

# Mahmud Kashgari' Contribution: Turkic Tribes and Races in Indus Valley



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## Abstract

In 1077 AD, Mahmud Kashgari completed 3 volumes of 'Diwan Lughat at-Turk' (The Compendium of the Turkic Dialects) in Arabic. It was translated into Turkic Language in 1925, by Rifat, and into English in 1982 by Robert Dankoff and James Kelly. Kashgari's work covers various aspects, including history and races, of Turkic people. Applying socio-linguistic criteria, he classified, both monolingual and bilingual Turkic communities. Kashgari acquired higher education from Bukhara and contributed in the fields of history, diction, geography, mathematics, physical and natural sciences. Mahmud, a Turk nationalist, tried to develop Turkic language and culture, hence, compiled the Diwan Lughat-ul-Turk on the pattern of Abu Ibrahim Ishaq Ibn Ibrahim al-Farabi's (d. 961AD), Diwan Lughat Arabia, the first Arabic dictionary based on the rhyme order. This paper attempts to identify people of Turkic origin, descendants of tribes, mentioned in Diwan Lughat at-Turk, in Indus Valley. Personal interviews have been conducted, in 2020-21, to look into genealogy of individuals, claimants of having Turkic origin.

**Key Words:** Turkic Twenty Tribes, Diwan Lughat at-Turk, Kashmir, Gilgat, Torakul Bai, Qarakhanid, Old Turkic Communities, Abdul Qadus f/o Dr. Rashad Suljuki, Abdullah Baig

## Introduction

The term Turk, refers broadly to ethno-linguistic groups of people residing predominantly in the Azerbaijan, Chuvash, Kazakhstan, Tatarstan, Kyrgyzia, Turkey, Turkmenistan, Afghanistan, Uyghur autonomous region of China<sup>1</sup>, Uzbekistan, Bashkiria, Qashqai, Gagauz, Yakut, Crimea Karaites, Krymchaks, Karakalpak autonomous republic, Karachay, Krymchak, Nogais in addition to historic jurisdictions of the Kumans, Kipchak, Avar, Bulgar, Turgesh, Seljuk, Khazar, Ottoman, Mamluk, Timurid and Xiongnu and Hun. The Turk tribes such as Oghuz, Toquz Oghuz, Qipchaq, Qirqiz (Forty Girls), Tolis, Tradush, Trughish, Chik, perphas, cchigil of Kashgari Az, Baiyiqum Wuriqan, Tongra and Basmil etc.<sup>2</sup>

Modern Turkey has been carrying strong Arab-o-Persian influence of 'Persianised' Central Asian Turks. Currently by 'Turkish', one often means modern 'Turk' language in use, in Turkey, and 'Turk' means citizens of Turkey. The term 'Turkic people' denotes a race residing in Central Asia /Turan/Turkistan and languages they speak taken together are termed 'Turkic languages'.

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Turkish language has been sharing vocabulary with Arabic, Persian and Urdu languages. Words 'such as Aayna (mirror), Hafta (week) and Namaaz ('Muslim prayers') originally Persian are used both in Urdu and Turkish.. From Arabic,

words like Insaan (human), Din ( religion), Kitab (book) and Jannat ( Cennet, heaven) entered modern Turkish, since 'c' is pronounced as 'j' in English. Though, at times, similarly pronounced words carry a little divergent meaning due to unique development and evolution of each language. For instance, Kahve stands for 'coffee' in Turkish, Kahve originated from the Arabic Qahwa through other European languages, becoming Coffee in English though Kahva in northern Indian subcontinent refers to 'green tea' or tea without milk. <sup>3</sup>

The term 'Urdu' from Turkic 'Ordu' denotes army also 'camp' / 'settlement' of Turk nomads armies, in English 'horde' originated from Orda/Ordu. In fact Urdu, shortened from 'Zuban-i-Urdu' i.e. 'the language of Ordu (the camp/settlement) referred, in the latter Mughal era to the Persian/Arabic and Turkic-influences on Indian language (Hindustani/Hindavi) evolved as the lingua franca in parts of North India and in the imperial Mughal army, belonging to different backgrounds. In the modern Turki still word 'Ordu' refers to the 'army', 'Ordu' also names a port city on the Black Sea, in the 'Ordu' province of Turkey. <sup>4</sup> From Turkic, Persian too use 'Ordu' for a similar meaning and 'Ordugah' in Persian means 'the (army) camp' (mere 'Ordu' may even refer to 'amusement/picnic' in modern Persian, probably due to the 'camping' involved with some picnics).<sup>5</sup>

Indian subcontinent and most of Afghanistan was under the reign of The Mughal Empire from 16<sup>th</sup> to the mid-18<sup>th</sup> centuries. The Chaghatai Turk, Zaheerudin Babur (1483-1530), descendant of Sheibani Khan and of Turkicised Mongol Timur (Tamerlane) from Chagatai, second son of the Mongol ruler Genghis Khan founded Mughal dynasty.<sup>6</sup> Babur, Emperor of India, a Turk from Ferghana (currently Uzbekistan) wrote in Turkic five works. The Turks numbered in India significantly due to numerous invading Turkic tribes who ruled and settled in northern India.<sup>7</sup> Some Turkic immigrants reached Pakistan in the 1980s from Afghanistan. Turkic influence upon Pakistan has been tremendous, the national language, Urdu, horde, in Turkic meaning army and shares 30 % words with Turki.<sup>8</sup>

Rifat Killisli (1876-1953) firstly published Divan-i-Kashghari during the First World War, when Young Turks arose. Turk and Soviet/Russian scholars began work on the 'Divan', English speaking world largely remained unaware of contributions of Chinese and Uyghur scholars. Muhmud bin Husayn bin Muhammad, known as Mahmud-al-Kashghari (1005-1102AD) has been considered: Father of Turkiyat or Turkology; promoter of cultural history of Turkic People; one of the greatest Turkic intellectuals; comparable to Al-Beruni (972–1048), Abu Ali Sina (980–1037) and Umar Khayyam (1040–1123). Kashgari fluent in both Arabic and Persian languages, was proud of his rich Turkic heritage and promoted the cause of Turki language.<sup>9</sup> During his life time Turkic tribes dominated the land stretching from China to Syria including Eastern/

Chinese and Western/ Russian Turkistan. The city of Kashghar located in Eastern Turkistan, has been known as Afrasiyab<sup>10</sup> to the Persians. Yusuf, a great scholar of Balasaghun, capital of the Qarakhanid Turks residing to the west of Lake Issik Kul, in Qirghiz, wrote Qutadghu Bilig (the Auspicious Knowledge), in 1069, in the Uyghur/Turkic script.<sup>11</sup> The first versified work on the pattern of Shah-Namah<sup>12</sup> in respect of matter, as well as the first literary specimen of the high order of the Muslim Turks produced in Turkic language and in the dialect of the Khaqan (Emperors).<sup>13</sup> The Seljuq Turks, after defeating the Ghaznavid<sup>14</sup> and the Byzantine forces, dominated the Middle East. One of the Qarakhani princesses Terken Khatun, married to the Turk Seljuk Sultan Malikshah, patronized the men from her native land Kashghar and a large number of people from Kashghar were settled in Baghdad.<sup>15</sup> Prince Yollug Tigin wrote the famous KokTurk or Orkhun inscriptions in Turki language in 732 A.D and 735 A.D in Mongolia in memory of two great Turk Khaqans, Kul Tigin and Bilgq Qaghan.<sup>16</sup> Mahmud of Kashghar, produced his wonderful 'Divan' in Arabic language in 1074 at Baghdad, the seat of Seljuq Sultans, the cultural and spiritual centre of the Muslim nation.<sup>17</sup>

The author of the Diwan, Mahmud was born in the first half of the eleventh century, a scion of the Qarakhanid dynasty, ruling Turkistan/Transoxania/Mavra alNahar/Turan/Central Asia. Kashgarī travelled "throughout their cities and their steppes," amongst Turkic people, "learning their dialects and their rhymes."<sup>18</sup> A Muslim nobility of Turkic stock, deeply educated in the Arabic humanities, he understood both the native tribal and Islamic traditions of the Court. He aimed at interpreting the former in terms of the latter. By the second half of the eleventh century the Turks ascended to a position of the dominant group in the political life of the Islamic community. For Kabari, "God Most High had caused the Sun of Fortune to rise in the Zodiac of the Turks".<sup>19</sup> The Diwan, dedicated to the caliph al-Muqtadi (1075-94)<sup>20</sup>, perhaps attempted to explain language and customs of Seljuk overlords to the Abbasid court at Baghdad. The term, "Diwan" in the title might stand for "encyclopedic lexicon."<sup>21</sup> The first introductory section explains the principles of Turkic lexicography and dialectology, a world-map illustrating the geographical position of the dialect of groups. The bulk of the Diwan is a lexicon, structured according to an elaborate patterning system, and modelled on the great Arabic lexicons. The language described is called "Turkiyya"<sup>22</sup> (translated "Turkic" or Turki); is basically the dialect of the important Cigil tribe, belonging to the Qarakhanid confederation.<sup>23</sup>

The dialectal information in the introduction, the lexicon, and grammatical excursions, together with the geographic data, grants us a remarkably full picture of the various Turkic groups in the eleventh century and their linguistic relationships. The Diwan is also important for its non-linguistic information, especially that relating to ethnography and folklore.<sup>24</sup> There is a treatise on the Oyuz subtribes and their brands, and another treatise on the twelve-year animal cycle calendar. Narrative sections devoted to folk-

etymologies of important terms, mostly connected with the Central Asian Alexander saga tradition. Much data on social organization and kinship structure, recipes and folk remedies, accounts of popular beliefs and customs can be found too.

### **Mahmud Kashghari and Kashmir / Gilgat**

Kashghari considers Kashmir as Turk in his map of the Turkic world<sup>25</sup>. To him Kashmir lays in the west of Tibet<sup>26</sup> the name of a city founded by Prophet Sulayman in Turk lands.<sup>27</sup> The Qarakhanid dynasty extended to Gilgit and Turks maintained relations with the people of the North. For Al-Biruni 'Kashmir lies on a plateau' surrounded by high and inaccessible mountains, its north, part of the east belongs to the 'Turks of Khoten and Tibet'.<sup>28</sup> The 'peak of Bhoteshar to Kashmir through Tibet' is 300 farsakh away.<sup>29</sup> The city Kashmir covers four farsakh and is built on both sides of the river Jailam, connected by bridges and ferry boats. The Turk king carries the title Bhatta-Shah, Gilgit, Aswira, and Shiltas are major towns speaking Turki language. Towards the west Afghan tribes reside and extend till the Indus (Sind) Valley.<sup>30</sup>

#### Turkic People in Peshawar Valley

Haji Mirza Jan son of Mahmoor Bai, an Uzbek, hailing from Khokand, came to Peshawar in the early 1930s had been a prosperous businessman back at Khokand.<sup>31</sup> Haji, Torakul Bai, second name on the board of donors of the Lady Reading Hospital, not only constructed a huge mosque near Lady Reading hospital Peshawar but also donated Rs. 12,000, in 1927, towards the construction of Bolton Block at LRH. Mirza Jan's family left Khokand for Gilgit via Kashgar, travelling in a big caravan mostly at night at the side tracks. The journey from Khokand to Gilgit lasted about two months, and the family with lots of luggage after reaching Gilgit set out for Peshawar through the great silk route. It took them another month to reach Peshawar, enduring many hardships, and sufferings.<sup>32</sup>

#### Turkic People in Indus Valley

The descendants of Sebuktigin (942-997AD) ruled India and Afghanistan. Aibak and his succeeding dynasties had immensely impacted Indus valley. Qutubuddin Aibak (1150-1210) a slave from Turkistan/Turan owned by Sultan Shahabuddin Muhammad Ghauri (1149-1206 AD).<sup>33</sup> Aibak rose to the position of an able commander and commanded the Sultan's troops during Ghauri's expeditions to Punjab and North India. He captured large territories, Ghauri's epic battles with the Rajput ruler Prithviraj Chauhan are famous India and Pakistan have named their missiles, 'Prithvi' and 'Ghauri' respectively. The loyalty and services of Aibak to Ghauri have been monumental, upon Ghauri's demise, the occupied Indian territories became possessions of Aibak, making him the first Muslim Sultan of Delhi enthroned in Lahore. Though the period is referred to as 'the Delhi Sultanate' (1206-1526 AD). The first period of Delhi Sultanate due to successive succeeding 'slave' Sultans is called the 'Slave Dynasty'. Aibak of Turkic stock converted to Islam spoke Persian. Powerful dynasties such as the Seljuks were founded by Turkic tribes<sup>34</sup>. Hanafi and Sufi teachings of saints Hazrat Khwaja Mu'inuddin Hassan

Chishti Ajmeri (1142-123AD),<sup>35</sup> Hazrat Bahauddin Zakariya Suharwardi (1170-1262 AD) and Hazrat Fariduddin Ganj-i-Shakar (b.1173) travelled from Turkic Central Asia. Other Turkic slave ruler Shams ud-Din Iltutmish, was succeeded by his daughter Razia Sultana, Delhi's first and sole woman ruler.<sup>36</sup>

'Jalebi', a popular sweet was brought to Indus valley by its 'Persianised' Turkic rulers. A number of dishes came alongside it, including Kabab, Pulao, Gulab Jaman and Koftay. Foreign languages such as Persian, Arabic and Turkic, these languages also influenced the development of Indian languages, particularly Urdu, which still uses Arabic-Persian letters and scripts (Nastaleeq being its formal script). In the subcontinent that remind us of their foreign origin, such as 'Bukhari' (810-870AD), 'Tirmizi' (824-894 AD), 'Gilani' (from Gilan, Iran), 'Sherazi' (from Shiraz, Iran), 'Sabzwari' (from Sabzawar in Afghanistan), 'Gardezi' (from 'Gardez', Afghanistan) and 'Wasti' (from Wasit, Iraq). The Turkic-Persian title of 'Baig' is also used by many. The legendary Urdu poet from Delhi Mirza Asadullah Baig Khan (d. 1868) and known by his pen name 'Ghalib', also claimed to be a descendant of the Turkic Aibak tribe.

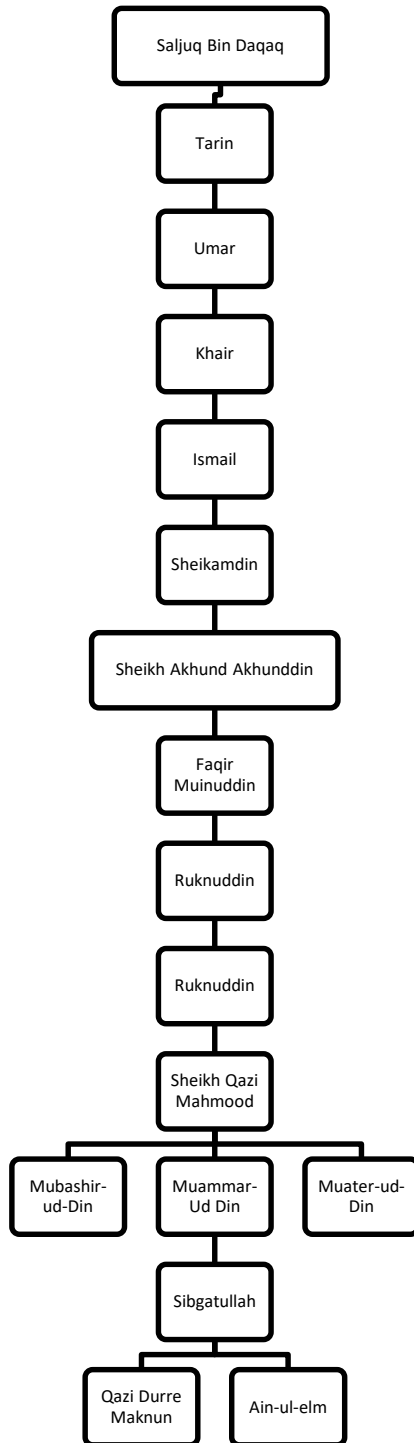
KKH/ the Silk Route are land connectivity between Pakistan and Kashghr / Tashkurghan. It is bond equally stronger is the community of language with Chinese Uighur is a language spoken in sinking which in has words akin to Urdu. Uighur (Ulghurche) is a form of the old central Asian / Eastern Turkistan language which assumed Arabic script in the medieval period like many sister languages of the region. Urdu as is Central Asian Languages with the dialects of the Indus valley. The word Urdu itself is Turkic (Camp), modern Uighur is written in roman script. Its accent and expression carry the same phonetics as with Urdu.<sup>37</sup>

Personal interviews have been conducted, in 2019-20, to look into genealogy of individuals, claimants of having Turkic origin.

Maulana Abdul Qadoos Qasmi's great grandfather Sheikh Akhund migrated to Indus valley origin in Turkic people. The Maulana family lineage goes back to Hazrat Akhund<sup>38</sup> Akhunddin, a Turkic by race. The Aknuddin's family can be traced back to the Saljuks dynasty of Transoxiana. The Saljuks dynasty owes its name to its founder Suljuq bin Daqqaq a descendant of the Qiniq tribe which was a branch of Oghuz tribe of Turkistan. During the 10<sup>th</sup> century A.D a group of nomadic Turks under Saljuk, settled in Syr Darya. In 1015, after the death of Ilak Khan, the king of Kashghar and the father-in-law of Mahmood, a civil war broke out. Mahmud annexed Kashghar. He also led expedition to Swat, Bajaur and parts of Kafiristan. The Saljuk Turks crossed the oxus and invaded his territories plundering a number of districts.<sup>39</sup> Masud brother of Mahmud Ghaznavi was busy in Wars in Northern India, the two grandsons of Saljuk's Chagri (Chaghi) Beg and Toghril (Tughril) Beg, saw the opportunity to attack with the help of Persian nobles and religious leaders who were already anxious to meet the threatening progress of the heretic Shiite sects reformed by the Buyid princes of western Iran, Iraq and Fatimid Ismaili caliphate of Egypt. Masud realized the danger, it was too late and he was fatally defeated at Dendenkan (Dandangan) near Marve in 1040

A.D. With the occupation of Khurasan by the Turks Masud's empire was reduced to Ghazni and Lahore only. The Turkic were aspiring to conquer the entire world. Chaghribeg remained in Khurasan and Toghril with the combined army of Turkmen and regular Mamluk (slave Troops), set out to conquer territories in the East.

Taghril Beg, succeed in building an empire. The Saljuks succeed in establishing five different dominions, including the Islamic countries, which remained intact for two hundred and seventy years. They encouraged historians and writing of history became a common fashion. The Suljuks rulers specially encouraged Persian The Suljuks rulers historians great scholars and writers, such as Ghazali, Abuashar Shirazi Imamul Hasman. Abul Maani Aljavini, Abdul Karim Shehristani, Abul Hasan Farghani, Abu Baker Shahi, Saifuddin Amadi, Ilamuddin Sakhawi, Ashiruddin Abhari, Umar Khayyam, Ibni Jazi, Abu Baker Samari, Abul Bagha Ukbari; great Muslim scholars and religious people like Shaikh Abdul Qadir, Abul Qasim Matsheri, Sheikh Shahabuddin Suherwardi and Sheikh Fariduddin belonged to this age. Khwaja Abu-Yousaf Yaqoob Chisti (375 - 459 H) and his son Qutbuddin Maududi (430 - 527 H) also belong to this age an, the successor of Tughril, and his son Malik Shah devoted their energies to military affairs. Malik Shah accomplished and enlightened monarch. He was deeply interested in astronomy, scientific and theological studies. The internal rivalries and love for power brought their downfall. The great grandfather of Maulana Abdul Quddus, father of Dr. Rashad Saljuki, the current Director Sheikh Zaid Islamic Center, University of Peshawar Akhund Akhuddin belonged to that branch of the saljuk dynasty



Qazi Asmat Ullah-----Qazi Abdur Rubb----Ifatullah

Qazi Abdul Salam

Q.Hussain Ahmad-Q.Atiq ur-Rahman

M. Abdul Quddus Qasmi

Qazi Attaur Rahman

Abdul Subooh Qasmi

M.Rashad Ahmad----M. Hammad Ahmad

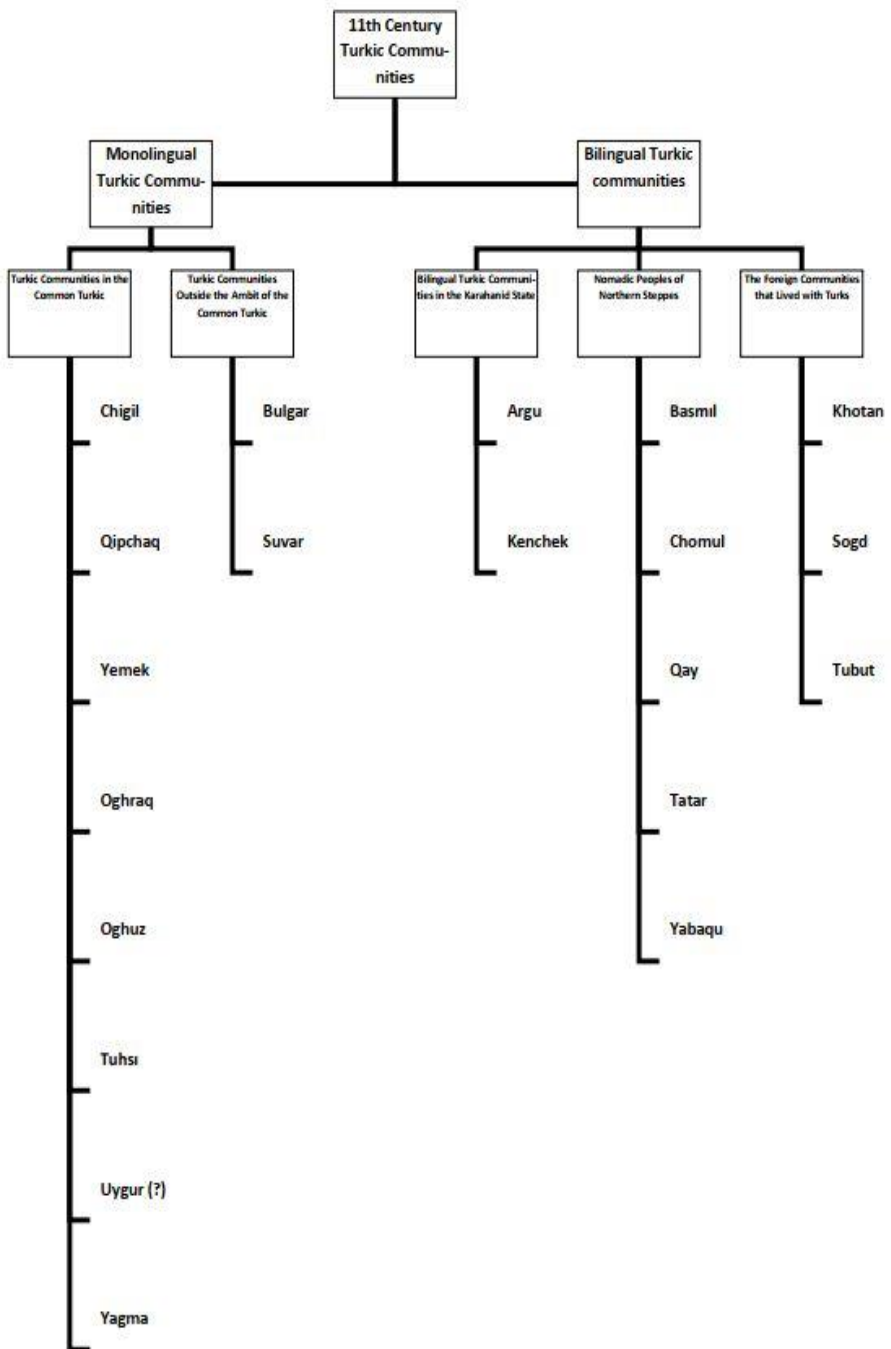
### Conclusion

The prejudiced western scholars have often repeated the view that the Turkic were barbarians, but history proves the contrary. It is a fact that Kashgari has provided ample evidence of the fact that the Turkic were a civilized people, with their nationalistic and Islamic, character and contributed to the development of human civilization. There are some seventy million Turkic speaking people in Turkistan. Majority are descendants of converts who became Turkic speakers during the course of the past three thousand years. 'Turk' first appears in its Chinese form Tu-Chech. In Mongoloid Turkic Language 'Turk' means 'strong' the reference date is from the 6th century after Christ. Mahmud Kashgari who himself was a Turk believes that, the name Turk in God, design and the need for the non-Turkic Muslim to now their language.<sup>40</sup> The Turk, in origin, is twenty tribes. They all trace back to Turk, son of Japheth son of Noah, they correspond to the children of Rum son of Essa, son of Isaae son of Abraham, God's blessing be upon them. Kashgari narrated language, history, geography, sociological materials from the 11th century Turkic communities in his work mainly focused on cities, dialects, and tribes within the Karakhanid, relatively less information regarding rural areas. The Oghuz attained political superiority and good relationship with Muslim empires, Kashgari's work more with their tribe labels, dialectical features and less with politically inactive Turkic societies. Muslim Turkic tribes were mentioned and non-Muslim Turkic were either not mentioned or made passing remarks such as Uygurs, considered heretic. Non-Turkic societies, such as Soghds and Tubuts, in Turkic countries, were handled as linguistic and social.<sup>41</sup> While many Turkic tribes were shown on Kashgari's map in Diwan, he failed to mention the geographical/linguistic features of some tribes. Kashgari gives less information about 11th century Turkic communities and the Turkic languages. It can be assume that the Kashgari's Diwan was a travel book throughout the Turkic people region describing his observances and encounters.





Appendix-II



Source: Dr. Akartürk Karahan, 11th Century Turkic Communities from Kashgari's Perspective, Kaşgarlı Mahmut'a Göre 11. Yüzyıl Türk Topulukları, The Journal of Academic Social Science Studies, International Journal of Social Science, Number: 62, Yayın Süreci / Publication Process, Winter I 2017, p. 124

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Yayın Geliş Tarihi / Article Arrival Date – Yayınlanma Tarihi / The Published Date

16.10.2017

15.12.2017,

11th Century Turkic Communities, from Kashgari's Perspective kaşgarlı mahmut'a göre 11. yüzyıl türk toplulukları,

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Personal interviews have been conducted, in 2019-20, to look into genealogy of individuals, claimants of having Turkic origin:

1 Shergeel Merza, living in Lahore

2 Abdullah Baig, living in Peshawar

3 Rashad Saljoki, Current Director, Sheikh Zaid Islamic Center, University of Peshawar

## Endnotes

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<sup>1</sup> Uighur, means house /dwellers. The first nomadic Turkic tribe began building houses settling down in Kashghar. Became prosperous and agrarian, the first to acquire education, following conversion to Islam. Almost all Uighurs are Muslim residing in Uighur autonomous region of Sinkiang.

<sup>2</sup> Retrieved from: [https://en.unionpedia.org/i/Turkic\\_languages](https://en.unionpedia.org/i/Turkic_languages), accessed on 05-10-2021

<sup>3</sup> Retrieved from: <https://www.dawn.com/news/1453149>, Accessed On 11-12-2021

<sup>4</sup> Retrieved from: <https://medium.com/age-of-awareness/a-language-thats-not-only-one-language-24171e791ee1>, accessed on 27-11-2021

<sup>5</sup> Dr. Syed Shah, *The Heritage of the Slave Sultan*, Daily Dawn, Islamabad, December 23<sup>rd</sup>, 2018

<sup>6</sup> Prof. Jalaluddin Khilji, *Muslim Celebrities of central Asia*, Vol. 1, Area Study Center University, Peshawar , n.d, p.180

<sup>7</sup> Retrieved from: <https://www.britannica.com/place/India/The-early-Turkish-sultans>, 05-10-2021

<sup>8</sup> W. Barthold,; *Turkestan Down to the Mongol Invasion*, Indus Publications Karachi, 1981, P.381

<sup>9</sup> Dr. Muhammad Anwar Khan, *The Ruling Dynasties of Center Asia*, Area Study Center University, Peshawar , n.d, p. 80

<sup>10</sup> Afrasiyab was the ruler of Turan, they called him Alp Er Tonga (tonga alp Er) Tonga as Kashghari explained it in his Diwan as a creature of tiger family. It is the one that kills the elephant. This is its root meaning. It is often used as a titles thus: King Afrasiyab, chief of the Turks, had the title, Tunga Aip Er meaning A man a warrior as strong as a tiger,; Mentioned by, H.B.Baksoy in his book, *Central Asia Reader, the discovery of History*, New York: Dalacorts Press, 1994, P.11

<sup>11</sup> Arminus Vambery, *History of Bokhara*, Indus Publications Karachi, 1990, P.102

<sup>12</sup> *Shahnama*: was written in the eleventh century by Al-Firdausi. On the basis of an older oral tradition. Under the Turkis Ghaznavid rule. Richard N.Frye, *The golden Age of Persia*. London: Weidnfeld and Nicolson, 1977, P.111

<sup>13</sup> Retrieved from: <https://www.britannica.com/topic/Seljuq>, accessed on 05-10-2021

<sup>14</sup> Ghaznavid is the name given to the dynasty of the Turkis origin which was founded by Sebuktigin, a general and Governor of the Samanid. The dynasty lasted more than 200 years 977-1187, in eastern Iran and finally in parts of Punjab with Lahore as centre.

<sup>15</sup> Per Högselius, *The hidden integration of Central Asia: the making of a region through technical infrastructures*, Published 12<sup>th</sup> August , 2021

<sup>16</sup> Retrieved from: <https://travelatelier.com/blog/turkish-monuments-mongolia/>, accessed on 05-10-2021

<sup>17</sup> Osman Aziz Batan, *The Great Seljuks in Turkish Historiography*, Ph.D Thesis, University of Edinburgh, 2002, p.67

- <sup>18</sup> Scott C. Levi & Ron Sela, *Islamic Central Asia: An Anthology of Historical Sources*, Indiana University Press, 2010, p. 33
- <sup>19</sup> Stéphane A. Dudoignon, Komatsu Hisao, and Kosugi Yasushi, *Intellectuals In The Modern Islamic World Transmission, Transformation, communication (edit)* Routledge, London And New York, p. 74
- <sup>20</sup> Al-Muqtadi Bi-amir allah, was the twenty-seventh caliph in Baghdad after his grandfather Al-Qai'mbi-ami allah when he was eighteen years old. He became a caliph on 4 April, 1075, and died in Baghdad after ruling for nineteen years and eight months in February, 1094, after his death, his son al-Mustazhir bi-Uah came after him. Baghdad was flourished under the rule of Al-Muqtadi. *Manuscript photocopy* in Area Study Centre University of Peshawar. P.24
- <sup>21</sup> Nisreen Ibrahim, *Mahmud Kashgari and His Diwan Lughat at-Turk: An Appraisal* unpublished M.Phil Dissertation, Area Study Center University of Peshawar, 2001, P.49
- <sup>22</sup> Basically a dialect of an original tribe, belonging to the Karakhanid confederation, several words are labeled "*Khaqaniyya*" meaning that they were peculiar to Karakhanid court and several other dialects are distinguished. Kashghari grants equal importance to two main groups: the "Turk" and "Turkman" or *Oghuz* "*Ghuzziyya*" including the dialect of *Qifcaq* etc., the latter include the *Seljuk's* belonging to the *Oghuz* tribe. Information on tribal organization provided by Kashghari has largely been with reference to *Oghuz* tribes.
- <sup>23</sup> *Literatures, edited and Translated with Introduction and Indices, Mahmud Al-Kāštarī, Compendium of Robert Dankoff in Collaboration with James Kelly, Sources of Oriental Languages and the Turkic Dialects, (Diwan Luyat at-Turk), Part-I*, Printed At The Harvard University Printing Office, 1982
- <sup>24</sup> De Gruyter Mouton, *Egyptian Coptic Linguistics in Typological Perspective*, (Edit) Eitan Grossman, Martin Haspelmath and Tonio Sebastian Richter, 2015, p.79
- <sup>25</sup> See Appendix-I, Map from Mahmud al-Kashgari's Diwan (11<sup>th</sup> century)
- <sup>26</sup> Mahmud Kashgari, *Diwan Lughat at-Turk*, Divan-I, 355
- <sup>27</sup> Mahmud Kashgari, *Diwan Lughat at-Turk*, Divan-I, 457
- <sup>28</sup> Rohit Singh, *Reimagining Tibet Through the Lens of Tibetan Muslim History and Identity*, Religion, Buddhism, Islam Online, Jan 2015, P.41
- <sup>29</sup> Raheal Siddiqui, *The last Kirghiz Khan in Gilgit*, Daily The News, Islamabad, Dated December 1, 2019
- <sup>30</sup> Dr. Mohammad Sabir, *Turk Races & their Language*, bi-annual research journal, Central Asia, No. 12, Summer, Area Study Center, University of Peshawar, 1983, p.21
- <sup>31</sup> A. Hayat, *Kokend Family in Peshawar*, Bi-Annual Research Journal, Central Asia No, 04, Area Study Center, University of Peshawar, 1979, p.17
- <sup>32</sup> Personal Interview with Abdullah Baig, Residing Peshawar dated, 31-10-2020
- <sup>33</sup> Salman Rashid, *History: Debunking the Myth of the Silk Road*, The Daily Dawn, Islamabad, December 17, 2017
- <sup>34</sup> Seljuk's, a Turkic dynasty of mediaeval period peaked 11<sup>th</sup> -12<sup>th</sup> centuries, ruled over directly or had vassal princes, at Western Asia including Transoxania, Farghana, the Semirechy and Khwarazm towards east of Anatolia, Syria and Hidjaz in the West, *Qghuz* Turks. See: Richard N.Frye, *The Golden Age of Persia*, London George Weidenfeld Press London, 1975, P.120

<sup>35</sup> Khwaja Mueen-ud-Din, the founding father of Chishtia Silsilah in South Asia, along with his numerous sufi disciples, turned Tasawwuf into a broad based practical way of life. Chishti saints perfected Sufism with their creed of piety and poverty. Khwaja Mueen-ud-Din's disciples Sheikh Qutb-udDin Bakhtiyar Kaki and Sheikh Hameed-ud-Din Nagauri. Nagaur was a small town in Rajputana where Sheikh Nagauri, living a life of utter penury, converted many to Islam. Sheikh Bakhtiyar Kaki lived in Delhi at a time when, under Sultan Iltimish, it had become the center of Muslim culture India. But the patron saint of Delhi had no truck with the royal court and, living like his Pir-o-Murshid, had a widespread influence and converted large number of people. Many centers of sufi influence were established by the disciples of these saints who were sent to various towns for carrying on the good work. Among them was Baba Farid-ud-Din Masud Ganj-i-Shakar of Pakpattan, one of the luminaries of Chishtia Silsilah.

<sup>36</sup> Raheal Siddiqui, *The last Kirghiz khan in Gilgit*, Daily The News, Islamabad, December 1, 2019

<sup>37</sup> Imdad Hussain Chughtai, *Bridge of Friendship-I*, A- Four Monthly Journal of Research, Central Asia, Areas Study Center, University of Peshawar, Spring, 1979, p.99

<sup>38</sup> Akhund is a title use for Ulema instead of Khwaja Afandi, first in Central Asia and then in Iran. Sometimes, it was also used for certain religious post or authority. Eastern Turkistan this was used in place of Afandi which meant sir and was pronounced as Akhim. In western Turkistan it was used for those Ulema who really mattered. Similarly, and in Qazan, it was used for a head Imam who used to supervise other Imams of a certain locality, and was a sort of bridge between a Mufti and other Imam. It is being guessed that this word had been derived from a Persian word Khawand or Khwand.

<sup>39</sup> Alamzeb, *The Life and works of Justice Mohammad Abdul Quddus Qasmi*, Unpublished M.A Thesis, Pakistan Study Center, University of Peshawar, 1994, P.10

<sup>40</sup> Mahmud Kashgari *Diwan Laght Al-Turk*, Baghdad: Daral Hirya Press, 466/1333, P 19.

<sup>41</sup> Retrieved from, [http://www.enotes.com/topic/Sons\\_of\\_Noah](http://www.enotes.com/topic/Sons_of_Noah), Accessed on 31-10-2021