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Article



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## THE COMPILATION AND PRIMARY SOURCES OF “DEVONU LUG‘OT” SO‘ZLARI UCHUN FIHRIST”

**Abstract:** The scholarly heritage of Abdurauf Fitrat constitutes a comprehensive research laboratory across multiple branches of philology, including literary studies and linguistics. His contributions to lexicography are significant not only in the field of linguistics but also in literary theory, literary criticism, literary history, and historical poetics. In particular, his two major works devoted to the study of *Dīwān Lughāt al-Turk* — namely, “*Eng eski turk adabiyoti namunalari*” (*Samples of the Earliest Turkic Literature*) and “*Devonu lug‘ot*” so‘zlari uchun fihrist” (*A Lexical Index to the Dīwān Lughāt al-Turk*) — though written in different genres, are unified through their engagement with lexicological scholarship.

The collection “*Eng eski turk adabiyoti namunalari*” represents one of the first anthologies compiled in the early 20th century, whereas “*Devonu lug‘ot*” so‘zlari uchun fihrist” is regarded as the first index-dictionary specifically created for Mahmud al-Kashgari’s renowned lexicographic work. This article presents a comparative analysis of the glossary section of “*Eng eski turk adabiyoti namunalari*” with the wordlist of “*Devonu lug‘ot*” so‘zlari uchun fihrist”. It also explores the structure and methodology employed in the compilation of the index, shedding light on Fitrat’s principles of dictionary-making. The research employs statistical, descriptive, and comparative methods to analyze the linguistic and literary dimensions of Fitrat’s lexicographical approach.

**Key words:** anthology, dictionary, lexicography, fihrist, index glossary, literary excerpt.

**Language:** English

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### Introduction

Mahmud al-Kashgari’s *Dīwān Lughāt al-Turk* is regarded as one of the most important primary sources for Turkic studies, encompassing various fields such as linguistics and literary scholarship. For centuries, the work has been studied across multiple disciplines, including literature, linguistics, philosophy, geography, and history.

In the early 20th century, the shifting socio-political landscape and transformative changes in the spheres of literature, science, and culture necessitated new methodologies and approaches to the study of the *Dīwān*. Among the prominent scholars of this period was Abdurauf Fitrat, whose academic legacy is deeply rooted in Turkic lexicography. His research primarily focused on the *Dīwān Lughāt al-Turk*, resulting in foundational contributions to Turkic literary studies [Fitrat. 2008].

One of Fitrat’s most significant works in this regard is “*Eng eski turk adabiyoti namunalari*”, a study devoted to the classification and analysis of poetic passages found in the *Dīwān*. This work is considered a landmark event in the history of Turkic literary criticism. Fitrat also referenced the earliest account of the *Dīwān*’s discovery and publication, which he attributed to an article by Rifat Kilisli published in the newspaper *Yangi Tong*. [Besim Atalay. 2006; Fazilov E. 2010; ] Kilisli Rifat, as the first publisher, and Besim Atalay, as the first translator [ Besim Atalay. 1939-1941], played critical roles in correcting inconsistencies found in the original manuscript during its publication process.

### Methodology

The research employed comparative-historical, scientific-theoretical, scientific-descriptive methods,

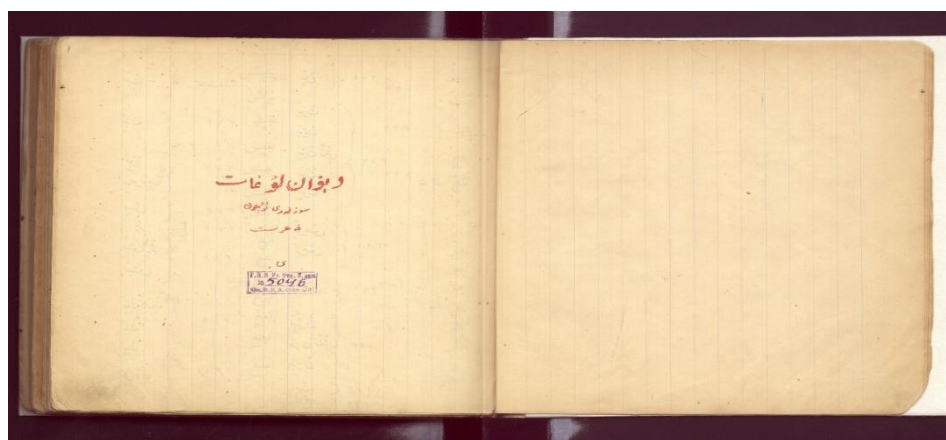
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statistical and literary analysis and interpretative approaches.

Several lithographic editions of the *Dīwān* are currently preserved at the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan. These editions, published at a time when print culture in Central Asia was still in its infancy, provided a crucial foundation for Uzbek scholars' deeper engagement with the *Dīwān*. Most of these lithographs were published in Istanbul. Fitrat based the textual selections for his "Eng eski turk adabiyoti namunalari" on these very editions. Of particular significance is a 1106-page lithographic edition printed between 1914 and 1916 (inventory number 5201-3), along with other copies cataloged as 5206-3,

5204-5, 14345-47, 8999, 9000, 5206-8, 20927 (Hijri 1333), and 20929 (Hijri 1335). These editions inspired scholars like Fitrat to bring classical Turkic literary examples to wider scholarly attention.

While examining the *Dīwān* and its poetic excerpts, Fitrat classified and annotated these passages, produced a prose interpretation, and developed a glossary for them. This demonstrates his genuine literary and philological expertise. Another significant work by Fitrat related to lexicography is his *A Lexical Index to the Dīwān Lughāt al-Turk*, preserved under the title *Devonu lug'ot so'zlari uchun fihrist* (Inventory No. 5046/1) in the Manuscript Collection of the Academy of Sciences of Uzbekistan.



Picture 1.

Each word in the index is marked with its corresponding volume and page number. The entries found in the first volume of the Arabic edition appear on pages 1–57 of the notebook; the second volume's words are listed on pages 59–62 and 74–83; while those from the third volume are distributed across pages 62–66 and several pages following page 83.<sup>1</sup>

According to *Dīwān* researcher H. Hasanov, this index was likely compiled during 1924–1925. If this

date is accepted within scholarly discourse, the manuscript can be recognized as the first index-dictionary compiled for the *Dīwān Lughāt al-Turk* in the field of literary studies.

The manuscript consists of three major works, and the lexical material is presented within a text body totaling 190 handwritten pages.

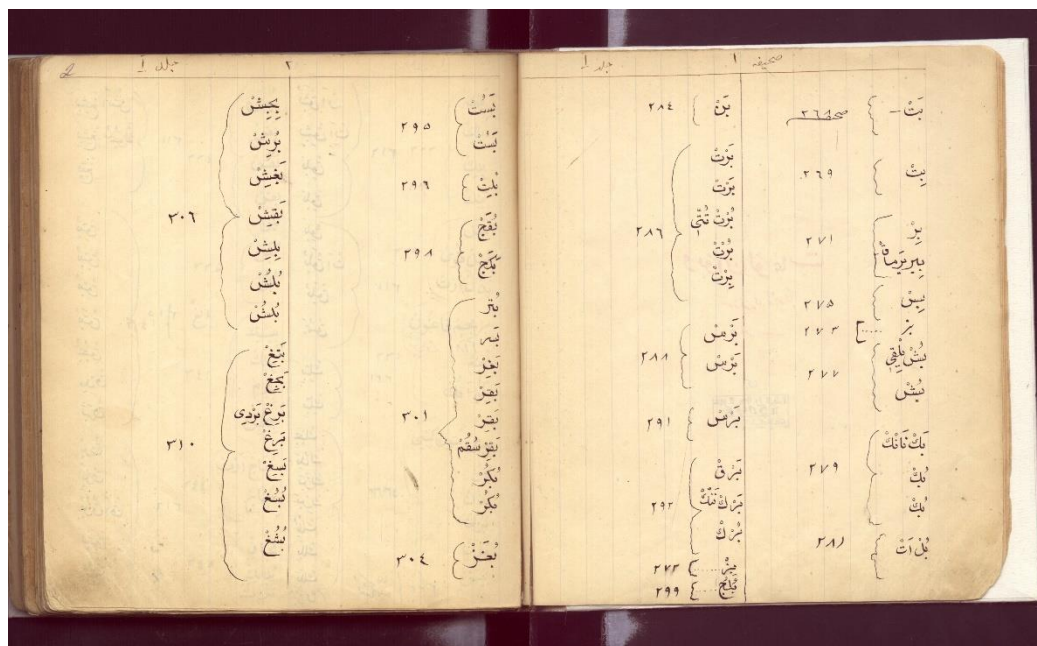
<sup>1</sup> The words in the dictionary are organized according to the Arabic alphabet. For each letter, the occurrences of words from all three volumes are listed before proceeding to the next letter.

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Picture 2.

The remaining two works included in the manuscript are Alisher Navoi's *Vaqfiya* and *Munsha'at*, which were copied in different inks, clearly indicating that they were transcribed at different times. Scholar Abdulla Nosirov notes that the final section of the manuscript contains the work *A Lexical Index to the Dīwān Lughāt al-Turk*, which, according to him, was published by a certain *O'rtog Hanif* in 1963. Nosirov suggests that the dictionary may have been compiled by Fitrat, although the publisher provides no information to confirm this attribution.

The content up to page 119 of the manuscript consists of the work titled "Devonu lug'ot" so'zlari uchun fihrist", which includes vocabulary lists compiled for all three volumes of Mahmud al-Kashgari's *Dīwān*. The words are arranged in alphabetical order, and for each word, the volume and

specific page number of its occurrence in the *Dīwān* is clearly noted. The order of presentation reflects the structure of the *Dīwān* itself, moving from words found in Volume I, followed by those from Volume II and Volume III.

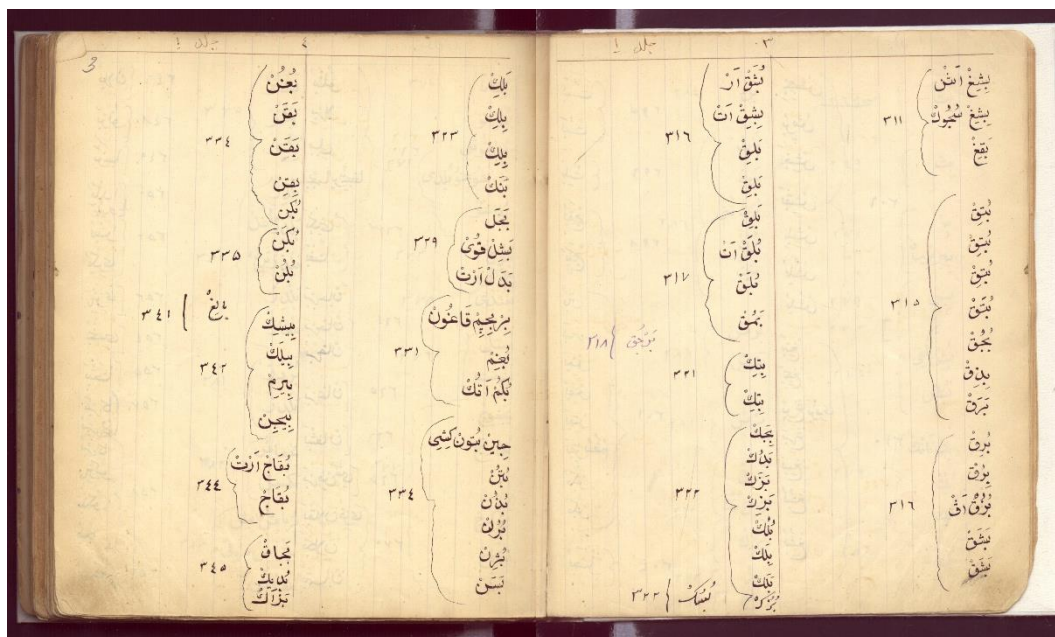
The manuscript has been rebound with a plain white cover, and it is evident that the sections containing *Vaqfiya* and *Munsha'at* were appended to the original manuscript at a later stage. The *Lexical Index* section was written using two different inks: entries from the beginning of the work up to the letter "Lom" (ل) were written in black ink, while subsequent entries were copied in a dark pinkish ink. The layout of the pages is divided into two columns, where words are listed along with the page number of their occurrence in the *Dīwān*. Notably, if a word appears multiple times on the same page, each occurrence is recorded separately.

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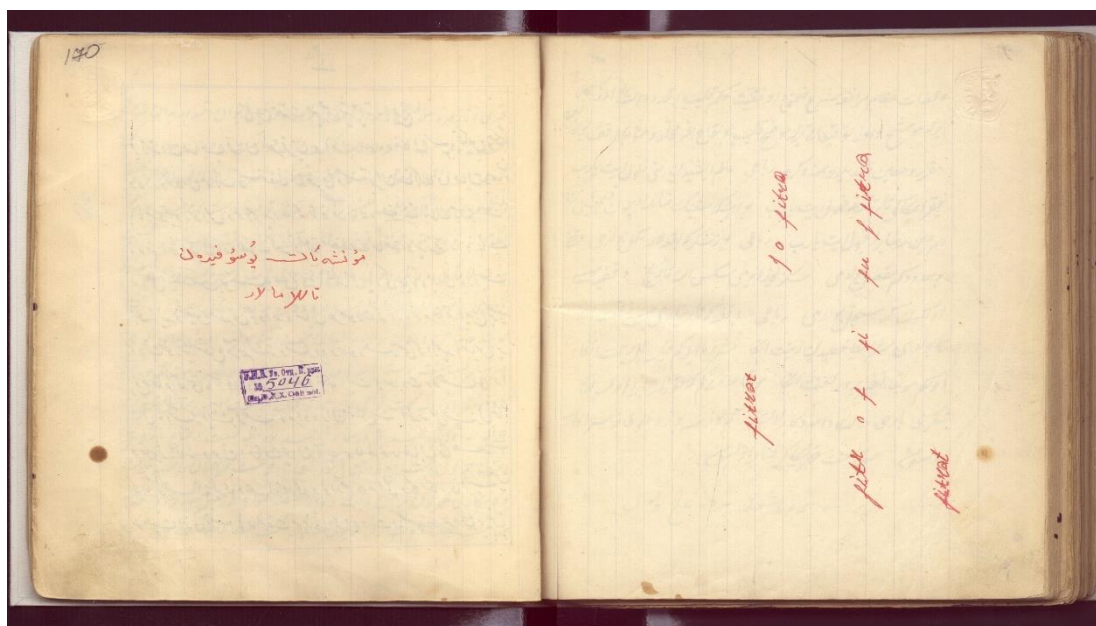
Picture 3.

Kub [kub] كُب 85  
 Kib [kib] كِب 85  
 Kib [kib] كِب 85  
 Kuj [kuj] كُج 86  
 Kuj [kuj] كُج 86  
 Kuj [kuj] كُج 86  
 Kij [kij] كِج 86  
 ["Devonu lug'ot" so'zlari uchun fihrist. № 5046/I.]

The dictionary does not include definitions of the words; instead, the entries are simply listed without explanatory meanings. The manuscript is written in

Uzbek in the Nastaliq script, and several blank pages are interspersed throughout the text. On some of these empty pages, the word "Fitrat" is repeatedly written in Latin script, as a form of handwriting practice.

This observation suggests that the manuscript was likely compiled during the transitional period when the Latin script was being introduced in Uzbekistan. The appearance of the Latinized form of "Fitrat" on otherwise blank pages strengthens the hypothesis that the work was produced around the time of the orthographic reform.



Picture 4.

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The dictionary begins with words starting with the letter ب(Be) and continues in the following sequence of letters: ت(te), ج(jim), خ(xe), د(dol), زol, س(sin), ش(shin), غ(g'e), ق(qof), ك(kof), ل(lom), م(mim), ه(hoye havvaz), ا(alif), ي(yo). Each letter is marked as a separate section, and the words beginning with that letter are organized according to their appearance in the first, second, and third volumes of the *Dīwān Lughāt al-Turk*. That is, entries are grouped first by the letter with which they begin, and then by the volume in which they appear—first Volume I, followed by Volume II and Volume III. ["Devonu lug'ot" so'zlari uchun fihrist. № 5046/I.]

### Result

This system illustrates a deliberate effort to structure the index both alphabetically and chronologically according to the textual order of the *Dīwān*.

The index begins with entries such as:

خلد-ب(Be)<sup>2</sup>  
Bat [bāt] بت 26  
Bit [bit] بت 269  
Bir [bır] بر 271  
Bis [bis] بس 275  
Biz [biz] بز 273  
Bush haliq [buş haliq] بُش خَلْق 277  
Bush [buş] بُش 277

Bakxank [bakxank] بَكْخَنْك 277

Buk [buk] بُك 279

Buk [buk] بُك 279

Bul ot [bül āt] بُلْ اَت 281

Ban [bān] بَن 283

Bart [bart] بَرْت 286

Bart [bart] بَرْت 286

Burt tutti [bürt tütti] بُرْت تُتْتِي 286

["Devonu lug'ot" so'zlari uchun fihrist. № 5046/I.]

The main body of the text is written in black ink, while certain corrections and additions appear in dark pink ink, particularly in some sections. In several places, parts of words have been crossed out or overwritten, indicating later editorial changes.

Specifically, entries beginning with the letter bā' (ب) used in Volume II contain such additions and corrections. These additions suggest ongoing efforts to refine and expand the index, either by the original compiler or a later editor:

Biltindi [biltindi] بِلْتِنْدِي (?) 202

Bilmindi [bilmindi] بِلْمِنْدِي 208

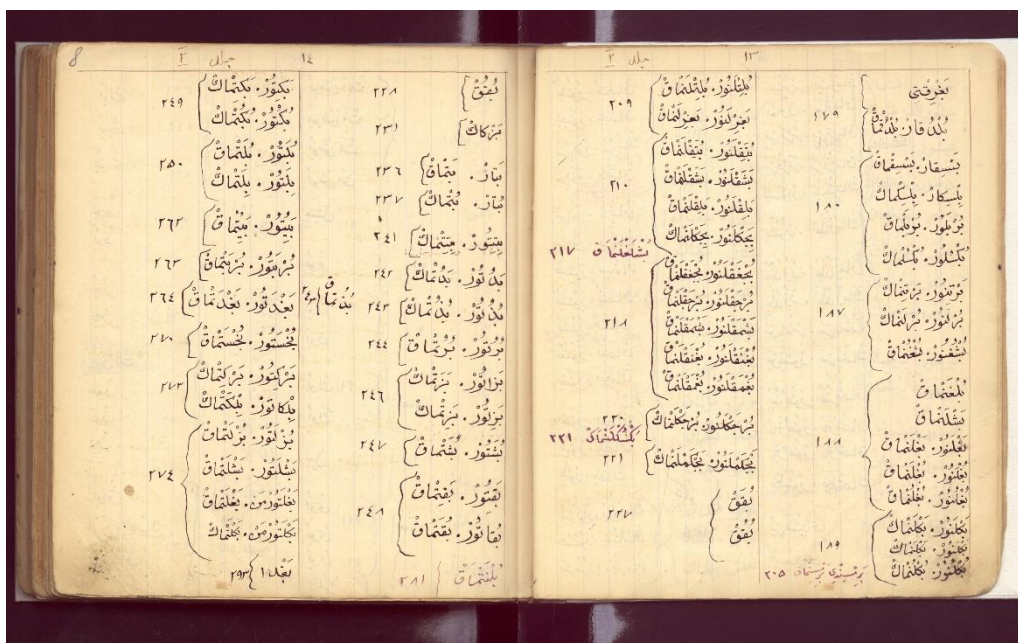
Burqimoq [burkimaq] بُرْقِمَاق 272

Bilkazmoq [bilkazmaq] بِلْكَزْمَاق 274

Bo'ynatmoq [bθynatmaq] بُوْئِنْتَمَاق 287

Buzmunhuq [buzmunhuq] بُزْمُنْهُق 287

["Devonu lug'ot" so'zlari uchun fihrist. № 5046/I.]



Picture 5.

Such instances of later additions are frequently observed throughout the manuscript. In sections dedicated to entries beginning with the letter te (ت),

the following words appear to have been inserted separately in an additional column, likely at a later stage:

<sup>2</sup> The modern Uzbek Latin alphabet and transcription forms were added. In the original dictionary, the words were presented only in Arabic script along with page references.

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*Talimsandi [talimsandi]* - تَلِمَسَنَدِي 206  
*Turumsandi [turumsandi]* تُرُومَسَنَدِي  
*Tilimsindi [tulimsandi]* تِلِمَسِنَدِي 208  
*Tuzg'urumsindi [tuzg'urumsindi]* تُزْغُورُومَسِنَدِي 209  
*Titru [titru]* تِتْرُ 235  
*Tasg'anmoq [tasg'anmaq]* تَسْغَنَمَاق 272  
*Tilqatmoq [tulqatmaq]* تِلْقَتَمَاق  
["Devonu lug'ot" so'zlari uchun fihrist. № 5046/I.]

These entries are written in a separate column, suggesting they were not part of the original transcription but rather added later, perhaps during review or expansion of the index.

In other parts of the dictionary, some words have been deliberately erased using a pencil, indicating a later editorial correction or omission. Examples include:

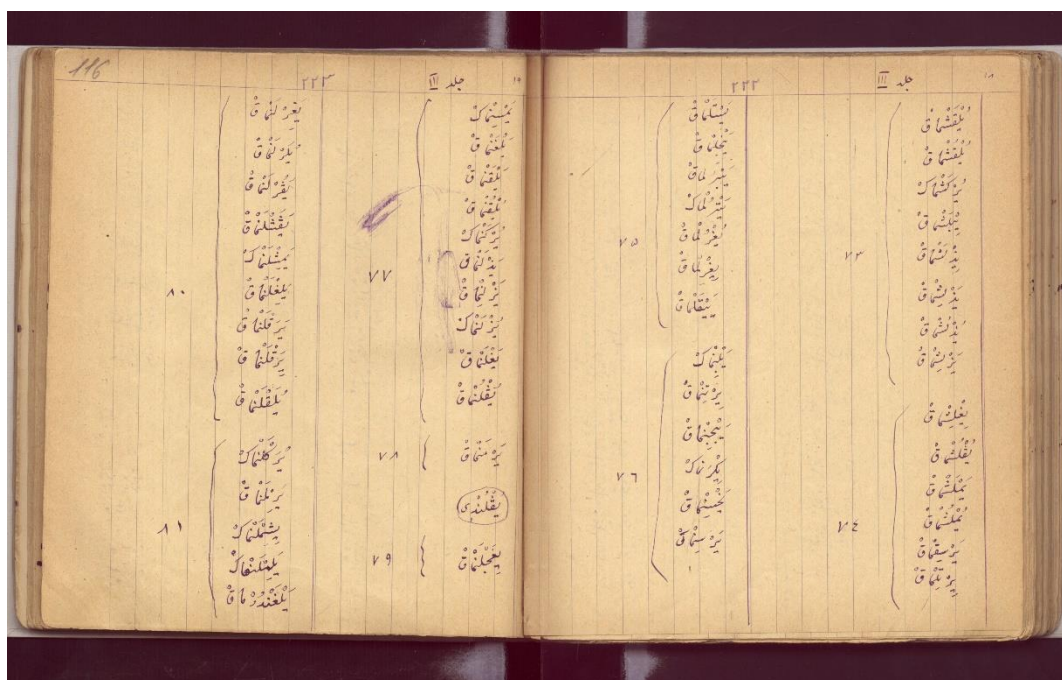
*Natak [natak]* نَتَاك 287  
*Najuk [najuk]* نَجُوك 329  
*Nalun [nalun]* نَلُون 329  
*Narak [narak]* نَرَك- 329  
["Devonu lug'ot" so'zlari uchun fihrist. № 5046/I.]

In the section containing words beginning with the letter mīm (م), the page is divided into four columns, and the words are densely packed within very narrow spacing.

The dictionary not only arranges entries based on the volumes of the *Dīwān Lughāt al-Turk*, but also takes into account the grammatical categories of the words. Specifically, nouns, adjectives, adverbs, and pronouns are listed first, followed by entries that belong to the verb category.

*Mom [mam]* مَام 83  
*Mam [mam]* مَام 84  
*Mun [mun]* مُون 102  
*Manqishlarig' [manqishlarig']* مَنَقِشْلَرِغْ 118  
*Manyashlig' qo'y [manyashlig']* مَنَاشْلِغْ قُوِي 118  
*Mayaq [mayaq]* مَيَاق 125....  
*minkar [minkar]* مَنكَر 278  
*mankku [mankku]* مَنكَو 280  
*munklug' or [munklug'ar]* مَنكَلُوغْ اَر 283  
*munkiz kak [munkiz kak]* مَنكَز كَاك 287  
*munkmak [munkmak]* مَنكَمَاك 290  
*munkuqmoq [munkuqmaq]* مَنكُوقَمَاق 292  
*munkqarmoq [munkqarmaq]* مَنكُوقَرَمَاق 294  
*mankdashmak [mankdashmak]* مَنكَدَشَمَاق 295  
*mankashmak [mankashmak]* مَنكَشَمَاق 295  
["Devonu lug'ot" so'zlari uchun fihrist. № 5046/I.]

This structural and grammatical ordering of the entries is preserved until the end of the manuscript.



Picture 6.

## Discussion

The arrangement, usage, and selection methodology of the words in the dictionary strongly indicate that the work was likely compiled by Abdurauf Fitrat. This becomes especially evident when comparing the manuscript with the glossary section of Fitrat's "Eng eski turk adabiyoti

namunalari". Fitrat divided this anthology into three parts, with the third part consisting entirely of a specialized glossary.

In this glossary, Fitrat attempted to explain the meanings of the listed words using comparative examples from works contemporaneous with the *Dīwān Lughāt al-Turk*, such as *Qutadghu Bilig* and

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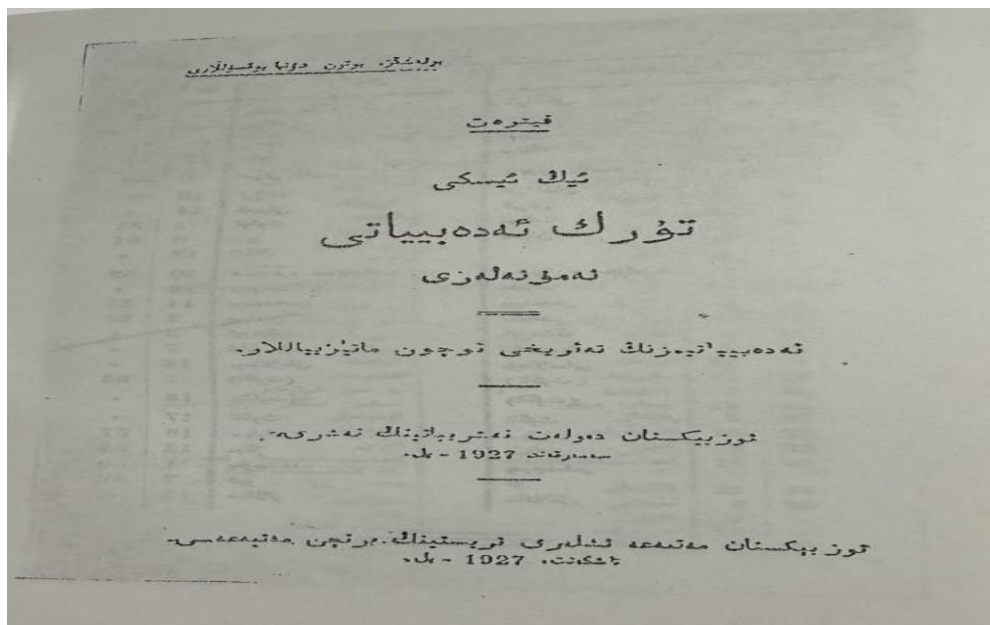
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*Hibat al-Haqāyiq*. He also consulted classical dictionaries such as *Muqaddimat al-Adab* to provide accurate semantic interpretations. Furthermore, Fitrat used the vocabulary of the *Dīwān* to identify and correct errors found in the edition of *Hibat al-Haqāyiq* published by Najib Asim, thus demonstrating his depth of philological knowledge.

Although Fitrat's "Eng eski turk adabiyoti namunalari" primarily serves as a thematic and structural classification of poetic passages from the *Dīwān*, it also contains substantial features that justify its recognition as an independent lexicographical work in its own right.



Picture 7.

In the anthology "Eng eski turk adabiyoti namunalari" (*Samples of the Earliest Turkic Literature*), explanations of words appear in two main locations:

1. In sections where poetic passages are followed by prose interpretations, a glossary is provided alongside the commentary.
2. The third section of the anthology consists entirely of a special "Glossary" (*Lugʻat*).

Currently, in Uzbek literary studies, there is a growing body of serious research dedicated to the commentary and interpretation of classical lyrical poetry. More than ten scholarly commentaries have been published on Alisher Navoi's ghazals. The methodological system and structure presented in Najmiddin Komilov's work "*Ma'nolar olamiga safar*" ("A Journey into the World of Meanings") have become foundational for recent commentaries. This approach also applies to other annotated editions of classical poets' works.

It is particularly important to emphasize that the roots of this method can be traced back to Abdurauf Fitrat. In his anthology "Eng eski turk adabiyoti namunalari", the commentary on poetic fragments follows exactly this principle. Fitrat's interpretative system operates on a three-step model:

- First, the original poetic text is cited;
- Second, its prose paraphrase is provided;

- Third, a glossary is presented [Seyhan, T., & Hamroyeva, O. J. 2023].

It is the third step — the glossary — that reflects the depth of Fitrat's philological analysis. In this section, he does not merely list word meanings. Rather, he begins by presenting the root or lexical meaning of the word, and then proceeds to explore its deeper semantic layer within the context of the verse. He often attempts to trace the etymology or base form of the word.

Depending on how many words in a passage require clarification, the number of entries in the glossaries varies. In some cases, the glossary includes just two words, whereas others contain up to thirty-seven words.

For instance, consider the following quatrain from the elegy "*Alp Er Tunga Marsiyasi*" (Vol. 2, p. 269):

"Uzlak yarogh kuzatdi,  
Ughri tuzaq uzatdi.  
Baklar bakin azitti,  
Qachsa qali qurtulur."

Three words are glossed for this passage:  
**yarogh** – opportunity, favorable moment;  
**azitmoq** – to mislead, to divert;  
**qali** – how, in what way [Fitrat. 2008]

Fitrat applies the same approach and methodology in both the glossary embedded in the

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commentaries and the standalone glossary section at the end of the anthology. In both, he explores not only the surface meanings of words but also their etymology and interpretative meanings within the poetic line.

Here is an illustrative example:

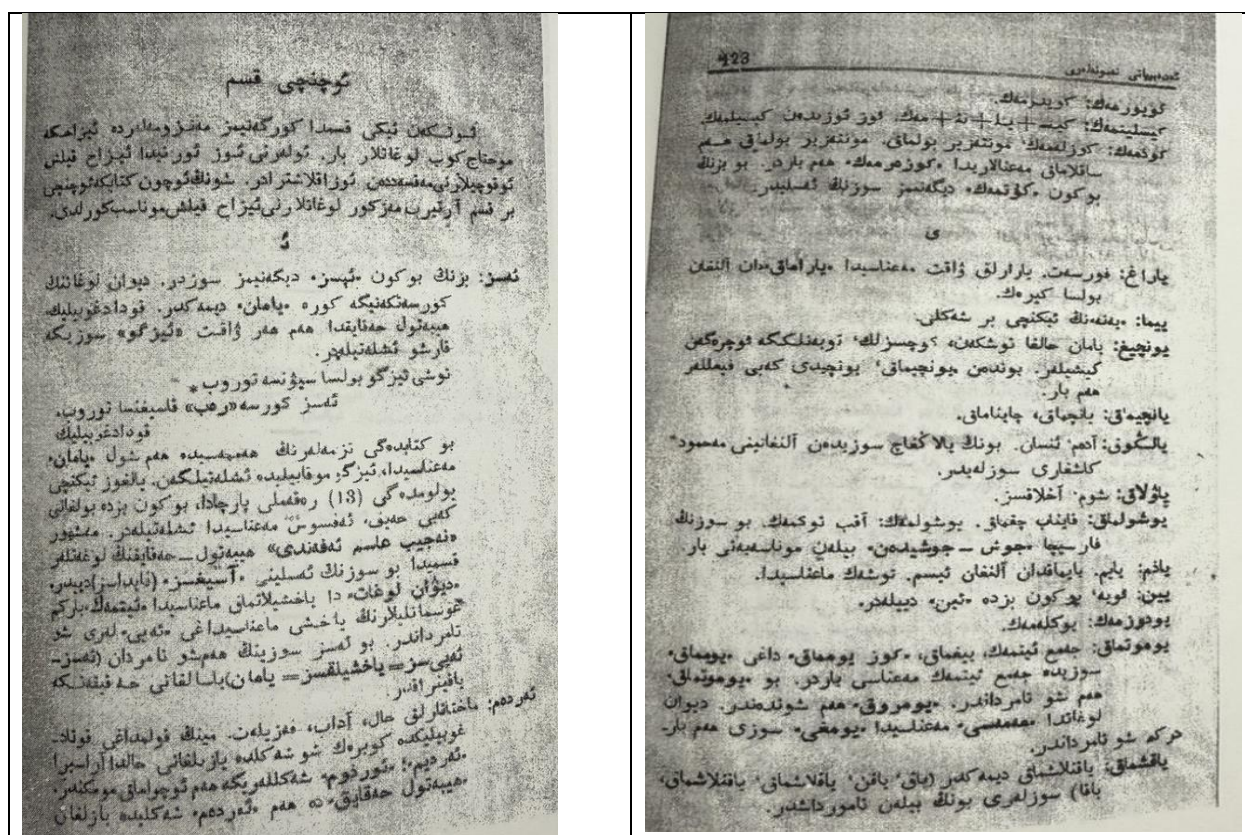
“Yurlamoq – I couldn’t find this. In the *Dīwān Lughāt al-Turk*, this line is translated as ‘to wail like singers.’ The word *yir* means ‘song.’ Perhaps the correct form is *yirlamaq*.” [Fitrat. 2008]

As this excerpt demonstrates, Fitrat elucidates difficult words by comparing them with semantically related words, analyzing the entire text as a semantic and linguistic system.

At the beginning of the third part of the anthology, Fitrat provides the following justification:

“In the first two parts, we encountered many words that required explanation. Including those glosses in the body of the text would distract the reader from the main purpose. Therefore, a third section was added to the book to clarify the meanings of these words.”

This statement reveals that while compiling prose interpretations of poetic passages from the *Dīwān Lughāt al-Turk*, Fitrat encountered considerable lexical challenges, which ultimately led him to include a dedicated glossary section.



Picture 8.

In the glossary section of the anthology, Abdurauf Fitrat explains a wide array of lexemes, including: *asiz*, *ardam*, *arig*, *ugrayuk*, *azin*, *uzumoq*, *ajun*, *ukur*, *uzurmak*, *uqimoq*, *armoq*, *ilarmak*, *urushmak*, *urlanmak*, *urmak*, *amitmak*, *ukush*, *ukrimak*, *anunmoq*, *uukmak*, *ayiq*, *atyin*, *uzunmak*, *ulinmak*, *alqashmoq*, *esh*, *angitmoq*, *ivriq*, *urpashmoq*, *ush*, *uzurmoq*, *umul*, *ushklmaoq*, *o'las ko'z*, *igramak*, *alimlig*, *adash*, *umunj*, *urkushmak*, *arij*, *urung*, *ut*, *inj*, *aqrin*, *uza*, *bilka*, *buku*, *balig*, *budun*, *bo'qoqlanmoq*, *bash*, *butmak*, *baliklamak*, *bo'lnamoq*, *bijg'as*, *to'nga*, *tavramoq*, *tushnamak*, *tabaru*, *tubilamak*, *to'zunlik*, *tutchi*, *tuzg'urmoq*, *tusun*, *to'ru*, *to'ksin*, *takma*, *talim*, *tum*, *tulum*, *jarkashmak*, *jig'moq*, *jalmak*, *jash*, *jav*, *daqi*,

*savamoq*, *siqirmoq*, *sig'tamoq*, *savuk*, *singak*, *su*, *suchulmak*, *saqinj*, *so'kmak*, *savulmoq*, *saran*, *sag'moq*, *qali*, *qaniqi*, *qaliq*, *qaymoq*, *qingri*, *qarshi*, *qazash*, *qartamoq*, *qag'ulmoq*, *qirchatmoq*, *qiqirmoq*, *qamug*, *gavramak*, *kartmak*, *kuvaz*, *kukshin*, *kegin*, *kak*, *kuk*, *kuyurmak*, *kislinmak*, *kuzmak*, *yarog*, *yima*, *yunchig*, *yanchimoq*, *yalinguq*, *yavlaq*, *yushulmoq*, *yazim*, *yin*, *yuduzmak*, *yumutmoq*, *yaqishmoq*, *yatika*, *yiramoq*, *yulaq*, *yula* and others [Fitrat. 2008].

The glossary begins with the entry “*asiz*”, which Fitrat identifies as synonymous with “*esiz*” (meaning “without essence,” or “bad”). He highlights its usage in *Dīwān Lughāt al-Turk* as a synonym for “*yomon*” (bad), but does not rely solely on one source. Fitrat’s

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
ПИИИ (Russia) = 0.191  
ESJI (KZ) = 8.100  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

method of textual analysis demonstrates his commitment to exploring the etymology, semantic evolution, and contextual function of each word.

For example, when analyzing the publication of *Hibat al-Haqāyiq* by Najib Osimbek, Fitrat critiques some interpretative inaccuracies, arguing that the editor failed to compare the text to contemporaneous sources such as *Dīwān Lughāt al-Turk* and *Qutadghu Bilig*, which could have provided clearer lexical context. This editorial principle — intertextual and diachronic comparison — underpins all of Fitrat's lexicographic research [Fitrat. 2000].

In the entry for “asiz,” Fitrat not only provides its basic meaning but also compares it with usage in *Qutadghu Bilig* and *Hibat al-Haqāyiq*, showing how the antonym of “ezgu” (good) is reflected in different ways. He cites a couplet from *Qutadghu Bilig*:

Tushi ezib, bolsa sevinse turub,  
Asiz ko'rsa “rab” qosighinsa turub...

Fitrat also refers to *Hibat al-Haqāyiq*, where a glossary is appended to the version published by Najib Osimbek. Fitrat supports Osimbek's interpretation of “asiz” as being derived from the root “osig'iz” (useless). Moreover, Fitrat explores its morphological relation to the Ottoman Turkish word “ayi” (good), hypothesizing that *asiz* – *ayisiz* – *yaxshiliqsiz* – *yomon* (without goodness = bad) [Fitrat. 2008].

This analytical approach shows that Fitrat treated each word as a mini-research project, tracing root forms and developing semantic profiles.

An exemplary entry is:

“Savamoq” – to be completed, to end. Derived from “sav,” which denotes story, tale, speech, or news. Possibly associated with the idea of spreading or completing a narrative. Related forms include *savranmoq*, *savramoq* (to spread and conclude), *savritmoq* (to bring to completion).

*Balak ettim ani shahmg'a manunk,*  
*Havadorlig'imni tugal bilsutib (bilsun deb)*  
*(Hibat al-Haqāyiq, Part 1, p. 30)*

Fitrat argues that Najib Osimbek's interpretation of *balak* as “sign” or “symbol” is incorrect. He suggests instead that it is related to *savrumoq* (to scatter). He connects this with modern Uzbek *savirmoq* and even *sovchi* (matchmaker), suggesting shared roots [Fitrat. 2008].

This kind of research — involving etymological, semantic, and historical analysis — requires deep knowledge not only of literature but also of linguistics, particularly historical linguistics, morphology, and comparative philology. Incorrect conclusions about word meanings can distort our understanding of both the lexical system and the history of the language itself. Therefore, dictionary-making is a highly responsible scholarly task.

One key principle in lexicography is the comparison of words to establish relationships and semantic potentials. When analyzing the word *qartamoq* (“to heal”), Fitrat compares it with *o'tlamoq*

(“to graze”), noting that while the latter comes from *o't* (grass), *qartamoq* is derived from *qor* (snow). Based on this analogy, he concludes that in ancient times, people may have used snow as a healing substance, much like medicinal herbs.

## Conclusion

Fitrat frequently refers to Alisher Navoi in his lexical explanations. In particular, he analyzes verb meanings found in Navoi's linguistic treatise *Muhokamat al-Lughatayn* (“The Judgment of Two Languages”). For example, when interpreting the verb *siqtamoq* (to fit, to be squeezed into), Fitrat notes that Navoi used the variant *siqtamoq* in *Muhokamat al-Lughatayn*, even citing a poetic example from Navoi's own work:

Ul oyki, kula-kula qir og'latti meni,  
Yig'latti meni, demaki siqtatti meni [Fitrat. 2008].

There are minor textual differences in this couplet, which suggests the necessity of a textological study comparing the two works in greater detail.

In the glossary section of the anthology, 126 lexical entries are presented. Alongside each entry, Fitrat provides not only the etymological roots of the words but also poetic lines in which these words appear. In some cases, he conducts morphemic analysis as well. For example:

*Kislinmak* – *kis* + *il* + *in* + *mak*. Meaning: to sever oneself [Fitrat. 2008, 111].

The glossary in *Eng eski turk adabiyoti namunalari* functions as an annotated dictionary, intended to explain the meanings of words and clarify their usage. In contrast, “*Devonu lug'ot*” *so'zlari uchun fihrist* is an index-type dictionary, where words from the *Dīwān* are listed without definitions, solely for reference.

It becomes evident that after completing the anthology *Eng eski turk adabiyoti namunalari*, Fitrat intentionally compiled a separate index for the *Dīwān Lughāt al-Turk*. The way verbs are presented—especially regarding the application of suffixes *-mak* and *-moq* to word roots—closely mirrors Fitrat's previous lexicographical style. Moreover, the arrangement of words in the glossary of the anthology closely corresponds to the structure in “*Devonu lug'ot*” *so'zlari uchun fihrist*.

While the glossary in the anthology features a select number of words, the index contains approximately 8,000 entries. This supports the observation that “*Devonu lug'ot*” *so'zlari uchun fihrist* was likely compiled by Fitrat between 1928 and 1929, during the transitional period when Uzbekistan was shifting from Arabic to Latin script, and shortly after the creation of his anthology.

This index stands as one of Fitrat's most important scholarly achievements. It serves as a critical resource for studying the historical context of the poetic excerpts in the *Dīwān*, as well as the

|                       |                         |                |                       |                |                     |                |
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| <b>Impact Factor:</b> | <b>ISRA (India)</b>     | <b>= 6.317</b> | <b>SIS (USA)</b>      | <b>= 0.912</b> | <b>ICV (Poland)</b> | <b>= 6.630</b> |
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|                       | <b>JIF</b>              | <b>= 1.500</b> | <b>SJIF (Morocco)</b> | <b>= 7.184</b> | <b>OAJI (USA)</b>   | <b>= 0.350</b> |

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