

УДК: 81**DOI: <https://doi.org/10.17015/aas.2021.211.28>****THE LANGUAGE POLICY IN TURKIC STATES AND COMMUNITIES****Ibrahimov Elchin**

Associate Professor, PhD, Azerbaijan National Academy of Sciences,
Nesimi Institute of Linguistics,
Head of Turkish Languages Department, Azerbaijan
E-mail: elchinibrahimov85@mail.ru

Abstract

The history of the language policy of the Turks begins with the work *Divanu lugat at-turk*, written by Mahmud Kashgari in the 11th century. Despite the fact that the XI-XVII centuries were a mixed period for the language policy of the Turkic states and communities, it contained many guiding and important questions for subsequent stages. Issues of language policy, originating from the work of Kashgari, continued with the publication in 1277 of the first order in the Turkic language by Mehmet-bey Karamanoglu, who is one of the most prominent figures in Anatolian Turkic history, and culminated in the creation of the impeccable work *Divan* in the Turkic language by the great Azerbaijani poet Imadaddin Nasimi who lived in the late XIV - early XV centuries.

Later, the great Uzbek poet of the 15th century, Alisher Navoi, improved the Turkic language both culturally and literally, putting it on a par with the two most influential languages of that time, Arabic and Persian. The appeal to the Turkic language and the revival of the Turkic language in literature before Alisher Navoi, the emergence of the Turkic language, both in Azerbaijan and in Anatolia and Central Asia, as well as in the works of I. Nasimi, G. Burkhanaddin, Y. Emre, Mevlana, made this the language of the common literary language of the Turkic tribes: Uzbeks, Kazakhs-Kyrgyz, Turkmens of Central Asia, Idil-Ural Turks, Uighurs, Karakhanids, Khorezmians and Kashgharts. This situation continued until the 19th century.

This article highlights the history of the language policy of the Turkic states and communities.

Keywords: “*Divanu lugat at-turk*”, Turks, language policy, Turkish states and societies, Turkish language.

**ТҮРК МАМЛЕКЕТТЕРИ МЕНЕН КООМЧУЛУКТАРЫНДАГЫ
ТИЛ САЯСАТЫ****Кыскача мазмуну**

Түрктөрдүн тил саясатынын тарыхы 11-кылымда Махмуд Кашгари жазган “*Диван лугат ит-түрк*” чыгармасынан башталат. XI-XVII кылымдар түрк мамлекеттеринин жана жамааттарынын тил саясаты үчүн аралаш мезгил болгонуна карабастан, кийинки баскычтар үчүн көптөгөн жетектөөчү жана маанилүү суроолорду камтыган. Кашгаринин чыгармачылыгынан келип чыккан тил саясатынын маселелери Анадолу түрк

тарыхынын эң көрүнүктүү ишмерлеринин бири болгон Мехмет-бей Караманоглу тарабынан 1277-жылы түрк тилинде биринчи тартиптин басылышы менен уланып, улуу Азербайжан акыны Имададдин Насими тарабынан түрк тилиндеги кынтыксыз чыгарманын жаралышы менен аяктаган. XIV кылымдын аягы - XV кылымдын башында жашаган.

Кийинчерээк, XV кылымдагы өзбек элинин улуу акыны Алишер Навои түрк тилин маданий жактан да, түз мааниде да өркүндөтүп, ошол мезгилдеги эң таасирдүү эки тил, араб жана фарсы тилдери менен бир катарга койду. Алишер Навоиден мурун түрк тилине жана адабиятта түрк тилинин жандануусуна, Азербайжанда да, Анатолияда да, Борбордук Азияда да, ошондой эле И.Насими, Г.Бурханаддин, Ю.Эмре, Мевлананын чыгармаларында түрк тилинин пайда болушу, кайрылуу. бул тил түрк урууларынын: өзбектердин, казактардын-кыргыздардын, Орто Азиядагы түркмөндөрдүн, Идил-Уралдык түрктөрдүн, уйгурлардын, караханиддердин, хорезмдиктердин жана кашгарлардын жалпы адабий тили. Мындай абал 19-кылымга чейин уланды.

Бул макалада түрк мамлекеттеринин жана жамааттарынын тил саясатынын тарыхы чагылдырылган.

Ачкыч сөздөр: “Дивану лугат-ит түрк”, түрк тилдери, тил саясаты, түрк мамлекеттери жана коомдору.

ЯЗЫКОВАЯ ПОЛИТИКА В ТЮРКСКИХ ГОСУДАРСТВАХ И СООБЩЕСТВАХ

Аннотация

История языковой политики тюрок начинается с труда «Диван лугат ат-турк», написанного Махмудом Кашгари в XI веке. Несмотря на то, что XI-XVII века являлись смешанным периодом для языковой политики тюрокских государств и сообществ, он содержал много направляющих и важных вопросов для последующих этапов. Вопросы языковой политики, берущие начало с творчества Кашгари, продолжают издаваться в 1277 году первого приказа на тюрокском языке Мехмет-беем Караманоглу, являющимся одним из самых выдающихся деятелей анатолийской тюрокской истории и завершаются созданием на тюрокском языке безупречного труда «Диван» великим азербайджанским поэтом Имадеддином Насими, жившим в конце XIV - начале XV вв.

Позднее, великий узбекский поэт XV века Алишер Навои, усовершенствовал тюрокский язык как в культурном, так и в литературном плане, поставив его на один уровень с двумя самыми влиятельными языками того времени, арабским и персидским. Обращение к тюрокскому языку и возрождение тюрокского языка в литературе до Алишера Навои, появление тюрокского языка, как в Азербайджане, так и в Анатолии и Средней Азии, а также в произведениях И. Насими, Г. Бурханаддина, Ю. Эмре, Мевланы, сделало этот язык общим литературным языком тюрокских племен: узбеков, казахов-киргизов, туркмен Центральной Азии, идил-уральских тюрок, уйгуров, карахидов, хорезмийцев и кашгарцев. Данная ситуация продолжалась вплоть до XIX века.

В настоящей статье освещается история языковой политики тюрокских государств и сообществ.

Ключевые слова: «Диван лугат ат-турк», тюрки, языковая политика, тюрокские государства и сообщества.

Turkish, which has a written history of at least 1300 years, has a very ancient history in terms of communication. In the language used in the Orkhon monuments with the first written sources; Taking into account the characteristics of the words used for active, fluent and concrete concepts, as well as the similarities of words in other languages, it turns out that the Turkish language has a history of four or five thousand years of communication. This historical depth in Turkish is seen in very few languages.

“The Turkic language, which dates back hundreds of years, has influenced (and influenced) many languages as a result of the Turks' cultural ties with other nations. This influence was sometimes in the form of influencing languages, and sometimes in the form of influencing other languages” [1, p. 2].

Due to the vastness of the territory inhabited by the Turks and the cultural ties they lived with many nations, the Turkish language was associated with many languages that were or were not close in origin. This relationship was also associated with many languages, whether or not they were related. As a result of these relations, different effects emerged between Turkish and other languages. Sometimes words came from Turkish into these languages, and sometimes vice versa. At the beginning of historical periods, the

Turks established relations with today's Mongols, Manchu and Tungus, the Chinese in the south, and the Finno-Ugric people in the west. The Turks then moved west and southwest; were in contact with the Indians, Iranians and Byzantines, and traded for a long time in cultural and other fields. As they converted to Islam, they established closer ties with the Arabs and Iranians. Many words from Arabic and Persian were translated into Turkish. On the other hand, the Turkish language adopted a large number of words from Slavic, Sanskrit and Chinese.

The geographical areas in which Turkish states and societies are located have led to fragmentation for some political reasons, resulting in the division of the Turkish language into several parts and the emergence of different languages. These differences in language, which have been felt since the fourteenth century, have been explained differently by researchers' political and ideological approaches. According to the first approach, the language connection between Turkish societies should be understood as the connection of completely different languages. Therefore, based on the same ethnic roots, the Western Turks within the Ottoman Empire and the Kazakh, Kyrgyz, Uzbek, Turkmen, Uzbek and even Azerbaijani Turks were considered separate peoples and the Turkish they used was considered a

separate "language".

On the other hand, according to the second approach, which considers all Turks living in the world as representatives of one nation, the terms "dialect" or dialect are used to describe language differences between Turkic societies, and the term "Turkic languages" is rarely used. Of course, such an approach and naming is incorrect. Unfortunately, many linguists today use these terms. I would also like to mention one issue related to naming. All the Turks we mentioned were branches of the Turkish language we called the mother tongue, which was separated as a result of certain processes. We do not consider it right to call any of these languages "Turkish". In the general name for Turkish languages, "Turkish Turkish, Azerbaijani Turkish, Kazakh Turkish, Uzbek Turkish, Kyrgyz Turkish, Turkmen Turkish" and so on. we think naming is the most correct naming.

Regardless of how they are called "Turkish languages" or "Turkish dialects and dialects", there are some serious differences between the written and communicative languages of states and societies in terms of sound (phonetic), image (morphology) and sentence structure (syntax). and is showing itself today" [16, p. 48].

The historical period when the differences between Eastern (Chagatai) Turkish and Western

(Ottoman) Turkish began in the 14th century. Until this period, in Central Asia, Anatolia and other regions inhabited by Turks, it was called "Old Oghuz Turkish" (some researchers say Old Anatolian Turkish).

Theories of the formation of languages have divided living (natural) and dead languages into several groups in terms of structure and origin, language families, and the formation of languages within a language family from a single language. According to these approaches, the existing languages in the world; It is divided into five language families: Indo-European, Hami-Sami, Ural-Altai, Chinese-Tibetan and Bantu. The Turkish language, as mentioned above, belongs to the Altai branch of the Ural-Altai language family and has the same roots as the Mongol and Manchu-Tunguz.

In addition to the Altaic language community, the Turkic languages spoken in a wide geography can be considered for some historical periods due to certain characteristics. We can classify Turkish languages according to historical periods in this way.

1. Altaic language union period (native Altaic),

2. The first Turkish period - the period of Chuvash Turkish language union (pre-Turkish),

3. Mother Turkish period (proto-Turkish),

4. Old Turkic period (V-X centuries),

5. Middle Turkic period (XI-XV centuries),

6. New Turkish period (period of new written languages, XVI-XX centuries),

7. Modern Turkish period - period after the XX century-1911,1917, 2010 [7, p. 93].

In this part of our study, in addition to the above-mentioned historical periods of the Turkish language, we will try to highlight the main directions that form the main topic of our research and guide the formation of language policy in Turkish states and societies.

In this part of our study, we will focus on the historical factors influencing language policy in Turkish states and societies (communities) and try to highlight them in detail.

Professor Yadigar Aliyev notes that in the Middle Ages there was no “unanimity and opinion among researchers” about the Turkish literary language. Prof. Ahmad Jafaroglu considers “Khaganiye Turkic of the 10th century, the” Oghuz dialect “of that period and the” Chagatay dialect “of the relatively later period2 literary Turks” [10, p. 112].

Prof. Adham Tenishev groups the medieval Turkish literary language as follows:

1. Garakhani - Uyghur literary language,

2. Kharezm Turkish literary language (XIII-XIV centuries),

3. Jigatay literary language (XV-XIV centuries),

4. Seljuk literary language (XIII-XIV centuries),

5. Mamluk-Kipchak and Bulgarian literary languages [17, p.83].

A. Tenishev speaks about the literary language “Turkic” separately: “In the Middle Ages, the Jigatay language was used as a literary form until the Turkic peoples were formed in a separate form on the stage of history. Gradually, it adopted local vernacular elements (local dialects that led to the creation of local variants of the written language that differed from the Jigatai language and could be called “Turkic” literary language. Several variants of Turkic are known: Central Asian Turkic (Uzbek, Uyghur), Volga Turkic (Tatar, Bashkir languages), Aral-Caspian Turkic (Kazakh, Karakalpak, Kyrgyz), Caucasian Turkic (Karachay-Balkar, Kumik languages)” [17, p.83].

Thus, during the Middle Ages, four regional forms of Turkic appearance appeared: Oghuz Turk, Kipchak Turk, Uyghur Turk, and Karlug Turk.

“Due to the expansion of the ethno-geographical space of the Turkic carriers, there is an unequal rapprochement between them. Therefore, starting from the X-XI

centuries, Kipchak language features began to appear in Oghuz monuments (for example: Oghuz monument - in the language of “Kitabi-Dada Gorgud”), and Kipchak Turkic features Oghuz language. Or elements of Uyghur language are observed in the monuments written in Karlug Turkic (XI century Khaganian Turk and later XIV-XVI centuries Jigatay Turk)

The Turkish language has been under the influence of Persian and Arabic since the 10th century, when the Turks converted to Islam. Kutaduh Bilig, written in the 11th century, also used Arabic and Persian words such as “death, mystery, speed, doubt, peace, people, ummah, lord, mercy, world, book, religion, state, nation, soul, might, value” [8, p.57].

Later, the number and usage of Arabic and French words in the written works increased even more. The great Turkish poet Yunus Emre used Arabic and Persian in his works. Prominent scholar A.Arcilasun, who researched the language of Y.Amre's works, said in this regard, friend, thanksgiving, exile, love” [9, p.13-14].

In the Karakhanids, especially in Balasagun and Kashgar, the administrative centers of the Eastern Karakhanids, along with the ancient Turkic culture, Islamic culture also underwent a period of serious development. During this period, prominent personalities and writers

such as Al-Birun, Al-Farabi, Ibn Sina, Firdovsu grew up in Central Asia. During this period, there were serious struggles for power, especially between religions and cultures. As a result, “the Turkish language showed its presence in the Islamic world at that time, and it was led by Yusif Khas Hajib and Mahmud Kashgarli” [11, p.358].

On the other hand, the words of Arabic and Persian origin used in the works written in the XI-XV centuries were used by the people in many words, as well as in the language used by the people. Thus, in Chagatai Turkish, as well as in Azerbaijan and the Ottoman regions, a language far from ordinary Turkish emerged that was not easily understood by the people. Unlike words, the use of Arabic and Persian grammatical suffixes further enhanced language comprehension. On the other hand, there were poets who wrote their works in a simpler language. “Poets such as Abulgazi Bahadur khan in the Chagatay field, Edirnali Nazmi in the Ottoman field, Aydnli Visali mastered the simple language” [9, p.13-14].

Beginning in the 11th century, Turkish communities began large migrations and began to settle en masse in Iran, Azerbaijan, the Caucasus, Syria, Iraq, and the northern regions of the Black Sea.

Professor Firudin Jalilov writes in this regard: “In the post-Turkic period, Turkic-speaking ethnoses

were divided into two main branches, one of which was scattered in different parts of Central Asia, and the other (eastern) branch extended to the East with its remains (Pramongol, Pratungus-Manchurian, Prakoreya, etc.). The parallels that emerged as a result of that contact were presented by the Altai theory as kinship. It is true that the collection and interpretation of these parallels contributed to the development of Turkology, and in this regard the Altai theory is of great importance. However, this theory prevents us from descending to the older period of the Turkic languages, because in Altaic studies, if the problem of the Turkish language is explained not by the term “genetic kinship”, but by the term “ancient parallels”, that is, everything will take its place. The same can be said about the connection with the ancient languages of ancient Asia, because the eastern branch of the Turkic languages came into contact with the Altaic languages, and the western branch came into contact with the languages of the Caucasus and East Asia [4, p.132].

Researches on Turkish languages, especially prof. Ahmad Jafaroglu's research proves once again that “the history of Turkic literary languages appearing in different Turkic ethno-cultural regions does not exclude, but complements the notion of a common Turkic language history and reinforces the conclusion that independent

Turkic literary languages were the product of a common Turkish literary language environment. It is formed in the geographical area where this environment is reflected, meets the ethno-cultural needs, and then disappears or changes, and is replaced by a new literary form. “However, each new form is necessarily based on the experience of the previous normative form and the development of elements of the common Turkish literary language” [3, p.63].

Professor Nizami Khudiyev in his book “History of the literary language of Azerbaijan” describes the general history of the Turkish literary language, mainly:

I. Ancient Turkic language - from the most ancient times BC. The period up to the

V century.

II. Old Turkic language - BC The period from the 5th to the 11th-12th centuries.

III. Turki - the period from the XI-XII centuries to the XVI-XVII centuries.

IV. National Turkic literary languages - the period from the XVI-XVII centuries to the present day [12, p.11].

Until the 13th century, the Turks, who used a single written language, settled in new geographies in connection with the migrations of this period, and gradually began to form a new written language based on Oghuz in Anatolia. Although

many researchers today call this Turkish Turkish, we do not consider it scientifically correct. Because the use of the term Turkish in that period would not be a correct name, and the Turkic languages were not divided into branches at that time. This Turkish was the common language of communication used by all Turks at that time - common Turkish.

Results and Discussion

Written monuments created in the X-XII centuries during the formation of the Turks and in fact constituting the Turks in terms of structure and function - M. Kashgari's "Divani dictionary-it-Turk", A.Yugnaki's "Atibatul-hagayig", Y. Balasagunlu's "Kudatgu-bilig", A.Yesavi's "Divani-hikmet" works are created in the area where deaf Turks appeared and acted. In the ethno-cultural life of the center of Turkestan, the deaf are not the only active force, the Uyghurs are also involved in the cultural processes associated with their name [10, p.14].

The Muslim Turkic states founded and ruled by the Turks in the 10th and 12th centuries were the Garakhanids (840-1212), the Ghaznavids (963-1186) and the Seljuks (1040-1157). Of these states, the dominant language and culture of the Ghaznavids and Seljuks were Farsi and Arabic. The Karakhanids were dominated by the Turkish language. During this period, "works that appeared in the lands under the

rule of both the Ghaznavids and the Seljuks were written in Persian and Arabic" (Gözütok, 2008, p.358).

Academician Nizami Jafarov rightly refers to "Eastern (or Turkestan) Turks as a deaf-Uyghur branch of the medieval all-Turkic literary language – Turkic" [5, p.216].

There is not much information about Yusif Khas Hajib, who is considered to be the first poet and thinker of Islamic Turkish literature. This information is based on brief information in the mansur and verse introductions that are then added to the work. Kutadgu Biliy (KB) lived in Balasagun until his writing, studied in this city and learned Arabic and Persian in this city. KB is the first great work of Islamic Turkish literature. This work, written by YH Hajib in 1969-1070, was written as a work explaining the structure of the Turkish state and society, the Turkish system of thought.

The first known dictionary and grammar of the Turkish language "Divanu Lugat-it-Turk" written by Mahmud Kashgarli in the XI century. collected information about the peoples, tribes, languages and cultures of these regions. "M. Kashgarli prepared his notes in accordance with the rules of the Arabic language under the name "Divanu Lugat-it-Turk2 in the sense of "Divan/dictionary of Turkic languages" and presented it to the caliph al-Muktadi in Baghdad" [14, p.11].

M. Kashgarli wrote this work to prove the superiority of the Turkish language over the Arabic language. He tried to prove that the purpose of writing this work was that Turkish was as rich and deep-rooted as Arabic, and perhaps thus to show the greatness of the Turkish language in the face of the Arabic language, which came to the fore under the influence of Islam. This work on the Turkish language prepared by M. Kashgarli is not just a book written for a dictionary and grammar. At the same time, this work was a rich language, encyclopedic work that covered that period and showed its political, cultural and social value to the Turkic world. With more than 500 words and grammatical features in different Turkish languages in the book, *Divan* is a comparative dictionary of Turkish languages of the time and Turkish languages are also a handbook.

In the political past of Anatolia, the period that began after the fall of the Seljuk state and lasted until the establishment of a strong state that put an end to the Ottoman principalities is called the period of principalities. "This period lasted from the end of the 13th century to the beginning of the 15th century" [8, p.66].

Garamanoglu Mehmet bey is one of the most prominent figures in Anatolian Turkish history. For this reason, his name is mentioned in Anatolia along with the concepts of

Turkish identity, Turkish culture and protection of the Turkish language. His name is remembered together with prominent personalities who supported the Turkish language in the past. Mehmet Bey's historical identity is integrated with Turkish culture and language.

In 1277, Mehmet Bey captured Konya, the capital of the Seljuks, and destroyed the palace organization, and especially the Yellow Divan, which consisted of Arabs and Persians. Instead of this divan, he formed a new palace divan consisting entirely of Turks. He also placed divan writers who could read and write in Turkish in the secretaries of the divan. He gave his first order in Turkish. Then he organized a meeting to convey his decree to the people and the members of the court: "After this day, no one will use a language other than Turkish in the palace, the court, the councils and the district. Even internal and external correspondence in the palace will be conducted in Turkish" [6, p.46].

The decree, which consists of the above words of Mehmet Bey Garamanoglu, is at the level of a Turkish language revolution that took place at that time.

"The first written sources that have reached us in the Azerbaijani (Turkish) language are the famous ghazals of Izzeddin Hasanoglu: probably, the poet had a special" Divan and those ghazals were

left from this Divan. "Among the following sources, Ali's poem "Gisseyi-Yusuf" attracts attention" [12, p.162].

Undoubtedly, the role of Eastern Anatolian Turks in the formation of the Azerbaijani (Turkish) written literary language was also significant. In the past, prof. Fuat Köprülü wrote: "The literary language of Eastern Anatolia was the Azeri dialect until these areas were conquered by the Ottoman state" [15, p.126].

Conclusion

Ahmad Kabakli notes in his research: "Gazi Burhaneddin's Divan", "Dastani Ahmad harani", Yusif Maddah's "Varga and Gulsha", Gazi Mustafa Zarir's "Yusif and Zuleykha" appeared in Eastern Anatolia [13, p.95].

Finally, the famous Azerbaijani poet Imadeddin Nasimi, who lived in the late 14th and early 15th centuries, presents the last perfect source of the stage with his Divan.

In the 15th century, it was Alisher Navai who raised the prestige of Turkish against both Arabic and Persian, the two most influential languages of the time, both culturally and literary. We see the appeal to the Turkish language and the survival of the Turkish language in literature before A. Navai in Azerbaijan, as well as in Anatolia and Central Asia in the examples of N. Ganjavi, I. Nasimi, G. Burhanaddin, Y. Emre, Mevlana.

Prior to A. Navoi, Chagatai

Turkish literature was used in the languages of the Red Horde and Kharezm, that is, an insufficient Turkish language. Using A.Navai's art, he made the language, which was insufficient and mixed with dialects, into a common literary language of Turkic tribes: Uzbeks, Kazakhs-Kyrgyzs, Central Asian Turkmens, Idil-Ural Turks, Uighurs, Karakhanids, Kharezmians and Kashgars. The situation lasted until the XIX century.

"Muhakimatul-lugateyn" written by A.Navai is a comparison of Turkish and Persian languages and a work trying to prove the superiority of Turkish as a literary language over Persian. In this work, A. Navai conducts an assessment of the linguistic behavior of Turkish writers and poets, the degree of use of the Turkish language as a literary language, the situation in Turkish literature in terms of literary history.

A.Navai wrote his work "Muhakimatul-lugateyn" to prove that the Turkish language is broader, stronger and richer in terms of expression than the Persian language. He suggested that the young poets of his time take advantage of the beauties of the Turkish language rather than write in Persian in an easy way.

Finally, we can note that the XI-XVII centuries are a mixed period for language policy in Turkish states and societies, but this period is very

important for later stages.

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