in comparison with XII-XIV centuries, as we have already mentioned, differs with the fact that in the first stage the classic model of “Turkic” in the form of 1) Oghuz, 2) Kipchak and 3) Karluk-Uyghur dialect division, in principle, existed and at the second stage, it was already going down in history, but instead it would form the basis of modern Turkic languages, and, no matter how paradoxical it may sound, the dialect differentiation-concentration processes were gaining momentum, in which the role of extralinguistic factors became greater than the historical differentiation inertia of “Turkic”, and in many cases decisive. However, this solubility manifested itself with all its vulgarity a little later – in XVII-XVIII centuries.

The works that provide information about the concept of "Turkic dialects" towards the end of the Middle Ages are the following:

1) Jamaluddin at-Turki. "Bulqat al-mushtak fi lughat al-turk wa l-qifchaq" (XV century).

2) "Al-qawanin al-kulliyya li dabt al-lughat al-turkiyya" (XV century).

3) "Kitab al-tohfah uz-zakiyya fi-l-lughat al-turkiyya" (XV century) etc.

In these dictionaries, which include both phonetic, lexical and grammatical materials, mainly the Kipchak and Oghuz dialects are compared.

The first subchapter of the second chapter, which is called **“Turkic dialects” and “Turkic languages” concepts in the new period (era)**, deals with the typological bases of transition from the concept of “Turkic dialects” to the concept of “Turkic languages”.

Starting from the beginning of the new era, the differentiation-consolidation movement in the history of “Turkic” results in the fact that the main dialects formed in the late Middle

Ages gradually turn into independent languages. The socio-political fate of the Turkic peoples plays a very important role in this process.

The idea of the formation of modern Turkic literary languages from the medieval Turkic literary language (Turki), as we have already mentioned, is, of course, wrong. First of all, literary languages are generally deprived of the opportunity to differentiate, the method of their existence is normative stability, which determines the spatial (geographical) and time (historical) boundaries. Therefore, quite widespread ideas about the direct continuation of the modern Uzbek literary language of Nava'i and the modern Azerbaijani literary language of Fuzuli, at least there is a need for critical approach...

A number of turkologists claim that modern Turkic literary languages, which have no medieval tradition, were created artificially, i.e. with thought-out political-ideological directives in order to break up the common Turkic literary language (Turkic languages as a whole) in Soviet times. However, it shouldn't be forgotten that the Soviet authorities, no matter how big a policy they were going to pursue against the Turks, would not enter into such a heavy "project" to create a different literary language for each of them, but would rather continue the former imperial policy. Because it was more convenient to strengthen the position of the Russian language, not to raise "Turkic" to the level of literary languages, but to keep it in the form of dialects.

Thus, the formation of new Turkic literary languages is a process that isn't directly related to the Middle Ages Turkic literary language (Turki). Therefore, it is possible neither replace the concept of "Turkic literary languages" with the concept of "Turkic dialects", nor to divide it under the literary influence of "Eastern or Western Turks" from the end of the Middle Ages and beginning of the new period.

From the beginning of the new era, modern Turkic peoples (and languages) have been defined.

In this section, the history of the formation of the concepts of 1) "Turkic language" or "Turkey Turkic", 2) "Azerbaijani language" or "Azerbaijani Turkic", 3) "Turkmen language", 4) "Uzbek language", 5) "Kazakh language", 6) "Kyrgyz language" and 7) "Tatar language" were considered.

In general, the historically differentiated dialects of "Turkic" are based on all modern Turkic literary languages according to internal-linguistic, geographical, political, cultural and other conditions. The influence of the medieval Turkic literary language (Turki) on the formation of modern Turkic literary languages was, in principle, never leading, and in some (for example, as in the experience of Turkey Turkic or Uzbek), on the contrary, had a retarding effect.

The second subchapter of the second chapter is called **"The concept of "Turkic languages" in Mirza Kazim Bey's "General Grammar"**.

In order to gain a deeper understanding of the historical essence of the transition process from the concept of "Turkic language" to the concept of "Turkic languages", Mahmud Kashgari's "The Dīwān Lughāt al-Turk" (XI century) and Mirza Kazembek's "General grammar of the Turkic-Tatar language" (XIX century) to compare in terms of attitude towards those concepts is of special importance from several points of view:

a) both Mahmud Kashgari's "Divan" and Mirza Kazembek's "General Grammar" were written as a result of many years of research by broad-minded national intellectuals who knew the Turkic language (and its languages) as their mother tongue since childhood and studied the international languages of the time perfectly;

b) both works were written at the level of the latest achievements of the scientific linguistic thinking of their time;

c) both works demonstrate a special sensitivity to the concepts of "Turkic language" and "Turkic languages" based on illustrative material.

When comparing "Divan" and "General Grammar", the first thing that draws attention is that, no matter how paradoxical it may seem, formally, "Divan" intends "Turkic languages" and "General grammar" means "Turkic language". However, in essence, the subject of "General Grammar" is "Turkic languages", and the subject of "Divan" is "Turkic language".

In "General Grammar", the word "Turk" is given in the form of both "турецкий" (for example: "турецкий язык") and "туркский" (for example: "туркский язык") in accordance with the Russian language tradition. Where the linguonym "тюркский язык" is used, "Turkic" is meant in general. "Турецкий язык" is opposed to "Азербайджанское наречие". Although the concept of "Tatarca" is mainly given in the format "татарские наречие", it is sometimes presented singularly and generically (for example: "татарский").<sup>7</sup>

The names of Turkic languages or dialects (Turkic linguonyms) in "General Grammar" mainly consist of the following: <sup>8</sup> Turkic dialects [p.188], Chuvash language [p.188], Azerbaijani and Kipchak dialects [p.189], Azerbaijan, as well as Jagatai dialect [p.189], Azerbaijani dialect [p.193], in some Turkic dialects [p.201], Tatar dialects [p.233], the Tatar language [p.250], Ottoman and Azerbaijani dialects [p.250], Anatolia and Azerbaijani dialects [p. 251], Tatar dialects [p.252] etc.

The point is that the important thing for Mirza Kazembek is to present the "Turkic-Tatar language" with all its linguistic variety. It is not interesting for him whether this diversity is a manifestation of the same language or different languages. However, there are also

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<sup>7</sup> Казем Бек, М.А. Ощя граматика турецко-татарского языка / М.А.Казем Бек. – Казань: печатано в университетской типографии, – 1846. – 457 с.

<sup>8</sup> Misallar "Ümumi qrammatika"nın azərbaycancaya tərcüməsindən verilir. Mötərizədə səhifə göstərilir. Вах Казим бəу, М. Түрк-татар дилинн үмүми qрамматикасы / М. Казим бəу. Тərcүмə, тədqiq və řərh İdris Abbasovundur. – Bakı: Zərdabi LTD, – 2017. – 1000 s.

necessary differences, and the author of "General Grammar" is quite principled regarding those differences.

The third subchapter of the second chapter is called **“Turkic languages “concept from the middle of XIX to the beginning of XX century.”**

Although this or that Turkic language has been called “dialect” since the middle of XIX century, the leading trend is stabilization of the concept of “Turkic languages”.

Lazar Zakharovich Budagov's “Comparative Dictionary of Turkic-Tatar dialects”, which was published in **Saint Petersburg** in 1869, is interest both from the point of view of the differentiation situation of Turkic languages in the middle of the XIX century and clarifying the imaginations of Russian Turkology about it.

In the preface to the stereotypical edition of the dictionary in 1960, academician A.N.Kononov indicated that the term "dialect" ("наречие") used by the author means "language" ("язык").<sup>9</sup>

The author of "Experience" distinguishes the following Turkic language dialects: Aderbejan dialect, Altai dialect, Bashkir dialect, Karagash dialect, Kazan dialect, Kyrgyz dialect, Karakyrghyz dialect, Kumandin dialect, Crimean dialect, Teleut dialect, Uyghur dialect, etc.<sup>10</sup>

Due to the fact that Yakut is very different from other Turkic dialects, it is called “language”, and not “dialect”: якутский язык.<sup>11</sup>

One of the interesting points in "Experience" is that the naming of Turkic languages does not follow a single principle, so that both geographical-toponymic (for example: Aderbejan dialect, Altai dialect, Kazan dialect, etc.) and ethnic-ethnonymic (for

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<sup>9</sup> Будагов, Л.З. Сравнительный словарь турецко-татарских наречий / Л.З.Будагов. – Санктпетербург: I том, – 1869. – X + 810 с.

<sup>10</sup>Радлов В.В. Опыт словаря тюркских наречий, т I, ч. I, Санк-Петербург, 1893, с. XVII-XVIII.

<sup>11</sup> Радлов В.В. Опыт словаря тюркских наречий, т I, ч. I, Санк-Петербург, 1893, с. XVII.

example: Bashkir dialect, Karagash dialect, Kyrgyz dialect, etc.) is based on the principle that this tradition remains until now.

V.V.Radlov used the term “наречие” in the Russian text, and "dialect" in the German text.<sup>12</sup>

No matter how promising the expression “Turkic dialects” in World Turkology, there is no complete refusal of the linguonym “Turkic-Tatar dialects” or “Turkic-Tatar languages”.

The French Turkologist Jean Denis named his famous book "Turkic Language Grammar (Ottoman Dialect)" (1921) and that book was translated into Turkic and published as "Turkic Linguistics". In addition to “Turkic-Tatar languages” J.Deni uses the term “Turkic-Tatar”. According to him, *"Turkic languages are less developed than European languages in relation to each other. Truth be told, these are more dialects than languages. At the same time, it is impossible not to give the language title to the language of the Turkic Turks, which has great excellence and a strong literary reputation with many words borrowed from Arabic and Persian"*.<sup>13</sup>

According to Ali Bey Huseynzadeh, who had great services in the formation of the ideology of Turkism in Azerbaijan and the Turkic world in general, there were two Turkic languages at the beginning of the XX century, one of which is "Turki-gadim" (“ancient turki”) and the second one is "Turki-jadid" (new turki”).

The concept of “Turkic” by Alimardan Bey Topchubashov, who was the leader of the Turkic-Muslims of Russia at the end of XIX and early XX centuries, is also important, he wrote in Russian throughout his life, knowing with all his depth that he was a “Turk-Muslim”.

In one of his first articles he says:

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<sup>12</sup> Радлов В.В. Опыт словаря тюркских наречий: [ 4 части ] / В.В.Радлов. – Петербург: I ч. I, с. – 1893. – XVIII+ 968 с.

<sup>13</sup> Deny, J. Türk dil Bilgisi / J.Deni. Ali Ülvi Elöve tercümesini günümüz Türkçesine uyarlayan Ahmet Benzer. – İstanbul: – 2012. 953 s.

*"Our city is enriched with a new press organ: "Sharqi-rus", published in Tatar language in Tbilisi until now, is moving to Baku".<sup>14</sup>*

It is interesting that while A.Topçubashov calls "Sharqi-rus" a "Tatar-language newspaper", the editor-in-chief of that newspaper, Mohammad agha Shahtakhtli, considers the language of the newspaper he publishes to be "Turkic language". And writes:

*"Recently, trying to name Transcaucasian Muslims not according to their religion, but according to their nation, they began to call the Transcaucasian Muslim people Tatars in the Russian language of the Caucasus. But this innovation cannot be considered successful.*

*The language spoken by Transcaucasian Mohammedans is not Tatar, is the Turkic language, which in turn is divided into the main dialects: Ottoman, Seljuk and Azerbaijani Turkic".<sup>15</sup>*

Of course, today's Turkological views, as well as terminology, can be disputed with these considerations, but for that time, they are really quite new, well-founded conclusions that come from the thinking of a professional linguist M.Shahtakhtli.

Since the middle of the XIX century, with regard to the concept of "Turkic languages", three trends of view show itself that the first of them consists of acknowledging the diversity of Turkic languages, the second of which is to perceive Turkic languages as different dialects, and the third of which is to see "Turkic" with different considerations "whole". All three trends corresponded to the socio-political and cultural sentiments of the period when "Turkic" came, especially the end of XIX and beginning of XX centuries. This means that, in fact, developed Turkic languages come

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<sup>14</sup> Topçubaşov, Ə. Xalqımızın müstəqil yaşayacağına inanırdıq / Ə.Tobçubaşov. Tərtib, tərcümə, izah və şərhlərin müəllifi : Vilayət Quliyev. – Bakı: Tərcümə Mərkəzi, – 2018. – s. 688.

<sup>15</sup> Şahtaxtı, M. Seçilmiş əsərləri / M.Şahtaxtı. Tərtib edəni: İ.Həbibbəyli. – Bakı: Çayıoğlu Çap Evi, – 2006. – 432 s.

up with their own special names (linguonyms) and insist that they have their own literary-normative language material (different phonetic, lexical and grammatical features) however, as a result of the pressing of the existing tradition, the limitation of socio-political independence and the low level of scientific and intellectual level, Turkic languages, which have secured de-facto independence, still don't pass from being considered as dialects of "Turkic".

**The first subchapter of the third chapter, called "Turkic languages" concept in the newest period: problems, considerations" is "Disputes over the concept of "Turkic languages" in XX century".**

At the beginning of XX century "Turkic languages or Turkic dialects?" the disputes surrounding the problem, taking a broad ideological scale, continue in the 20s and 30s of the same century, but in a completely new historical condition and gradually come to an end. And the ideological, scientific and cultural-social situation, which has been decided since the late 30s, almost does not change until the 70s and 80s of the century. In recent years, the problem has once again become the subject of a "dissident" discussion. The idea of Turkism among the intelligentsia of the Turkic peoples living within the Soviet Union begins to judge the aggressive policy of separatism directed against the Turkic peoples in the 20s, especially in the 30s, in other words, during the repression period.

Professor Bekir Chobanzadeh was probably the most prominent Turkologist who was repressed during the Soviet era.

Of course, until these years the question of how to express the concepts of "Turkic language", "Turkic dialects" and "Turkic languages" was not of serious scientific and ideological importance, both in the Soviet Union and in Turkey, the issue of solving a thousand-year problem was faced, which consisted of the dilemma of "Turkic people or Turkic peoples", "Turkic language or Turkic languages". True, the natural-historical process separated Turkic peoples (and languages) from each other in XVII-XVIII centuries,

however, the historical conditions of the Turks (and “Turkic”) since the end of the Middle Ages and the beginning of the new era did not allow them to establish political or academic institutions to solve this problem.

B.Chobanzadeh, like his predecessor Mirza Kazimbay, talks about “Turkic-Tatar”, but uses the term “Turkic-Tatar lisans” rather than “Turkic-Tatar language”. And the author of “Madkhal” indicates that the following Turkic languages:

*“1 – Yakut, 2 – Lisan of Altai Turks, 3 – Teleut lisan, 4 – Commander lisan (the Turkic tribes settled O bi), 5 – Lisan of Turks above the Yenisei, 6 – Uryankhay lisan (in the west of Mongolia), 7 – Lisan of Parapins, 8 – Kyrgyz lisan, 9 – Nogai lisan, 10 – Kumik lisan, 11 – Karachak lisan, 12 – Bashkir lisan, 13 – Sart lisan, 14 – Uzbek lisan, 15 – Turkmen lisan, 16 – Ottoman Turks lisan, 17 – Tatar lisan (Kazan, Crimea), 18 – Azerbaijani lisan, 19 – Chuvash lisan, 20 – Qun lisan”.*<sup>16</sup>

In our opinion, B.Chobanzadeh's consideration of Turkic languages sometimes as separate languages and sometimes as dialects was the hesitation arising from the socio-political conditions of the 20s of the XX century. And one of the factors reinforcing this hesitation was the deplorable situation in which almost all Turkic languages fell on the course of formation-differentiation –from XVII –XVIII centuries in comparison with the developed European languages of the world. In fact, the analysis of this situation (and the search for a way out)to the emergence of the idea of “common Turkic language”, which began to gain momentum towards the end of the XIX century: isn't it more logical, and more convenient from a practical point of view, to take measures on a united front with the same program for all (and, as a result, to create the same language) than to try developed separately Turkic language or "dialect", which had fallen into a pitiable situation?

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<sup>16</sup> Çobanzadə, B. Türk-tatar lisaniyyatına mədxəl / Çobanzadə B. – Bakı: “Aspoliqraf”, – 2006. – 180 s. Nəşrə hazırlayan Nuridə Novruzova.

On August 31, 1936, the transformation of the “Turkic Language Research Society” into the “Turkic Language Society” and the holding of the II and III Language Congresses (1934, 1936) showed the scale of the attitude to the language issue. Atatürk said: *“the language of the Turkic nation is Turkic... Turkic language is the heart and mind of the Turkic nation”*.<sup>17</sup> And he said, *“We can offer new Turkic words. We have to work hard in this direction. But the structure of the Turkic language cannot be forced. We should leave this main issue to the improvement of the Turkic language... “Kätəbə”, “yektübü” are Arabic, “katib”, “kitab”, “məktub” are Turkic words”*.<sup>18</sup>

Until the 30s of the XX century, the closeness of the relationship between the Soviet Union and the Republic of Turkey created conditions for a more or less common discussion of a number of all-Turkological issues, but the sharp political-ideological conflict that began in those years created serious problems for the Turkic union. In Turkey, Turkological considerations began to be “developed” in the direction of the unity of the Turkic peoples (and languages), and in the USSR, in the direction of their separation from each other.

The a) language history and b) dialectology studies carried out by local (national) specialists or direct carriers of Turkic languages in the Soviet Union, especially since the middle of the XX century, are aimed at clarifying the content of the concept of “modern Turkic languages”, accordingly, in our opinion, it has started to show its scientific-methodological influence both in terms of time (history) and space (geography).

The second subchapter of the third chapter is called **“The concept of “Turkic languages” in the modern Turkic world”**.

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<sup>17</sup> Atatürkün Fikir ve Düşünceleri / Hazırlayan: Prof Dr. Utkan Kocatürk. – Ankara: Atatürk Araştırma Merkezi, – 1999. – 440 s.

<sup>18</sup> Atatürkün Fikir ve Düşünceleri / Hazırlayan: Prof. Dr. Utkan Kocatürk. – Ankara: Atatürk Araştırma Merkezi, – 1999. – 440 s.

Both the course and results or results of the history of formation of the concepts of “Turkic language”, “Turkic dialects” and “Turkic languages” were and are the subject of heated discussions in the end of XX, beginning of XXI century, i.e. modern Turkic world. The remarkable aspect is that these discussions are conducted on the basis of scientific and objective principles, as well as the jury of the world, as well as the Turkic society. If at the end of XIX and beginning of XX centuries the Turks had almost no opportunity to think about themselves independently, as well as at the academic level, today there are all the conditions for that. And these conditions allow the differentiation and integration of Turkic peoples and languages to be analyzed from the correct scientific and methodological position and draw relevant conclusions.

The article “Turkic language as an element of National Culture” by the prominent turkologist H.Eran can be regarded as the strategic attitude of Turkic Turkology to the issue of scientific validity of Turkic languages as “language” or “dialect”.

The author writes: The author writes:

"The terminology used in the Union of Soviet Socialist Republics has spread in European countries in recent years. European turkologists, who previously considered the branches of the Turkic language to be dialects, in recent years have already begun to speak “Turkic languages” instead of Turkic dialects. For example, in the joint work “*Philologiae Turcicae Fundamenta*” (*Wiesbaden, I, 1959*) published in 1959, the name Turkic languages (*fr.: langues turques; ing.: turkic languages*) was used”.<sup>19</sup>

H.Eran comes to the conclusion that “*it is clear that the definition of "Turkic dialects" as "language" originates from Soviet terminology. The need to look for a political purpose in the Russian turkologists, who called (Turkmen, Tatar, Bashkir, Uzbek, Kyrgyz,*

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<sup>19</sup> Eren, H. Milli Kültür Unsuru Olarak Türk Dili // – Ankara: Milli Kültür Unsurlarımız Üzerinde Genel Görüşler, Atatürk Kültür Merkezi yayını, – 1990. – s. 45-56.

*Kazakh, Nogai, Chuvash, Yakut A.G.) "dialect" during the tsarist period, and looking at Turkic dialects as a "language" after the revolution of 1918 is clearly understood".<sup>20</sup>*

However, it is difficult to agree with his position as the eminent turkologist left at least three questions unanswered:

1) How to explain the use of "Turkic dialects", "Turkic-Tatar dialects", "Azerbaijani (Azeri) dialect of the Turkic language" (B.Chobanzadeh) in Azerbaijan for many years (until the mid-1930s), for example?

2) Why should European turkologists be influenced by Russian-Soviet Turkology (and its terminology)? If this influence was ideological rather than scientific?

3) Was there no deepening in the distinction or division of Turkic languages or dialects between XIX and XX centuries?

Sh.H.Akal shows that in the Constitution of the Republic of Azerbaijan the state language is "Azerbaijani", in the Constitution of Kazakhstan - "Kazakh language", in the Constitution of Kyrgyzstan - "Kyrgyz language", in the Constitution of Uzbekistan - "Uzbek language". In this case, while "Azerbaijani Turkic", "Kazakh Turkic", "Kyrgyz Turkic" and such designations are professional designations that express the unity of origin, "Azerbaijani language", "Kazakh language", "Kyrgyz language" and such designations are legal designations.<sup>21</sup>

The controversial point in this opinion, which is generally true, is that while the "Azerbaijani Turkic" (i.e. "place name + language name") model is structurally logical, for example, "Kazakh Turkic" or "Kyrgyz Turkic" (i.e. "nation name + language name") is not appropriate (compare: "English Germanic" or "Russian Slavic").

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<sup>20</sup> Eren, H. Milli Kültür Unsuru Olarak Türk Dili // – Ankara: Milli Kültür Unsurlarımız Üzerinde Genel Görüşler, Atatürk Kültür Mərkəzi yayını, – 1990. – s. 45-56.

<sup>21</sup> Akalın, Ş.H. Türk Dünyasında Dil // –Ankara: Yeni Türkiye Dergisi, – 2013 Temmuz-Ağustos. – s. 358-379.

As it is known, the Turkic language of Turkey has been officially known as "Turkic" ("Turkic language") since the 20s of the last century.

However, in international languages, the name of that language is distinguished from common Turkic:

*"In a broad sense, the Turkic language is called "Turkic language" in English, "Turksprachen" in German, and "turkiy yazyk" in Russian. For the Turkic term in a narrow sense, the English terms "turkic", the German "Turkei türkisch", and the Russian "turetskiy yazyk" are used. In Turkological studies in Turkey, the expression "Turkey Turkic" is used for Turkic in a narrow sense".<sup>22</sup>*

The third subchapter of the third chapter is called **"Common Turkic problem: claims and possibilities"**.

As it is known, today the problem called "Common Turkic" or "common means of communication for all Turks" appeared in the late XIX and early XX centuries as the ideal of creating a "Universal Turkic literary language".

The author of "A common communication language for Turks" (T.Hajiyev) writes specially on the role played by the First Turkological Congress held in Baku in 1926 in the history of the problem:

*"F.Kopruluzade doesn't emphasize in his report that it is necessary to create a unit literary language for Turks today. However, the name of his report without noise and shouting declares its content: it says "Development of literary language in Turkic peoples", not "Development of literary languages in Turkic peoples".<sup>23</sup>*

T.Hajiyev said that in general, in the first Turkological Congress special attention was paid to the issue of "all-Turkic

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<sup>22</sup> Akalın, Ş.H. Türk Dünyasında Dil // –Ankara: Yeni Türkiye Dergisi, – 2013 Temmuz-Ağustos. – s. 358-379.

<sup>23</sup> Hacıyev, T. Türklər üçün orta q ünsiyyət dili / T.Hacıyev. – Bakı: Təhsil nəş., – 2013. – 246.

literary language”, and professor Bekir Chobanzadeh, who is well aware of the problem, according to his reports on topic “Close kinship of Turkic languages” and “The system of scientific terminology” concluded that “*one literary language, one literary dialect can serve all Turkic peoples*”.<sup>24</sup>

Regarding the issue of whether Turkey Turkic can play the role of "common Turkic", T.Hacıyev is absolutely right that such a process has already taken its first steps. And that's why the author of "A common communication language for Turks" came out with the thesis that "Turkey's Turkic is not only for the Turks"<sup>25</sup> it certainly doesn't sound ambitious, but "*What is needed to ensure the possibilities of Turkey Turkic as a communication language?*" the answer to the question is based on both scientific-theoretical and practical points of view.<sup>26</sup>

The analysis of a large amount of literature on the problem of "common Turkic" - various opinions and considerations - allows us to make such a generalization that a) because of the situation at the end of the XIX century and the beginning of the XX century was completely different, the idea of declaring modern Turkic literary languages "sub-language" and creating any common "super-language" is not justified; b) the idea of defining a common language of communication for Turks has a serious ethnoculturological basis, which is not accidental or impossible; c) Turkey Turkic takes on the function of such a means of communication for many reasons from linguistic, cultural and political point of view.

The first subchapter of the fourth chapter, called “**The problems of formation of the concept of “Azerbaijani language”**”,

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<sup>24</sup> Hacıyev, T. Türklər üçün ortaq ünsiyyət dili / T.Hacıyev. – Bakı: Təhsil nəş., – 2013. – 246.

<sup>25</sup> Hacıyev, T. Türklər üçün ortaq ünsiyyət dili / T.Hacıyev. – Bakı: Təhsil nəş., – 2013. – 246.

<sup>26</sup> Hacıyev, T. Türklər üçün ortaq ünsiyyət dili / T.Hacıyev. – Bakı: Təhsil nəş., – 2013. – 246.

deals with “The genetipology of the concept of “Azerbaijani language”.

In general, the study of the history of the concept of the “Azerbaijani language” requires a coordinated consideration of a number of specific methodological nuances, which include, first of all, the following:

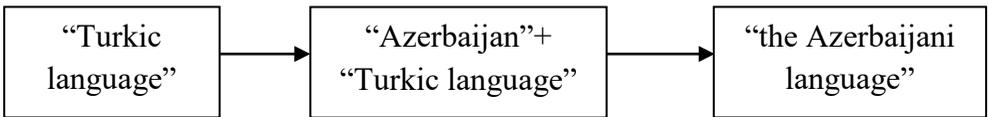
- Consideration of the history of the Azerbaijani people (and language) in the all-Turkic historical “context”;

- Acceptance of the fact that the concept of “Azerbaijani language” has not become a random phenomenon and is gradually, legally, formed in order to state the Azerbaijani Turkic formed in the process of natural differentiation of Turkic languages;

- Taking into account the possibility of official use of the linguonym “Azerbaijani language” as a principle as a result of a) insistence of national public consciousness, b) approval of scientific-intellectual position and c) determination of political will.

Apparently, it refers to the interaction of ethnic, intellectual-cultural and political-ideological processes.

The schematic expression of the history of the formation of the concept of "Azerbaijani language" can be shown as follows:



This means that the history of the concept of “Azerbaijani language”, as well as the formation of the linguonym, is based on the transition period from “Turkic” to “Azerbaijani”, in other words, the problems that arose in that period.

The second subchapter of the fourth chapter is called “**About the concept of ancient Azerbaijani language**”.

The pre-historic period “of the concept of “Azerbaijani language” raises a number of serious problems, which mainly include:

a) etymology of the word “Azerbaijan”;

b) the question of the content of the concept of” ancient Azerbaijani language " or which language of origin it reflects.

As you can see, here, in the first case, an attempt is made to define the ancient (historically) ethnicity (and language) of the Azerbaijani geography, proceeding from the etymology of the word “Azerbaijan” (toponymy), and in the second case, to create an idea of the concept of “ancient Azerbaijani language” by reconstructing the ancient ethnic (and linguistic) picture of that geography based on existing facts.

The history of the concept of” Azerbaijan“, according to traditional scientific and publicistic ideas, begins with “Atropatena”<sup>27</sup>

As is known, the founder of the state “Atropatena” is Atropat... It was Madan's satrap. There is reason to believe that Atropat was a hereditary leader of Madan... After the state of Alexander the Great was split among his diadokhs (warlord), Atropat became an independent ruler.

Since the creator of the new state was Atropat, he was called Mada-Atropatena (in the language of Mada: Mada-Atropatakan (a)), that is, “the country belonging to Atropat”. Thus, the name of Azerbaijan was derived from the name of Atropatena”.<sup>28</sup>

A number of interpretations have emerged about the Turkic origin of the word “Azerbaijan”. For example, T.Hajiyev writes: “*the toponym of Azerbaijan consists of az (Turkic tribe) + ar (a word in the content of heroes) + bay ( I I bəy - strengthens the meaning of*

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<sup>27</sup> Cəfərov, N. Etnoloji etüdlər. / N.Cəfərov. – Bakı: Elm və təhsil Çap Evi, – 2016. – 108 s.

<sup>28</sup> Azərbaycan (Azərbaycan Milli Ensiklopediyasının xüsusi cildi) / – Bakı: “Azərbaycan Milli Ensiklopediyası” elmi mərkəzi, – 2007. – 884 s.

“ər”) + can (qan – morpheme representing the concept space)”.<sup>29</sup> However, the validity of such interpretations and etymologies is questionable. First of all, because the word “Azerbaijan” is not confirmed by historical means and sources. Secondly, it is built on a rather complex model, which is not typical for the word-making technologies of the Turkic language. Finally, thirdly, the semantic structure of the word (oiconym) in that explanation also seems rather “scattered” or imperfect.

However, attempts to give interpretations of Turkic origin to the word “Azerbaijan” are not accidental and come from the internal nature of the National Scientific and public consciousness and from the interests of mastering the historical event-fact with the whole etymological scale, which is found in the cultural and intellectual experience of each developed nation.

The third subchapter of the fourth chapter is called “**The origin of the concept of Azerbaijani Turkic**”.

Although the first magnificent monument of Azerbaijani Turkic is “The Book of Dede Korkut”, the concept of “Azerbaijani Turkic” actually appeared in the middle of XIX century with its different expressions-derivatives, which mainly include “language of Caucasian Turks”, “language of Transcaucasian Tatars”, “Azerbaijani dialect of Turkic-Tatar language” and so on. Along with the recognition of the ancient ideological and aesthetic roots of the epic “The Book of Dede Korkut”, the fact that it was formed in the early Middle Ages on the territory of Azerbaijan shows that its language is a manifestation of the Turkic language existed only within Azerbaijan. The toponymy of the epic also confirms this.

In the last medieval variant of manuscript of “The Book of Dede Korkut” its name is presented as “Kitabi-Dedem Korkut ela lisani-taifeyi-oğuzan”, that is, “The Book of Dede Korkut in the language of Oghuz tribes”. “The concept of language of those Oghuz

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<sup>29</sup> Hacıyev, T. Seçilmiş əsərləri: [5 cild] / T.Hacıyev. – Bakı: Elm Çap Evi, – I cild, II hissə. – 2017. – 448 s.

tribes” is the predecessor of “Azerbaijani Turkic” and, consequently, the “Azerbaijani language”.

The main historical reason for the emergence of the concept of “Azerbaijani language” with its own name is the formation of Azerbaijani Turkic as a result of differentiation of Turkic languages. Of course, if there is a language with its ethnosocial base, some geography of distribution, and in many cases a language with official and political protection, it is natural to have its name at least to differ from neighboring languages.

It is known that the differentiation of the Turkic language begins from the early Middle Ages. The spread of Turks to the vast geography of Eurasia from East to West, their inclusion into various political associations, intensive and large-scale relations with different peoples gradually turn tribal languages (dialects) into folk languages. It may be that other (non-Turkic origin) peoples in the early periods felt or did not take it into account at all, but there are facts that the Turks themselves felt it from the very beginning.

The first of them is linguistic differentiation of general (common) epics or gaining regional linguistic qualities, the most characteristic example of which is the epos “Koroghlu”...

"Koroghlu" is present in all folk Turks of the new era. This means that the theme of “Koroghlu” is the scale of manifestation of differentiation inertia that emerges from the standards of the Turkic language of writing...

M.P.Vagif's language is the clearest manifestation of Azerbaijani Turkic in written literature, differentiated along the lines of M.Fuzuli, S.I.Khatai, Habibi, M.Amani, M.V.Vidadi. Unfortunately, neither M.P.Vagif nor his contemporaries gave any information about their language, nor mention its name.

The fourth subchapter of the fourth chapter is called **“Formation of the concept of Azerbaijani Turkic”**.

The first stage of the formation of the concept of “Azerbaijani language” is characterized by the emergence of the

“Azerbaijani+Turkic language” model (and forms of its manifestation).

In our opinion, it is impossible to take into account two factors in the interaction, the first of which is the ethnic differentiation of the Turks, the second is the gradual strengthening of political and administrative control of Russia over the vast majority of the Turkic space from the end of the Middle Ages to the beginning of the new era.

Political-administrative control necessarily applies its own mechanism of naming. Including peoples (and languages)... However, there is a natural resistance here: traditional unofficial names of peoples (and languages) are not erased from memory for a long time.

Originally Azerbaijani turkic Mirza Kazembek's “Grammar of the Turkic-Tatar language” (1839), later “General grammar of the Turkic-Tatar language” (1846) were published.

In the middle of XIX century in Russian the concept of “тюркский язык” and “турецкий язык” begins to be distinguished that the first is “Azerbaijani Turkic” and the second is “Turkey Turkic”.

In this period, I.N.Berezin who classified the Turkic dialects uses the phrase “Aderbidjan” dialect.<sup>30</sup>

In language textbooks published in XX century, in Azerbaijani-Russian dictionaries, usually the concept of “Azerbaijani language” is given in Russian text as “Tatar language” or “Azerbaijani dialect of Tatar language”, and in Azerbaijani text as “Turkic language”.<sup>31</sup>

V.V.Radlov shows that while the christianized Tatars who settled in eastern Russia call themselves “Tatar”, Muslims do not do

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<sup>30</sup> Kononov, A.N. Rusiyada türk dillərinin öyrənilməsi tarixi / A.N.Kononov. – Bakı: SSRİ-də türk filologiyası, – 2006. – 352 s.

<sup>31</sup> Abdullayev, A. Azərbaycan dilinin tədrisi tarixindən / A.Abdullayev. – Bakı: Maarif Çap Evi, – 1966. – 332 s.

so; but both Christian and Muslim Tatars call their languages “Tatar”.<sup>32</sup>

Turkic dialects are listed as follows in the foreword of “Turkic language knowledge” (translated into Turkic by Ali Ulvi Elove) published in Paris in 1921 by French turkologist Jan Deni: “Turkmen dialect; Azeri (or Azerbaijani) dialect; Caucasian dialects...”.<sup>33</sup>

In the division of the “Turkic-Tatar nations”, the author unites Azerbaijanis (Azerbaijani Turks) under two names: 1) Tatars of the Caucasus area (Azerbaijanis); 2) Turks of Iran (Azerbaijanis).<sup>34</sup>

It can be assumed that both ethnonyms and linguonyms used by J.Deni reflect the imagination of the late XIX and to some extent the early XX centuries.

Naturally, the biggest problem was that at the end of XIX and beginning of XX centuries Turkic languages (and peoples) were to be called by their own names, and the Ottoman Empire, the only independent Turkic state, carried its main administrative responsibility.

Thus, the concept of “Azerbaijani Turkic” was formed in XIX century, Thus, and at the moment when this concept was generally called "Turkic language" by tradition, it is clear from the context which "Turkic" we are talking about.

Basically, it is expressed by the formula model “the language of the Caucasus, Transcaucasia, Azerbaijani Turks (Tatars)”, i.e.,” toponym+ethnonym+language (lisan, zabaan, dialect)”. The same principle is also manifested in the naming of other Turkic languages or dialects.

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<sup>32</sup> Радлов, В.В. Опыт словаря тюркских наречий: [ 4 части ] / В.В.Радлов. – Петербург: т III, ч. 2. – 1905. – 1261-2204 с. (+98 с.).

<sup>33</sup> Deny, J. Türk dil Bilgisi / J.Deni. Ali Ülvi Elöve tercümesini günümüz Türkçesine uyarlayan Ahmet Benzer. – İstanbul: – 2012. 953 s.

<sup>34</sup> Deny, J. Türk dil Bilgisi / J.Deni. Ali Ülvi Elöve tercümesini günümüz Türkçesine uyarlayan Ahmet Benzer. – İstanbul: – 2012. 953 s.

The fifth subchapter of the fourth chapter is called **“The concept of “Azerbaijani Turkic” of “Akinchi”**.

"Akinchi" newspaper, published by Hasan Bey Zardabi, played an important role both in raising the public reputation of the Azerbaijani language (Turkic) and in defining the boundaries of the concept of "Azerbaijani Turkic".

Comparisons show that

a) When it is said "our provinces" or "sides" are mentioned, the Caucasus is mainly meant;

b) When it is said "our nation" are mentioned "Muslim nation";

c) When it is said "our language" are mentioned "Turkic language".

"Akinchi" paid attention to the difference between Azerbaijani Turkic and Ottoman Turkic:

*“In the 6th issue of "Akinchi" newspaper, there was talk about bringing science books written and published in Ottoman, translating them into our language and printing them. It is true that the Ottoman language isn't the same with our language, but there is no such difference between them that it is necessary to translate from one to the other. However, when reading an Ottoman book, you should read carefully. Due to the fact that in their language there are many words of Arab, Persian and other nationalities, it is difficult to understand it all of a sudden”.*<sup>35</sup>

As you can see, the difference between two Turkic languages, one of which is very close to the other, is shown quite clearly. Unlike Azerbaijani Turkic, in Ottoman Turkic (this expression is also interesting: “in their language”), it is noted that “there are a lot of words of Arabic, Persian and non-ethnic nationalities”, but it is also noted that the translation between these two languages is insignificant and superfluous. However, it must be admitted that

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<sup>35</sup> Əkinçi (tam mətni) / Tərtib edən: T.Həsənzadə. – Bakı: Avrasiya Press, – 2005. – 496 s.

"Akinchi" needed to compare "Ottoman language" with "our language" ("Turkic language").

The sixth subchapter of the fourth chapter **“Functional parallelism of the concepts of “Turkic language”, “Azerbaijani Turkic” and “Azerbaijani language” in the end of XIX and early XX centuries”** consists of five subsections, and in those subsections, the concept of "mother tongue" of prominent Azerbaijani intellectuals such as 1) Muhammad agha Shahtakhtli, 2) Jalil Mammadguluzade, 3) Yusif Vazir Chamanzaminli, 4) Nariman Narimanov and 5) Uzeyir Hajibeyli is analyzed.

The first subsection of the seventh subchapter of fourth chapter **“Normalization of the concept of “Azerbaijani language”** is talking about the processes of transition from “Turkic” to “Azerbaijani” in the 20s and 30s of the XX century.

The Azerbaijan Soviet Socialist Republic, no matter how paradoxical it is in relation to the concept of “Azerbaijani language”, for many years acted as the successor of the Azerbaijan Democratic Republic, because although the word “Azerbaijan” was formed in the name of the country and people, the name of the language was officially preserved as “Turkic”.

In fact, since the end of XIX century, if the name-linguonym “Azerbaijani language” is found in the language of the press, especially the national intelligentsia, the history of the formation of the concept can be started from that time. However, the fact is that almost a month after the declaration of the first independent Republic of Azerbaijan, the name of the state language as “Turkic” is used by intellectuals and intellectuals, and this continues until the mid-30s in Soviet times.

The book “Madkhal to Turkic-Tatar Lisaniyya” written by Professor Bekir Chobanzadeh while he was still in Crimea was published in 1924 in Baku with the recommendation of the People's Commissariat of Education. The most important fact that attracts

attention here is B.Chobanzadeh's use of the expression "Azerbaijani language".<sup>36</sup>

In the mid-30s the center (Moscow) decided to switch from "Turkic" to "Azerbaijani" and serious protests were not observed throughout the Republic, as the transition process was accompanied by political-ideological pressures and even repressions in accordance with the management technologies of the Soviet Union.

The second section of the seventh subchapter of the fourth chapter is called "**Azerbaijani language": in the North and in the South**".

Since the beginning of the XIX century, the political-administrative split of Azerbaijan into two parts - Russia in the North and Iran in the South led to different history of Azerbaijan. It is true that language acts as a common cultural and moral value of the people, but it was also natural that certain differences appeared in its official view that one aspect of this naturalness was manifested in relation to the name of the language.

S.C.Pishevari wrote in the article "Language of our newspaper" published in the issue of "Azerbaijan" newspaper dated 6 September 1945:

*"Our newspaper will pay more attention to the Azerbaijani language... The Azerbaijani language is not an artificial language. It has the support of its great people and the power of the community... The Azerbaijani language is so strong, the rules are so strong and natural that even if the Persian and Arabic words included in it are extracted, it is possible to write and interpret great ideas with high goals".*<sup>37</sup>

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<sup>36</sup> Çobanzadə, B. Türk-tatar lisanıyyatına mədxəl / Çobanzadə B. – Bakı: "Aspoliqraf", – 2006. – 180 s. Nəşrə hazırlayan Nuridə Novruzova.

<sup>37</sup> Pişəvəri, S.C. Məqalə və çıxışlarışından seçmələr ( Təbriz, 1945-1946-cı illər) / S.C.Pişəvəri. Tərtib edən: Ə.Rəhimli (Bije). – Bakı: Nurlar Çap Evi, – 2016. – 432 s.

The use of “Azerbaijani language” instead of “Turkic” by a prominent statesman in a certain sense influenced the language policy pursued in Soviet Azerbaijan, but it didn’t contradict its ideals and carried a national content:

The naming of the Azerbaijani language in the North as “Azerbaijani”, and in the South as “Turkic”, “Turkcha” or “Turki”, of course, can be considered a serious problem. Especially from the point of view that having two or three names of one language is wrong from the point of view of onomastic principles. It is undoubtedly an obstacle for ideological and moral consolidation (centralization).

The third section of the seventh subchapter of the fourth chapter is **called "Azerbaijani language" concept of Samad Vurgun**".

Just as Samad Vurgun played a historical role in the formation of modern Azerbaijani literary language, he also contributed to the normalization of the concept of “Azerbaijani language” from several perspectives.

The search for the “mother tongue” of this literary generation, led by S.Vurgun, of course, can’t arouse interest. Observations show that while the poet used the terms “Turkic language”, “Turkic” until the mid-30s, after those years he applied only to the “Azerbaijani” according to the official rule.

The fourth section of the seventh subchapter of the fourth chapter is called **“The concept of “Azerbaijani language” in Azerbaijani linguistics of the second half of the XX century.**

After Bakir Chobanzadeh, his students began to develop the Azerbaijani linguistic science: Mammadaga Shiraliyev, Abdulazal Damirchizade, Mukhtar Huseynzade...

M.Shiraliyev's main object of study was the dialects and accents of the Azerbaijani language, the prominent linguist's fundamental works such as “Baku dialect” and “Fundamentals of

Azerbaijani dialectology” were published, in which they are about the “Azerbaijani language”.

A.Demirchizade's book “History of Azerbaijani literary language” is the result of his large-scale research in this area. Although he used the term “Azerbaijani” in general, in 60-Es he applied neither “Azeri language” for some time.

M.Huseynzade always used the phrase “Azerbaijani language”.

In general, if we don't take into account the hesitation of “Azeri language” in the 60s, from the end of the 30s to the beginning of the 90s, only the name “Azerbaijani language” was used in both secondary and higher school textbooks and scientific research works.

The eighth subchapter of the fourth chapter is called “**The Azerbaijani language” concept in the years of independence**”.

At the beginning of the XX century, hesitations, disputes and conflicts related to the name of the native language (and state language) once again occurred at the end of that century. In 1991, in connection with the collapse of the Soviet Union, Azerbaijan gained its state independence. But it wasn't just an event implemented with the consent of the “center”, the Azerbaijani people fought for their freedom for many years and made martyrs. One of the most important attributes of independence was the native language, although its free and unhindered use in the country, especially in state structures, was considered one of the main desires of the people, large-scale pressure of the Russian language grossly violated the rights of the state language of the Republic. Forces coming to authority in 1992 fell into certain euphoria and replaced the name of the state language as “Azerbaijani language” with “Turkic language”.

Although the replacement of the “Azerbaijani language” with the “Turkic language” began to cause serious problems in the early days, this decision remained in force until the adoption of the first Constitution of the independent state in 1995. During these few years, public opinion, especially experts expressed their attitude to

the issue. Considering that the name of the state language is a very serious issue, on the initiative of Heydar Aliyev, a broad discussion of the relevant article of the draft new Constitution was held. As it is known, various opinions were expressed during the two-day discussion, which can be grouped as follows:

- 1) Turkic language;
- 2) Azerbaijani Turkic language or Azerbaijani Turkic;
- 3) Azerbaijani language.

The president notes that the “the Azerbaijani language” wasn’t revealed by chance, and the language of a people with a rich history was formed in a natural way as a unique name:

*“I express my respect and esteem to every language. But I think that each of us can be proud of our language, the Azerbaijani language. Because it is a rich language, it is already a well-known language in the world. The name of our people is known, the name of our republic is known, the name of our language is known. It is a reality. I put aside the past period– this is a reality that has existed for 60 years. It is a developed reality day by day, month by month”.*<sup>38</sup>

The National Voting (Referendum), in which the name of the state language was put to a vote, among three variants surely adopted the “Azerbaijani language”.

The order of the president of the Republic of Azerbaijan Ilham Aliyev dated May 23, 2012 “State Program on the use of Azerbaijani language in the context of globalization in accordance with the requirements of the time and the linguistic development in the country” played a historical role in the development of both the Azerbaijani language and Linguistics. A year later, by the order of the president of Azerbaijan dated April 9, 2013, the “Approval of the State Program on the use of Azerbaijani language in accordance with

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<sup>38</sup> Müstəqilliyin 25 ili: Azərbaycançılıq ideyası və dil siyasəti / – Bakı: Türk Dünyası Info” İB Çap Evi, – 2016. – 224 s.

the requirements of time in the conditions of globalization and the development of linguistics in the country” was approved.

**The results obtained from the study can be summarized as follows:**

1. The concept of "Turkic language" has its origin from the III millennium B.C. when the Turks separated from the Altai union as a more or less independent ethnos. It can be assumed that until the emergence of the “Turk” ethnonym (middle of the I millennium), the same concept was used with different ethnonyms (for example, the language of the Turanians, the language of the Saks, the language of the Huns, etc.). As paradoxical as it may seem, during the period when the word “Turk” was widely used as a people's and state name (in the second half of the I Millennium), “Turkic” (as well as “Oghuz language”, “Uighur language”, “Kipchak language”, etc.) was not found as linguonym.

2. The first source, which shows that the concept (and linguonym) of “Turkic language” is fully stabilized and even differentiated in various forms of manifestation, is Mahmud Kashgari's “Divan” (XI century) in Arabic, which is called “The Dīwān Lughāt al-Turk”, that is, “Dictionary of Turkic languages”. But here are talking not about “Turkic languages”, but about “Turkic dialects”. The opinion of a number of researchers, especially A.Demirchizade, that "Divan" supposedly laid the foundation of the comparative-historical method is wrong because, especially in the early Middle Ages, there was no need to prove that "Turkic dialects" were genetically related to "Turkic language".

Mahmud Kashgari's consistent (and stable) appeal to the concept-linguonym “Turkic language” in “Divan” shows that the concept-linguonim had several centuries of experience in its development until the time of writing “Divan”.

Among the dialects mentioned in "Divan" and presented with one or another phonetic, lexical and grammatical material, three (Oghuz, Kipchak and Karluk-Uyghur) are the main ones, while other

“dialects” don’t appear in dictionaries of various character compiled from XI-XII centuries.

3. The "Khaganiya Turkic" or "Kashgar Turkic" mentioned by Mahmud Kashgari is the literary language of the Karakhanid era, which is based on the history of this language and the language of ancient Turkic (Oghuz) written monuments, which is characterized by dialect superiority. However, later (in the IX-XI centuries), Kashgar or Khaganiya Turkic, which acquired specific characteristics due to strong Uighur influence, can be considered as the "common literary language" of all Turks. And it is no coincidence that Y.Balasaguni's "Kutadgu bilig" (XI century), A.Yasavi's "Divani-hikmat" (XII century) and A.Yugnaki's "Atibatul-haqaiq" (XII-XIII centuries) were written in this language and mentioned under the name of "Medieval Turkic literary language (Turki)". "Turki" has become a “three-legged” language since XIII-XIV centuries, being influenced by Arabic, as well as Persian, and kept its “classical” reputation until the beginning of the new era."

In addition to the Eastern manifestation of "Turki", the Western (Azerbaijan-Anatolia) manifestation also appeared from the XIII-XIV centuries, and as a result, two written literary languages of "Turkic" that did not differ much from each other functioned until the end of the Middle Ages.

4. During the existence of “Turki” dialects Oghuz, Kipchak and Karluk-Uyghur mainly functioned as spoken language, partly as language of folk literature. And the Turks created their great epic in these dialects in the Middle Ages. Therefore, when the epic "Dede Korkut" was written, it was called "Kitabi-Dadam Gorgud ala-lisani-taifeyi-oguzan" ("The book of Dadam Korkut in the language of the Oghuz tribes"). But towards the end of Middle Ages “classical dialects” of “Turkic” –Oghuz, Kipchak and Karluk-Uyghur having completed their historical missions were divided into dialects which will form the basis of modern Turkic languages from new period and defined new borders of “dialect” concept.

5. Turkic languages (as well as Turkic literary languages), which began to form from the beginning of the new era, are based on the differentiation of the new dialect formed at the end of the Middle Ages. This differentiation comes from the general regularity of the formation of modern literary languages, but also presents different "statuses" due to the fact that Turkic languages are connected with factors that will ensure the level of literary language. These "statuses" express themselves in a) being a national literary (written) language; b) resisting the literary reputation of the folk language through "Turki"; and c) being generally excluded from the literary claim:

a) Azerbaijani and Turkmen languages are independent literary (written) languages since XVIII century;

b) Turkey Turkic, Uzbek and Tatar languages, as they remained under the influence of "Turki", began to demonstrate their independence since the beginning of the XX century;

c) other Turkic languages "patiently" waited for their independence (Literary) time, which is divided into three groups;

1) "active": Kazakh, Kyrgyz, Bashkir, etc.

2) "historical": Chuvash, Yakut (Sakha) language.

3) "passive": Altai, Khakas, Shor, etc.

6. Since the beginning of the XIX century, the differentiation situation of Turkic languages has been manifested by its holistic "critical" quality. It turns out that "Turkic", which Mahmud Kashgari called "Turkic languages" in the XI century, was called "Turkic language" by Mirza Kazembek in the XIX century (and talked about its "dialects"). And this paradoxality continues in the later periods, because the problem is treated not from a linguistic, but from a political-ideological position, but this approach is not accidental: the globalization of the world, which began in the late XIX–early XX centuries, presents principles for a new era of common communication technology for all peoples, Turks make a completely non-analytical (and unprepared) claim, which consists of the idea of

“Language Unity”, which does not justify itself from a scientific and practical point of view. It is interesting that this “idea”, faced with a real obstacle at every step, despite all its romance, later not only had an revision, but also had an impact on the academic idea, gaining opportunities to rise to its “neoromantic” level.

7. Since the 20s of the XX century, the question of academic and political-ideological importance of the steps taken to clarify the concepts of “Turkic language”, “Turkic dialects” and “Turkic languages” raises debate. But one thing is indisputable: reality expels disputes from the agenda by insistently dictating its logic. No matter how “romantic” (and interesting) is to give an example of some eastern or western “Turkic” of the Middle Ages of the Turkic peoples with formed literary languages, it doesn’t promise any real prospects. Therefore, the tendency to treat concepts in a historical (and dialectical) context rather than abuse, demonstrates their leading position on a practical, theoretical and even political-ideological level.

8. The concept of “Turkic language”, formed after the middle of I millennium, is the successor of ethnic, geographical and political “origin” names of a language with a history of several millennia. (“turkic sakhas language”, “sak language”, “iskat language”, “hunnic language”, etc. This concept-since the end of the I millennium, the beginning of the II millennium, when almost all the Turks began to express the language, played an important role along with the “internal” ethnic and socio-political needs, the centralizing influence of Islam, especially Arab-Muslim linguistics.

Although the “Turkic” linguistic term derived from the” Turkic language “is used in different meanings in Turkology, its main meaning is to “mark ” the belonging to the Turkic language in general rather than time, space and quality limitations. Therefore, in serious scientific judgments it is necessary to clarify or concretize the definition of a) time (what period “Turkic” is talking about), B)

space (in which geography is meant “Turkic”, and C) quality (it is literary manifestation or dialect).

9. Today there are the following Turkic languages: 1) Turkic (Turkey Turkic), 2) the Azerbaijani language, 3) the Uzbek language, 4) the Uighur language, 5) the Kazakh language, 6) the Tatar language, 7) the Kyrgyz language, 8) the Chuvash language, 9) the Yakut (Sakha) language, 10) the Karachay-Balkar language, 11) the Kumuk language, 12) the Nogai language, 13) the Karakalpaq language, 14) the Karaim language, 15) the Gagauz language, 16) the Tuva language 17) the Tofa language, 18) the Khakassia language, 19) the Altai language, 20) the Kamasin language, 21) the Shor language.

It is not correct to call any of these languages "dialects".

10. The issue of a common language of communication for Turks has already been almost resolved: the Turkey Turkic has begun to fulfill this function. However, this can not only oppose the independent development of Turkic languages, but it cannot even prevent it in any way.

11. There are various opinions about the concept of "ancient Azerbaijani language" in Azerbaijani studies, which can be mainly divided into two groups:

1) "Ancient Azerbaijani language" is a language of Iranian origin;

2) "Ancient Azerbaijani language" is a language of Turkic origin.

Proponents of both positions have presented a number of scientific and ideological (conjunctural) arguments over the past hundred years. Supporters of the first position tried to Iranianize the entire ethnic history of Azerbaijan by "Iranizing" the ancient period, while supporters of the second position tried to take the Turkism that actually existed in Azerbaijan from the early Middle Ages to the most ancient times (even before the IV-III millennium BC).

It is impossible to say that the “ancient Azerbaijani language” is a language of Iranian or Turkic origin based on the facts known to science. "Fact -assumptions" (T.Hajiyev) allows us to insist even more that this language is "Turkic". However, the issue should be considered in the context of the history of the Turkic language (and Altai theory).

12. First oral literature, then Arabic, as well as both spirit of Persian written literature and Turkic words in it, after XIII century both oral and written literature in Turkic language preconditions the formation of the concept of “Azerbaijani Turkic”. This history from "The book of Dade-Korkut" to M.Fuzuli corresponds to the history of "differentiation" of the concept of "Turkic language". However, the concept of "Azerbaijani Turkic" was formed in the XIX century, which manifests itself in various manifestations: "the language of the Transcaucasian Turks", "the language of the Transcaucasian Tatars", "the Azerbaijani dialect of the Turkic language", "Turkic-Azerbaijani language", "the language of the Azerbaijani Turks". "Azerbaijani Turkic" etc.

13. Although at the end of XIX and beginning of XX centuries the concept of “Azerbaijani language” was used more in the form of “Turkic language”, other forms were also used, which stems from the needed to name the already formed independent language by its name, to distinguish it from the relative Turkic languages. This trend declare itself both during the time of Azerbaijan Democratic Republic, where the state language is officially called “Turkic”, and in the 20s and 30s of the XX century.

In the late 1930s, the naming of the state, as well as the language of the people in the Azerbaijan SSR as the “Azerbaijani language” wasn’t accepted unequivocally in the national public consciousness, along with those who considered it legitimate, there were also those who considered it repressive against the history of the people. The reason is that in those years the Soviet Union was subjected to divisive (destructive) pressure on Turkism, and the

transition from “Turkic” to “Azerbaijani” was carried out by Moscow, not counting the people themselves.

14. In fact, at the beginning of the establishment of the Azerbaijan Democratic Republic there were serious protests to call the state “Azerbaijan”. However, the normalization of this name, as well as the formation of the ethnonym “Azerbaijani people” required the “differentiation” of the ambiguous concept of “Turkic” and “Turkic language”. Therefore, the name “Azerbaijani language”, no matter how illegal (and tragic) it was, proved to be true. First of all, because this idea was not a product of the thinking of the leaders of the Soviet Union, it appeared as a product of the search for a special name for the nation and its language by Azerbaijani intellectuals at the end of the XIX century and the beginning of the XX century.

The problem of how to express the concept of “Azerbaijani language” existed for the whole XX century, a number of proposals were put forward both in the North and in the south of the country, among which “Azeri language” aroused some interest. However, due to its dubious origins, it couldn’t be stabilized.

15. Along with a number of attributes of the Azerbaijan Democratic Republic, which was the successor of Azerbaijan when the Soviet Union collapsed, “Turkic language” was adopted as the name of the state language. However, this event, accompanied by a violation of the legislation (democracy), caused not only discontent of the public of the Republic, but also some misunderstandings in the international arena. At the initiative of Heydar Aliyev, the national leader of the Azerbaijani people, who took into account all this, as well as the history of the formation of the concept of the “Azerbaijani language” (and existing experience), the issue of the name of the state language was considered separately in a national vote (referendum) when the first Constitution of the Republic of Azerbaijan was adopted, and “Azerbaijani language” was confirmed as the state language of the Republic of Azerbaijan.

**The main content of the dissertation is reflected in the following monographs, theses and articles:**

1. Azərbaycan dili anlayışının təşəkkülü tarixinin metodoloji problemləri // – Bakı: Filologiya məsələləri, – 2017. №2, – s.10-19.
2. Türk dili anlayışının təşəkkülü // – Bakı: Dil və ədəbiyyat, – 2017. №4(104), – s. 36-37.
3. Linqvonimlər və ya dil adları // – Bakı: Terminologiya məsələləri, – 2017. №1, – s. 181-184.
4. Mirzə Fətəli Axundzadənin “Ana dili” anlayışı // – Bakı: Bakı Universitetinin Xəbərləri, Humanitar elmlər seriyası, – 2017. №3, – s. 19-23.
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10. Qədim Azərbaycan dili anlayışı haqqında // – Bakı: Xəbərlər, AMEA, Humanitar elmlər, – 2018. №1, – s. 248-253.
11. İlk orta əsrlərdə “Türk dili” anlayışı // – Bakı: Əlyazmalar yamır, – 2018. №2 (7), – s. 172-177.
12. Əkinçi qəzetində Azərbaycan dili anlayışı // – Bakı: Terminologiya məsələləri, – 2018. №1, – s. 95-100.
13. Türk dili anlayışının mənşəyi // – Bakı: Dilçilik İnstitutunun əsərləri, – 2018. №2, – s. 66-75.
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15. Qəribli, A. “Türk dili”, “Türk ləhcələri” və “Türk dilləri” anlayışlarının genotipologiyası // A. Qəribli. – Bakı: Elm və təhsil, – 2018. – 165 s.

16. XIX əsrin ikinci yarısı–XX əsrin əvvəllərində “Türk dilləri” anlayışı // – Bakı: Filologiya məsələləri, – 2019. №1, – s. 33-43.

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