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Social and Cultural Studies**

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CULTURAL AND
LINGUISTIC CONTACTS
IN THE MAMLUK
PERIOD(XIII-XV
CENTURIES)**

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ERI Working Papers

No: ERI_WP-008 (English)

Almaty/2015

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ERI Working Papers No: ERI_WP-008 (English)

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Turkic-Arabic Cultural and Linguistic Contacts in the Mamluk Period (XIII-XV Centuries)

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22 December 2015

Abstract

The aim of the research is diachronically-synchronous and comparative-historically research of Turkic-Arabic cultural and linguistic contacts in the Mamluk period (XIII-XV centuries) and the Kipchak culture and language in Egypt through the processing, translating and scientific analysis of historical, cultural, linguistic sources written in Arabic and Kipchak languages during the Mamluk authority (XIII-XV centuries.), which are collected in the field of government programs such as the «Cultural Heritage» and «The People in the stream of history».

Historical, cultural, ethnographic and linguistic facts of Kazakh steppe during the Kipchak period, which is considered one of the most important stages in the medieval history of Kazakhstan, and the Mamluk period, which occupies a special place in the Islamic civilization, require comprehensive investigations. Cultural and historical monuments of the Kipchak culture and language of XIII-XV centuries, appeared on the other side of the Mediterranean Sea, about XIII-XV centuries, during the reign of the Mamluk state. Although people of Kipchak Union could not keep the manuscript of their native country, the ancient manuscripts of Otyrar, Itil, Bulgars, but they were able to convey to us the cultural and literary heritage of the Kipchak of Arab world. In medieval Egypt were written manuscripts about the study of the Turkic language. Among them are «Mukaddimat al-adab»

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(XII century), «Tarzhuman Turks ua Arabi ua Moog» (1245), «Al-kauanin al-kulliya whether dapt al-lugat at-turkii», «Bulgatul Mushtag» (XIY century), «Phil-lugat-it-Turk» (XY century), and the grammar book «Kitab-i-li-alidrak Lisan al-Atrak». Among of these sources, written in Arabic, Persian, you can find and get a lot of information about the culture and language of Kipchak.

During the study the role and meaning of Mamluk Egypt as the center of Arab-Muslim culture are analyzed and the social, cultural, linguistic influence of mamluk-kypchaks to the eastern civilization is identified.

Keywords: Mamluks, Arab-Muslim culture, written manuscripts, Arabic-Kipchak dictionaries.

1. Introduction

History has preserved a significant amount of ancient Turkic, Uighur, Oguz, Kipchak-Bulgarian written monuments, which were created in the vast territory: in the Middle East, in Central Asia, the Volga region, in the Crimea, in the Caucasus, etc. They are written in different scripts (runic, Uigur, Arabic and Latin) and these monuments are different in type and genres. For example, artistic works, legal, diplomatic documents, linguistic works, scientific treatises and others. It's very important to study certain early Turkic written monuments To recreate the history of Turkic languages and the establishment of the laws of the formation of the literary language norms of Turkic nations. The study of the linguistic features of Kipchak written monuments is one of the important problems in Turkic studies. It provide an opportunity to explore the history of development and formation of the modern Turkic languages.

Basics linguistic analysis of ancient Turkic written monuments were established by domestic and foreign scholars such as V.V. Radloff, P.M. Melioransky, V. Banga, A.N. Samoilovich, I.N. Berezin, A.N. Kononov, A.M. Shcherbak, N.A. Baskakov, E.R. Tenisheva, V.V. Vinogradov, A.N. Efimov, V.N. Yartsev and others. Several issues relating history and culture of Kipchaks during Mamluk ruling were considered by Russian, foreign and Kazakh scholars. For instance, in the research work of B.Batyrshaully named "The relationship of Egyptian Mamluk State with Polovetsian steppes. XIII-XV centuries" (Batyrshaully, 2005), the relationship of Egyptian Mamluk State with Polovetsian steppes and with Iraqi State of Jalaiyr in XIV century were considered. Also in work of A.Alibekuly named "Turkic-Kipchak literature of Mamluk's ruling period" the formation, development of Turkic-Kipchak literature and its representatives and its poetic

dimensions were studied (Alibekuly, 2008). At the same time, some issues relating to this topic were discussed in works of scholars like V.G.Tizengawzen, S.Lén-Paul, G.Weyl, M.Wilm, G.V.Vernadskiy, V.V. Bartold, B.E. Kumekov etc. The language features of written manuscripts in Mamluk-Kipchak language of Mamluk era were considered in number of works of scholars like A.Djaferogly, T.Houstma, A.Zayonchkovskiy, E.Nadjip, A.Chaykovskaya, A.Yunusov, E.I.Fazylov, S.M.Mutallibov, Z. B.Muhamedova, I.A.Rasulova, R.Ermers, G.R.Gaynutdinova and among Kazakh scholars: M.Majenova, A.Quryshjanov, T. Arynov, S.Duisenov, S.Boranbaev, E.Esbosynov, B.Suierqu. However, these research works weren't able to create a complete cultural and philological sketch of the matter using the volume of contained materials. Kipchak culture and language during the Mamluk rule requires in depth study from the point of anthropocentric paradigm.

Reign of the Mamluks in Egypt can be evaluated in different ways - from bright to dark. However, it is undoubted that Mamluks gave a new impulse to the development of Islamic civilization. The Mamuks ruled Egypt, Syria and neighboring areas for two and a half centuries, from 1250 (648) until 1517 (923). If we are to stop on the origin of the word "mamluk", it was related to "white slaves", who played a major role in the history of Islam. This word in Arabic "malaka", is a participle of passive voice of verb that means "to own", "to rule". Word "Mamluk" initially had meaning "property owned by someone", "property which has an owner", then depending on the historical conditions of that time and the sphere of use acquired a second meaning - "white slave" (Abdulfattah, 1976, 1).

The Mamluks first appeared in the Abbasid caliphate in the ninth century. Their dynasty was extinguished by the Ottomans and even

after their overthrow by the Ottomans they continued to form an important part of Egyptian Islamic society and existed as an influential group until the nineteenth century. They played a significant role in the history of the Arab and Muslim world because it was the mamluks were the only force that could withstand the Mongols and Crusaders. The Mamluks under the command of Sultan Baybars defeated the Mongol-Tatars in the Battle of Ain Jalut. In 1268 they were defeated by the Crusaders. During the period of the mamluks social and cultural life in sultanate was raised. Mamluks reorganized management system to improve the economy and the dominant form of land tenure became iqta - land grants for state and military service. Increased the number of waqf land,. bequeathed for religious and charitable purposes. Actively developed domestic and foreign trade with Eastern countries and with the European states (Genoa, Venice, France, Byzantium).

They made Cairo the dominant city of the Islamic world in the later Middle Ages, and under these apparently unlettered soldier-statesmen's rule, craftsmanship, architecture and scholarship flourished. Mamluk rulers in Egypt developed government institutions, the military, trade, science, art and literature and built many architectural wonders. The sultans not only constructed mosques, religious schools, libraries and other buildings of cultural value. Cultural exchanges between the Great steppe and the Arabic world in the Middle East were never permanent. The intensity of cultural ties reflected the strength of diplomatic contacts between Mamluk state and the Golden Horde. The melding of Egypt and nomadic culture traditions became the basis of the new architectural style.

During the period of the mamluks social and cultural life in sultanate was raised. Mamluks in the Egypt preserved their roots, following nomadic traditions and customs of steppe civilization. For example, they married only within their ethnic group. During Beibars' rule a decree forbid locals from buying kipchak men or women at slave markets. The mamluks preferred horse meat, drank kumis or mare's milk and feasted the way their Eurasian ancestors. The Kipchak language was widely used among mamluks. And mamluks used Kipchak language as well as Arabic when they engaged in diplomatic correspondence with the khans of the Golden Horde. Even when representative of Eurasian states knew Arabic, mamluk sultans would sometimes use interpreters to negotiate with them.

Concerning the origin of Mamluks, A. Quryshjanuly writes: "From ethnic composition point of view, Mamluks were representatives of different countries. Many cohorts of tribes, clans and people who were captured were always sold into slavery. Among them there were many valiant citizens of clans and nationalities from "Polovetsian" valley (Altai and the Dnieper, and further until Dniester and Danube rivers) at that time. Along with the slaves, there were also those who voluntarily joined Mamluk Guards (Kipchaks, Turks, Turkmens, Georgians, Slavs, Europeans and Caucasians etc.), but they collectively obeyed the central rule of Kipchak government and spoke one language – only in Kipchak language (officially)"(Quryshjanuly 2007, 17-18). Thus, A. Quryshjanuly came to conclusion, that Mamluks had been speaking in the Kipchak language, and highly appreciated the role of Kipchak language in the Egyptian society during the rule of Mamluks.

The Bahri reign defined the culture, science, art and architecture of the entire Mamluk period. In this period mamluks of Egypt spoke in

the Kipchak language, which is confirmed by historical facts. This is primarily a language dictionaries and glossaries Mamluk compiled in XI-XV century in Cairo. In the Mamluk era Turkic languages were virtually identical, except for slight variations of dialect, which is confirmed by data of dictionary Mahmud of Kashgar. This linguistic unity was preserved until the XX century. For many centuries in the steppes of Eurasia dominated various associations of the Turkic peoples: The Attila, the Avar Khanate, Turk Empire (first and second), the Great Bulgaria, Khazars, Cumans, the Golden Horde. As noted above with the change of the ethnonym, (name of tribal associations) language is not changed. In the Guard Mamelukes included representatives of various Turkic peoples, it is clearly seen in the personal names of the Mamluks.

There is a lot of information in medieval Arabic inscriptions about the very strong, cultural relationship within many other kinds of connections between Kipchaks of Mamluk state and the Dashti-Kipchaks. The proximate links between the two states during roughly the two centuries led to much more influential and interwoven cultural relationships. The complex and important processes like the mutual cultural enrichment and cultural synthesis which had appeared as the result of that were carried out.

The Mamluks who escaped to Egypt suffering from Mongol invasion brought their own original culture, language and traditions with them to the strange land. At the same time, the cultures had integrated and the centers of Steppe culture had formed in the Arab world as a result of military and diplomatic relations between the Volga and the Nile. The famous Egyptian scholar, historian Amin al-Holy states in his work named "relations between the Nile and the Volga" about the Mamluk-Kipchaks contribution to the Eastern civilization and the

deep footprints in the history of humanity as a whole that were left by them. Based on the medieval historians' works such as Al-Maqrizi, Ibn Iyas, Taghribirdi, he wrote that Mamluks brought their own culture and traditions to the land of Egypt.

The Kazakh scientist, historian Kumekov B.E., who studied the state system of Dashti Kipchak and the ethnic structure of the people who lived there, states concerning the relationship between Dashti Kipchak and the Mamluk as follows "many Kipchak tribes which were shattered through the Mongol invasion were forced to move to another country. From the beginning of sixties of XIII century, Egypt and Syria were under the governance of Mamluk state whose Kipchak rulers originated from southern Russia and Kazakhstan's steppes. Their establishment of diplomatic, trade and military-political relations with Golden Horde further strengthened the mutual influence between Mamluks and Dashti Kipchak to where slaves had constantly come from lands, which experienced Mongol invasion. It is evident that the Mamluks tried to preserve their own customs, traditions and ethnic characteristics far away from their homeland, amongst strange ethnic and foreign language surroundings. That is clearly apparent from inscriptions which reached us (Kumekov, 1987)

In his study named "Tauaif al-muguliya fi Mysr" Arabic historian Salah ad-Din Muhammad Annawar while stating "The information about the political, military, social, economic, cultural-linguistic effect of the Turkic Kipchak tribes on State of Mamluk in Egypt, which was founded by Sultan al-Zahir Baybars, can be found in the medieval Arab inscriptions. A lot of medieval works confirm that the Mongolian Kipchak element served as a key factor in the State of Mamluk in Egypt" (Salah ad-Din, 4) concerning the Kipchak's culture in Egypt

during Mamluk's rule, he told that Kipchaks firmly followed their own culture and traditions in Egypt.

Kazakh scientist A. Alibekuly, who studied the literature of Turkic-Kipchaks during Mamluk's power based on the works of Arab historians stated: "Mamluks who were sold into slavery in their youth and the ambassadors who came because of diplomatic relations between the two countries, soldiers, merchants, poets, knowledge seeking scientists and studying students brought with them customs and traditions, language and mentality of Kipchak people. They deeply preserved them. Some Mamluk sultans who originated from Kipchaks, also obligated the Arabs to implement the ancient traditions of Turkic world. For instance, when the country's rulers appeared in front of the people on specific issues or came out for walks they were accompanied by aligned guards just like during Turkic-Mongolian time. And flute singers and trumpeters were playing on flutes and trumpets, and were beating the drums to let know, that the group of rulers were coming (Alibekuly, 2008). The Mamluks, who were sold into the slavery or had moved there, brought with them their customs, traditions, military-political system, their well-known laws called yassy and their language and all of which that was learnt from their brothers of Volga had widely spread in Egypt. Despite the fact, that they adopted Islam and that many customs and laws of them contradicted the Sharia, they firmly followed their own culture and traditions. It's stated in medieval historians' works, that the social classes and the common people of Egypt were ready to accept a new culture (Salah ad-Din, 6). The surprising effect of Kipchaks of Mamluk on the Egyptian society can be clearly noticed during the study of Mamluk's history based on the medieval inscriptions. Mamluks formed the most powerful state of their time and took an invaluable place in the history of Islamic civilization. They are distinguished by their mosques, madrassas,

markets and haniqas, sabils, and by their special type of architecture and productions (Salah ad-Din, pp.6).

It becomes evident through studying information from medieval Arabic sources about the Mamluks' food, that it has a lot of difference from dishes of local Egypt and other Arab countries in that region. On the contrary, it has found many common points during the comparison with the national dishes of Kazakhs. There is a lot of information not only about meetings such as banquets or other kinds of it held by Mamluks, but also about the frequent slaughter of horse as typical traditional food. Obviously, this tradition, which did not exist before in Egypt and the Arab countries was brought by Mamluks of Kipchak (Baty rashuly, 2005, pp. 153). The phenomenon of steppe culture in the Arabic East is clearly noticeable in the historical and cultural manuscripts, dictionaries written in Turkic-Kipchak languages, grammatical and literary works. At the same time, a lot of information about relations between the state of Mamluks in Egypt and the Dashti-Kipchak, and Kipchak culture on strange land could be encountered in the Mamluk's medieval historians' works, who had lived during the Mamluk's rule. The variety of household items and material monuments of this period, which is known as the golden age in the Egyptian history, are preserved in the museums of the world, especially, in the Museum of Islamic Art in Cairo.

Turkic languages in Egypt have been the subject of many manuscripts. Known for such works as "Mukaddimat al-adab" (XII century), an anonymous Arab-Persian and Turkic-Mongolian dictionary, "Al-al-kavanin kulliya lidapt al-lugat-it-Turk" Dzhemaldina al-Turki, "Bulgatul Mushtag" (XIV century), al-shuzur az Zahabiyava al gat yl Ahmadiyah "Phil lugat-it-Turk" (XV century), and others. Many representatives of Turkish literature of the Golden Horde

for one reason or another moved to Egypt and continued their creative and social activities there. For example, Mahmoud Ibn Fatshah Sarai (1374), Ruk ad-Din al -Krymi (1377), Saif Sarai (1396), Ibn Muhammad Al -Crymi (1377), Shikhabeddin Sarash (known as Maulana Zadeh Al- Ajami 1398), Mahmud Sarai Gulistani (1398), Mahmoud Sarai Al-Kahiri (1399), Berke Fakih and many others. From this list it should be noted that most of the poets and writers of that time in Egypt came from the Central Asia.

The correspondence of Mamluk sultans with the kings of the Golden Horde in Arabic and Turkic-Kipchak languages and the dictionaries and grammatical works in the Arab-Kipchak languages written at that time can be used as backing of Scholar's words. Because Kipchak language during the rule of Mamluks had been widely used and its' influence was very strong, and we can notice it from preserved Turkism which assimilated into Arabic language. Medieval Arabic sources mention that the Mamluks who ruled in Egypt for nearly three centuries, spoke between themselves in Kipchak language. During Middle Ages, in Egypt and Greater Syria there was a great interest in the Kipchak language. As result literary, religious, grammatical, lexical, equine and military related written manuscripts were born in Mamluk-Kipchak language (in Arabic sources it is used as Halis Turkic language). Study of such manuscripts in Mamluk-Kipchak language has a significant role within the wider research of social, ethnographic, political-social, literary-cultural, linguistic history of present Turkic people, particularly, of the people belonging to the Kipchak language group. The written manuscripts written in Mamluk-Kipchak language during XIII-XV centuries under the rule of Mamluk can be categorized as follows:

- 1) Dictionaries and grammatical works;
- 2) Religious works;
- 3) Works relating to the equine and military art;
- 4) Literary works.

2.The dictionaries and grammatical works in Mamluk-Kipchak language

2.1. Kitab al-idrak lilisani al-atrak.

The written manuscript "Kitab al-idrak lilisani al-atrak" ("Explanation book about the Turkic language") was written on December 18, 1312 in Cairo. The author of the work, Abu Xayyan, wrote his works which were devoted to the learners of Turkic language, like "Kitab Hahui-l-mulk fi nahui-t-turk" ("Book of bright ownership in Turkic grammar"), "Kitab al-auual fi lisani-t-turk" ("The first book in Turkic language") and "Kitab al-idrak lilisani al-atrak" ("Written explanation book about the Turkic language"). However, only the last of them has reached us. The original work wasn't preserved; all we have are the only different three copies of this work. Its first version has been kept in Bayazid National Library, the second in the Library of Istanbul University and the third version in the Darul-Kutub Library in Cairo. The manuscript was first published in 1891 in Istanbul. The compilation consists of two parts: 1) The Turkic-Arabic dictionary (consists of 3500 nouns and verbs); 2) the chapter of grammar: phonetics and morphology (consisting of 78 parts) (Mazhenova, 1969).

The dictionary "Kitab al-Idrak" was considered in works of scholars like L.Bauvat, R.Ermers, A. Jaferulu, M.Ozietgin, M.Majenova,

I.A.Rasulova, E.Z.Esbosynov and etc. and was translated into several languages. As well as the language materials of written manuscript were extended into application by researchers like A.Quryshjanov, Z.B.Muhamedova, A.I.Chaykovskaya, S.R.Boranbaev, B.M.Suierqul and etc. R.Ermers made a comparative analysis to about ten manuscripts written in the ancient medieval Kipchak language in his research work, and translated the dictionary "Kitabu al-Idrak" into English. Kazakh scholar M. Mazhenova showed phonetic, grammatical and lexical features of the medieval manuscript in her research work "Abu Xayyan – issledovatel kipchakskogo yazyka" ("Abu Xayyan – the researcher of Kipchak language"). The author came to the following conclusion by comparing the lexical base of the manuscript with the present Kazakh language: 875 words in manuscript, that is, the 36.5 per cent of the words fully comply with vocabulary of the Kazakh language from the phonetic and semantic point of view, and 800 words, that is, the 33.5 per cent of words had some phonetic changes. The rest of the words of above-mentioned manuscript are common for the present Turkic languages of the Oguz-Turkmen group. Kazakh scholar E. Esbosynov fully wrote about the lexical and grammatical features of the "Kitab al-Idrak" in his work named "The lexical and grammatical features of ancient Kipchak language" (according to Abu Xayyan's work, XIY c.), and proved that lexical and morphological structure of nouns in the language of manuscript are very closely tied to the modern Kazakh language.

2.2. Kitab madjmu' tardjuman turki ua a'djami ua muguli ua farsi

Manuscript "Kitab madjmu' tardjuman turki ua a'djami ua muguli ua farsi" was written in order to teach the Arabs the Turkic language in Egypt. The original copy of this work has been kept in Academic

Library of Leiden in the Netherlands under the number 517 (Houstma, 1894). This collection which consists of 76-page is written in red and black ink. The first part which consists of 63 pages is an Arabic-Turkic dictionary and grammar related, and the second part which consists of 13 pages is Mongolian-Persian dictionary. The Arabic-Turkish part of this work consists of four chapters. If in the first two chapters include series of nouns and verbs are given, the last two chapters are related to grammar. The author tells that he knows several Turkic languages, including pure Turkish language or the Turkic-Kipchak language "ال تركية , ال ق فجا قية" and Turkmen language "ال تركمانية" (Quryshzhanov, 1970, pp. 17). Turkish scholar A. A.Inan associated the presence of several languages (Arabic, Persian, Mongol) in the same dictionary with Mongol rule in Iran and the rule of Mamluk-Kipchaks in the lands of Egypt and The Greater Syria (Inan, 1953, 60). The Dutch orientalist Martin Teodar Houstma translated it into German and published the work in 1894. This research work of scholar relating to the written manuscript of the Turkic-Kipchak language became a valuable work in the field of the Turkology. Polish researcher A. Zajackowski stated concerning above-mentioned "Tardjuman turki" manuscript, that it is one of the written manuscripts of Mamluk state or is a member of antique dictionaries in Arabic-Turkic (Kipchak) language "(Zajackowski, 1961). The scholar suggests improving the translated and transcription version in the German-language of M.T. Houstma who incorporated this historical heritage for the first time into scholarly usage.

The Uzbek scholar A.Yunusov considered above mentioned dictionary's structural, morphological, lexical-semantic points in his research work named "Tardjuman turki ua ajami ua mugali: Morfologiya, leksika, slovar, perevod (Morphology, lexicon,

dictionary, translation)" and translated the dictionary. In 1970, Kazakh scholar A. Quryshjanuly made a comprehensive study of above-mentioned dictionary and translated into Russian while being guided by M.T. Houstma's research work in his work named "Issledovanie po leksike starokypchakskogo pismennogo pamiyatnika XIII v. Turksko-arabskogo slovariya" ("Research of lexicon of manuscript written in ancient Kipchak language of Turkic-Arabic Dictionary of XIII c. ").

2.3. Kitab at-tuhfa az-zakiya fil-lugati at-turkiya.

"Kitab at-tuhfa az-zakiya fil-lugati at-turkiya" ("The special gift written in the Turkic language") – was the first manuscript written concerning the language of Mamluk Kipchak in Arabic language and was based on Arabic grammar model. The author and written date are unknown. There is only a single exemplar of the manuscript which consists of 91 sheets (182 pages) and should have been written in XIV century in Egypt. It has been preserved in Validdin Efendi Library of Bayazit Mosque in Istanbul (Toparly, 2000). It stands on the third place after M. Kashgari's and A.Hayyan's works based on it's historical-cultural and scholarly value. The name of the famous philologist of XIV century Abu Hayyan was mentioned in the work, apparently the author was familiar with his works. T.H.Kun published a special article concerning this manuscript in 1940. The original was published in 1942, in Hungary. This work is known in Western Europe since 1922. B.Atalay translated it into Turkish and published it in 1945. In 1967, the Polish scholar A.Dwbanskiy conducted research works on its language. In 1968, S.S. Mutallibov translated it into Uzbek language and published it. In 1978 it was translated into Russian (E.Fazylov, M.Ziyaev). (Quryshjanuly, 1998, pp. 172-171.). Professor A. Quryshjanulu was first among Kazakh

scholars who mentioned about "At-tuhfa" and its translations. T.Arynov through comparison and comprehensive analysis of vocabularies of manuscript with other medieval works and modern Turkic languages proved that almost all of the lexical materials are in accordance with the words of the modern Kazakh language in his work named "Leksiko-semanticheskie I stilisticheskie osobennosti yazyka staroKipchakskogo pamiyatnika "Kitab at-tuhfa az-zakiya fil-luga-at-turkiya" ("Lexical-semantic and stylistic features of the ancient Kipchak language of manuscript "Kitab at-tuhfa az-zakiya fil-luga at-turkiya"), and made up for the first time Kipchak-Kazakh dictionary. T.Arynov analyzed all vocabulary of "At-tuhfa" and determined the proportion of the Turkic (97.5%), Arabic (0.4%), Persian (2.1%) words in it (Suyerqul, 1999). At the same time B. Suyerqul determined the morphological structure of the manuscript and fully researched verb forms in his thesis named "The verb categories in language of the manuscript "At-tuhfa".

2.4. Al-qauanin al-kulliyya lidabt al-lugati turkiya.

"Al-qauanin al-kulliyya lidabt al-lugati turkiya" ("Collection of full set of standard rules of Turkic language") is work written in medieval classical Arabic language according to the Arabic alphabet and grammar concerning the specifics of Kipchak language at the beginning of the XV century in Cairo. The author and written date are unknown. Only one exemplar of this work has been preserved in Shahid Ali Pasha department of Suleymaniya library in Istanbul (Kun, 2013, 37). In 1928, the original manuscript was published by Mu'allim Rif'at Bilge in Istanbul, and in 1937 it was republished by Sh.Telegdi in Budapest. In Kazakhstan, S.Duysenov studied structural system, writing purpose, method of formation of language materials and phonetic features of "Al-qauanin" manuscript in his

work named "Al-qauanin al-kulliyya lidabt al-lugati turkiya - Collection of full set of standard rules of Turkic language (its content, graphics, spelling, phonetics)". The author fully researched the phonetic side of the manuscript and stated that the manuscript still needs to be studied (Duissenov S., 1995).

2.5. Kitab ad-durrat al-mudiya fi-l-lugati turkiya ual-Kamal.

"Kitab ad-durrat al-mudiya fi-l-lugati turkiya ual-Kamal" ("Bright pearl of the Turkic language and thoroughly written book") was an Arabic dictionary written in order to facilitate the learning of classical Kipchak language in countries of Egypt and Greater Syria during XIV century which was the state of Mamluk Kipchaks. The work is also called "Tarjuman al-luga at-turkiya" ("Translation dictionary of Turkic language") and "At-tarjumani at-turkiya" ("Turkic translation") in the manuscript. International Turkic scholar considered that this work "hadn't reached us" (B.Atalay), "had disappeared" (O.Pritsak). In 1963, the famous Pole Turkologist A. Zajaczkowski found a manuscript of this dictionary in the famous library of Lorenzo de Medici in Florence, and published its translation in French (Warsaw, 1965-1969 y.). Its volume consists of 24 sheets, on the two pages of every sheet there are lists of words in Arabic-Kipchak. The lexical materials were separated into 24 chapters according to the semantic classification of Arabic words. The author of this dictionary and written date are unknown. Scholars such as K.D.Taujanova, A.Quryshjanov gave information about this manuscript for the first time in Kazakhstan (A.Quryshjanov, 1998. pp 170-171).

2.6. Kitab al-Bulgati al-mushtaq ua fil-lugati at-turk ua-l-qibdjaj

The author of the work which consists of 88 pages named "Kitab al-Bulgati al-mushtaq ua fil-lugati at-turk ua-l-qibdjaj" was Jamal ad-Din Abu Muhammad Abdullah At-Turk. It was determined that this

grammatical work written in Arabic-Kipchak language had been compiled in the Greater Syria not later than 1451. Only one version of the work had been preserved in the National Library of Paris. G.R. Gainutdinova illustrated to us the structural, phonetic and morphological features of the manuscript in her work named "Istoriko-lingvisticheskiy analiz turko-tatarskogo pismennogo pamyatnika XIV v. Jamal ad-Din at-Turki "Kitab bulgat al-mushtaq ua fi lugat at-turk ua-l-qifchaq" ("Historical-linguistical analysis of written Turkic-Tatar manuscript of XIV c. of Jamal ad-Din At-Turki "Kitab al-Bulgati al-mushtaq ua fil-lugati at-turk ua-l-qibdjaq"). Sh. Fayzullaeva studied the grammatical and lexical features of this manuscript and made its translation.

Kazakh scholar Boranbayev S. in 2000, wrote his master's thesis under the supervision of A. Quryshjanov called "Eski qypshaq tilindegi esimderdi salystyrmaly-tarihi turgydan zertteu ("arabsha-qypshaqsha sozdik" boiynsha, XIV g.)" ("The study of names in ancient Kipchak language from the comparative-historical point view (according to the "Arabic-Kipchak dictionary", XIV c.)". The researcher conducted a comprehensive study of the words in "Arabic-Kipchak" dictionary from the phonetic, morphological and semantic point of view in his work, and sorted the words to semantic groups.

During the analysis of research works relating to written manuscripts in Mamluk-Kipchak language, it was determined, that medieval manuscripts mostly had been comparatively studied with only modern Turkic languages from phonetic, morphological and structural points of view. The accordance of language of manuscripts in ancient Kipchak language with lexical basis of modern Turkic languages (Kazakh, Uzbek, Tatar, Turkmen, etc.) were determined in such historical-comparative studies. It can be found, that some

scholars consider such ancient medieval manuscripts written in Kipchak language like a heritage of only one, single nation. In our opinion, the ancient medieval manuscripts written in Kipchak language should be considered as a common heritage of all Turkic people. Taking into account, that language materials in ancient Kipchak language had been preserved in present day Kipchak language, we can say, that the written manuscripts in Mamluk-Kipchak language have a great role in research of social, ethnic, political-social, literary-cultural, total civilizational and linguistic histories of the modern Turkic people, particularly Kazakhs, Karakalpaks, Nogais, Tatars, Bashkirs, Qarays, Karachay-balkars, Kumyks, Crimean Tatars, Crimeans, Kyrgyz and people of the Altai of Kipchak group (Aubakirova K., 2015).

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