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THE MANUSCRIPT "IRSHADUL-MULUK" IN MAMLUK-KIPCHAK LANGUAGE (XIV CENTURY): THEOLINGUISTIC STUDY

Abstract. This article examines the monument "Irshadul-Muluk was-Salatin," written in medieval classical Arabic and translated into Kipchak during the Mamluk period, from a theological and linguistic perspective. The primary goal of the research is to conduct a linguistic and theological analysis of the original manuscript of "Irshadul-Muluk." To achieve this goal, the following tasks are set: to provide a brief description of the manuscript "Irshadul-Muluk"; to conduct a theological and linguistic analysis of the linguistic materials preserved in the monument; to carry out a linguistic and hermeneutic analysis within the framework of religious concepts in the manuscript "Irshad al-Muluk"; and to determine the features of the use of the theonym Tengri. To achieve these tasks, the methods of source studies, paleography, codicology, hermeneutics, and theological linguistics were prioritized. The main novelty of the work is that the manuscript "Irshadul-Muluk" is being studied from a theological and linguistic perspective for the first time, with a comprehensive analysis of the religious concepts within the theo-anthropo-cosmic paradigm. Based on the results of the research, a comprehensive analysis of the linguistic materials, including religious linguistic units, written in Arabic and Mamluk-Kipchak in the religious context of the monument, can solve many issues in historical theological linguistics. Thus, medieval religious manuscripts are invaluable theological and linguistic sources for studying the culture, customs, religion, and beliefs of modern Turkic peoples.

Keywords: Mamluk-Kipchak, Arabic, theolinguistics, written monuments, "Irshadul-Muluk".

Introduction

It is evident that a person's beliefs, religious views, and religious practices are reflected in their language. By studying the languages of medieval written monuments that have survived to our time, including theological manuscripts written in Mamluk-Kipchak during the rule of the Mamluks from the 13th to 15th centuries, we can access valuable information about the worldview, beliefs, religion, culture, customs, and lifestyle of the people who lived during that period. The issues that theolinguistics, a nascent subfield of linguistics, addresses are relevant not only for linguistics but for all the humanities.

The focus of this study is the original manuscript "Irshadul-Muluk was-Salatin" ("ارشاد الملك و السلطين" – "Guidance for Kings and Sultans," 1387), a religious text. The manuscript is preserved in the Ayasofya section of the Süleymaniye Library (Istanbul, Turkey) under number 1016 and consists of 498 folios (996 pages) (Topali, 1992: 215). There is no complete information about the author of the manuscript, but the only known version today (the Istanbul version) was created by Berke Faqih, who copied the poem "Khosrow and Shirin" by the Golden Horde poet Qutb. Therefore, the "Irshadul-Muluk" manuscript, which is one of the largest manuscripts in terms of its volume of 498 folios and 996 pages, is taken as the subject of study and is intended to be comprehensively examined from a theolinguistic perspective.

Research Materials and Methods

In order to comprehensively study the written monument "Irshadul-Muluk", various methods including source criticism, paleography, codicology, historical-comparative methods, and translation techniques were used. Due to the interdisciplinary nature of this study, methods such as interpretation, hermeneutic, and theolinguistic analysis were prioritized. The interpretation method was used to reveal the content of the religious text found in the manuscript. This method allows for a proper understanding of the ideological-content, aesthetic codes, and data presented in the monument, reflecting the author's personal view of the world in their time. The task of theological hermeneutics is to explain the content of medieval religious works, to identify the connections between the various pieces of information provided in the text, and to present them as a coherent whole. In many cases, a historical-critical hermeneutic method is applied to Islamic texts. This approach, which views the text as a whole rather than focusing on parts, takes into account the time the text was written and the worldview of its author, thus allowing the unique features of the monument "Irshadul-Muluk" to be identified. Through theolinguistic analysis of the text in the monument "Irshadul-Muluk" within the framework of religious concepts, it is possible to gain insights into the worldview and beliefs of Turkic peoples in the medieval period, thereby exploring the interrelationship between the Turkic world and Islamic culture.

Discussion

In Kazakhstani science, the formation and development of theolinguistics as a new direction in linguistics highlights its relevance and the necessity for comprehensive research from a scientific-theoretical perspective to define research materials and methodologies. Additionally, in the field of theolinguistics, the characteristics of religious texts, the peculiarities of translating religious texts, lexicography, theological, and theolinguistic terminology, and issues related to religious discourse require extensive study. Studying the texts of medieval religious written monuments from a theolinguistic perspective provides an opportunity to gather information about the worldview, beliefs, and mentality of a particular nation (Aubakirova, 2016: 135]. Furthermore, given the close connection between the Kipchaks of the Golden Horde and the Mamluks in Egypt, the religious works in the Mamluk-Kipchak language offer valuable insights into the religious understanding, the continuity of Islamic culture and Turkic culture, and the religious situation in the related territories of Central Asia, including present-day Kazakhstan.

In the current system of humanitarian knowledge, theological teachings integrated through language and culture are returning to their religious origins. Some scholars attempt to find religious origins in the genesis of linguistics, considering the pragmatic nature of early linguistic knowledge. According to A.K. Gadomsky, linguistics initially emerged as theolinguistics and over time acquired a secular character. Initially, linguistics served the needs of the church and was engaged in studying religious language (Gadomskii, 2007: 288).

At the end of the 20th century and the beginning of the 21st century, a new field of study emerged at the intersection of language and religion: the study of religious language known as theolinguistics. The term "Theolinguistics" comes from Greek, where "Theos" means "God" and "Lingua" means "Language" (Kikvidze, 2018: 115). In the CIS region, V.I. Postovalova, who is actively involved in the comprehensive study of theolinguistics, defines it as "a new field of knowledge that emerged at the intersection of religious anthropology and linguistics, aimed at studying the interaction between language and religion" (Postovalova, 2012: 55).

In Kazakhstan, the relevant issues of theolinguistics, including historical theolinguistics, are explored by B.M. Suerkul. According to Suerkul, "Theolinguistics is a distinct field that considers divine and related religious concepts, their names, i.e., the use of theonyms, and many issues within the scope of religious studies or theology" (Suierkul, 2017: 112).

At the beginning of the 21st century, relevant issues in the field of theolinguistics have been addressed by foreign scholars such as J.P. van Noppen, M. Tele, A. Groil, E. Kucharska-Drajs, A.K. Gadomski, V.I. Postovalova, I.V. Bugaeva, V.A. Stepanenko, N.B. Mechkovskaya, S.I. Shamarova, K. Koncharovich, A.A. Buevich, and others. The Russian scholar A.K. Gadomski, who laid the foundation for theolinguistics in Russia, provides a comprehensive definition of the field as a separate scientific discipline and describes the connections between concepts such as "religious language," "religious style," "religious discourse," "language image of the world," and "religious image of the world" (Gadomskii, 2007: 288).

In Kazakh linguistics, there have been several scientific works on the connection between language and religion in the field of theolinguistics. Notable among them are B. Sagyndykuly's "Mysteries of the Universe" and Y.M. Paltor's "Interpretation of the Quran and Hadith Texts in the Works of Abai Kunanbayev". Recently, B.M. Suerkul's research has examined the theoretical issues of historical theolinguistics and the theolinguistic foundations of medieval religious manuscripts. His study "The Linguistic and Cultural Value System of Medieval Turkic-Kipchak Manuscripts (Research on Rabghuzi's 'Adam Ata - Hawa Ana' and A. Yugnaki's 'The Gift of Truth')" explores the works of medieval scholars Rabghuzi and A. Yugnaki from a theolinguistic perspective (Suierkul, 2017: 112).

Among the written heritage of Turkic peoples, religious works written in the Mamluk-Kipchak language hold a special place. Therefore, studying the theological written sources from the Mamluk period is valuable for addressing issues in historical theolinguistics in contemporary Kazakh linguistics. Researching medieval manuscripts from a theolinguistic perspective is important for uncovering the meaning and usage of religious linguistic units used in modern Kazakh.

Research Results

After the independence of the Republic of Kazakhstan, parts of our written heritage with a thousand-year history have been brought to the country from rare archives and libraries abroad within the framework of state programs such as "Cultural Heritage," "Spiritual Revival," "The People in the Stream of History," and "The Seven Facets of the Great Steppe." Among these monuments are medieval manuscripts with religious content written during the Mamluk period. Generally, Mamluk-Kipchak written monuments can be divided into original works written in Kipchak and translated works from various languages into Mamluk-Kipchak (Islamic Jewel) (Zhubatova, 2019: 36). Often, literary and religious works translated from Arabic and Persian into Mamluk-Kipchak hold a special place as a common cultural heritage for modern Turkic peoples (Ermsers, 1995: 107). One such monument is the manuscript "Irshadul-Muluk", which was translated from classical medieval Arabic into Mamluk-Kipchak.

The manuscript titled "Irshadul-Muluk was-Salatin" ("ارشاد الملك و السلاطين" – "Guidance for Kings and Sultans," 1387 CE) is one of the valuable works translated into Mamluk-Kipchak that discusses the Sharia requirements of the Hanafi school. The manuscript indicates that the work was completed in 1387 (in the Hijri calendar, the year 789, on the 20th of Shawwal). The original manuscript of the religious text "Irshad al-Muluk wa al-Salatin" is preserved in the Ayasofya section of the Suleymaniye Library (Istanbul, Turkey) under the number 1016 (Aubakirova, 2023: 87).

The manuscript consists of 498 pages, with text written on both sides, making a total of 996 pages. The overall size of the book is 26.5 x 18.5 cm, with the text area measuring 20.8 x 12.6 cm, and a thickness of 8.5 cm. The manuscript is written in clear, legible handwriting in the common Arabic calligraphy style known as "naskh." Each page features 8 lines of Arabic text, followed by 8 lines of Mamluk-Kipchak language translation. The main Arabic text is written in black ink, while the Mamluk-Kipchak translation is in red ink. Using red ink for Kipchak words is a common feature

The "Irshadul-Muluk" work addresses topics related to Islamic jurisprudence (fiqh) and includes the author's views on some fiqh (sharia norms) issues. The work is divided into an introduction, several sections, and chapters. The main part of the work consists of 29 sections (books), 93 chapters (fasil), and 56 subsections. At the end of the manuscript is a concluding section that covers 49 issues related to fiqh. The introduction (page 1/b) explains the reasons for the writing of the work, following praise to the Creator and salutations to the Prophet and his close ones. The text mentions that the Grand Emir's representative, the ruler of Alexandria, Bajma, requested the writing of a useful and concise book for worship according to the Imam Azam Abu Hanifa school. Some pages of the manuscript have Arabic inscriptions written in black ink on the margins, which do not include diacritical marks (harakats) and are used to denote special features of the sections. Pages 479-486 show signs of worm damage at the top. The first page of the manuscript includes the text: "Kitab Irshad al-Muluk," 498 pages, book brought by Qasim Bek, Ayasofiya – 1016, 789 year, Alexandria, Kipchak ("كتاب ارشاد الملوك، 498 ورقه، قاسم بك كتردع كتاب درر، اياسوفية 1016، 789، اسكندرية،"). The following page contains the text: "This is the Irshad al-Muluk book" ("هذا كتاب ارشاد الملوك"). Page 1a of the manuscript contains the following text (Topali, 1992: 215):

بسم الله الرحمن الرحيم الحمد لله رب العالمين والصلوة على رسوله محمد واله اجمعين
طالع في هذا الكتاب على بن عبد الله غفر الله له على الدين النعيم الله الواحد المنان.

All praise is due to Allah, the Lord of all worlds. Peace and blessings be upon His Messenger Muhammad and all his family. This book has been reviewed by Ali ibn Abdullah. May Allah forgive him for the sake of the holy religion. Allah is One and Most Forgiving.

In the main section of the manuscript, obligations, duties, sunnahs, recommended actions, and prohibited matters related to each action in Islam are thoroughly discussed. The issues covered in this work are of significant importance in the Hanafi school of thought. After the Fatimids, who adhered to Shia Islam, came to power, the Mamluk-Kipchaks followed the Hanafi school, promoting it in Egypt and contributing to its widespread acceptance. Therefore, the "Irshad al-Muluk," based on the Hanafi school, was translated from Arabic into Mamluk-Kipchak and presented as a gift to Sultan al-Ghuri.

Presented as a gift to kings and sultans, this work extensively discusses the Sharia requirements of the Hanafi school. The religious text addresses various issues related to Sharia practices in Islam, providing solutions to obligations decreed for Muslims through quotations from Quranic verses, Hadiths of the Prophet, and opinions and consensus of scholars like Abu Hanifa, Imam Malik, and Imam Shafi'i. As a religious text, the manuscript contains many religious terms and phrases. In the manuscript "Irshadul-Muluk" the Arabic word Allah (الله) is translated as "Tengri" (تتگری) in Kipchak. This term "Tengri" is a key lexical unit in the worldview of Turkic peoples. We will conduct a thorough analysis of this theonym "Tengri" and its usage in the manuscript.

Various etymological definitions have been given for the term Tengri in scholarly literature. According to O. Suleimenov, Tengri belongs to the same semantic field as the word "sea" (Suleimenov, 1983: 171). Some Kazakh scholars suggest that Tengri is derived from the combination of "tan" – "dawn" and "inger" – "dusk" (Zhubanov, 1990: 316). Although the term "Tengri" has phonetic variations, it is preserved in the vocabulary of all Turkic-speaking peoples: Altai – "tengri," Buryats – "tengri," Mongols – "tenger," Shors – "tegre," Khakas – "tigyr," Chuvash – "tura," Sakha – "tangara," and Tuvinians – "deer."

Religious concepts specific to Turkic peoples are present in all written monuments from the Mamluk period. The religious terms and beliefs presented in the manuscript "Irshadul-Muluk" are also found in the Arabic-Kipchak dictionary sections of other Mamluk-Kipchak monuments such as "Al-Qawanin," "Ad-Durra," and "Tarjumān."

Irshad al-Muluk	Tarjumān	ad-Durra	Al-Qawanin	Meaning
تتکری (tañri)	تتکری (tañri)	تتکری (tañri); تنری	تنری	Tengri
یراتقان (yaratqan)	یراتقان (yaratqan)	-	-	Creator
رسول لار (rasullar)	بیغامبر (payğamber)	بیغانبر (payğanber)	بیغامبر (payğambar)	Prophet
نبی (nabi)	یلواج (yalawaş)	یلواج (yalawaş)	-	Prophet
-	-	الج (eş)	-	Messenger
ملائیکلار (malaikalar)	فرشته (ferište)	فرشته (ferište)	فرشتا (ferište)	Angel
کوک (kök)	کک (kök)	کوک (kök)	کوک (kök)	Sky

From the table above, it can be observed that in all Mamluk period monuments, the Arabic word Allah (الله) is translated as "Tengri" (تتکری) as a great name. However, the term "Tengri" is represented in various writing styles. The term "Tengri" is found in all medieval monuments like "Khosrow and Shirin," "Nihaj al-Faradis," "Mohabbatname," and "Gulistan bi-Turki." Scholar M. Sabyr, who studied the lexicon of 15th-century monuments, notes that although Turkic tribes began to embrace Islam during the Middle Ages, older Tengriism and ancient beliefs remained alongside Islam in everyday life. In monuments, the word Allah does not appear; instead, terms like "yaratğuçı," "tangri," and "uğan" are used. The word "uğan" is an archaism and does not appear in modern Turkic languages. Words like "tamukh," "uchmak," "imam," and "prophet" indicate the deepening of Islamic influence (Sabyr, 2004: 173).

During the analysis of religious concepts in the manuscript "Irshadul-Muluk", it was found that in the Kipchak version of the text, the terms Allah (الله, رب) and Allah Ta'ala (الله تعالى) are widely replaced with "Tengri Ta'ala" (تتکری تعالى). The manuscript also contains fixed formulas and phrases with the term Tengri. In the manuscript, "Tengri" (تتکری) and "Allah" (الله) are used as synonyms, referring to the One Creator. The term Tengri appears several times on page 3a of the manuscript:

بلکيل راستي واجب مکلف قول اوزا اول ترور کم بلکاي تتکریسینی انینک اوجون کم یراتی انی تع رزق بیردی انکار اول تورلو کم ایتتی تتکری تعالی تع صورت قیلدی سیزنی صورت لارنینک کوکجاکي اوزا تع رزق بیردی سیزکا حالدان قجان کم تتکری نی بلسا واجب بولور انینک اوزا کم تتکری نی برلاکاي اورتاق قتماق دان تع انکار اوحشاش قیلماق دان تع اریغ قلغاي تتکرینی اتادان انادان تع اوغول قیزدان نتاک کم وصف قیلدی تتکری تعالی کندو اوزونی تع ایتتی ایتغل یا محمد اول تتکری بیر ترور اول تتکری سغغان لارنینک سغنجي سي ترور توغمادی تع توغولمادی تع بولمادی انکار تنک توش هیج کمرسا تع ایتتی تتکری تعالی راستي تتکری تعالی بیر ترور اریغ لیک انکار

*Bilgil rasti uajib mükellef qul öze auul ol turur kim bilgey **Tengrisini** aning üchün kim yarattuanı taki rızq birdi angar ol türlüg kim ayıttı **Tengri Teala** taki suret qıldı sizni suretlarning kökçeği öze taki rızq birdi sizge halaldan qashan kim **Tengrini** bilse uacib bolur aning öze kim **Tengrini** birlegety orta qatmaqtan taki angar ohşaş qılmaqdan taki arıg qılğay **Tengrini** atadan anadan taki ogul qızdan neteg kim uasf qıldı **Tengri Teala** kendü özüni takı ayıttı ayıtgıl ya Muhammed ol **Tengri** bir turur ol **Tengri** sığinganlarning sığınjısı turur togmadı taki togrulmadı taki bolmadı angar ting tuş hiç kimerse. Takı ayıttı **Tengri Teala** rastı **Tengri Teala** bir turur arıqlıq angar.*

*The first thing to note about the mukallaf (obligated) servant is that he was created by **Tengri**, and that all his provisions are from Him. **Tengri Teala** created in a beautiful form and provided with sustenance from lawful sources. Anyone who reaches the age of accountability and recognizes their Creator must not associate any partners with **Tengri Teala** or liken Him to anyone or anything else. This is emphasized in the Surah Ikhlas: "Say, O Muhammad (peace be upon him), He is **Tengri Teala**, the One, the Eternal. **Tengri Teala** neither begets nor is begotten. And there is nothing comparable to **Tengri Teala**."*

In the above excerpt from the manuscript "Irshadul-Muluk", the theonym "Tengri" (تنگرى) is used ten times. The author emphasizes that the primary duty of anyone who reaches the age of accountability is to recognize Tengri as One and not associate any partners with Him or liken Him to anyone else. The text discusses the acknowledgment of Tengri as the Creator of this world, believing in His unique power, and that all provisions on Earth are given by Tengri. The translator uses the verses from Surah Ikhlas to demonstrate that it is incorrect to attribute anthropomorphic or zoomorphic characteristics to the Creator. The translator effectively uses the term Tengri to convey the concept of monotheism to Turkic peoples.

Although the translator uses the term Tengri, which holds significant importance in the medieval Turkic peoples' belief system as a grand name for the sole Creator, many other religious terms are translated using the original Arabic versions. For instance, in the Kipchak text on page 2b of the manuscript, the phrase "Tengri'den hayır talap qılğandan sonra" ("تنكري دان خير طلب قلغان دان") uses the term "hayır talap" (خير طلب) meaning "to seek good" but retains the Arabic script from the original text. The term "talab" (طلب) uses the Arabic letter "ط," and the letter "خ" from "khayr" (خير) are not replaced with their Turkic equivalents, possibly indicating the translator's intent to preserve the precise meaning.

Similarly, in the phrase "Tengri'ge taslim qılğandan sonra" ("تنكري كا تسليم قلغاندان سونكرا"), "taslim qıl" (تسليم قلق) means "to submit to Tengri," and in "Tengri'nin rida'sına" ("تنكري نينك"), "rida" (رضا) refers to "pleasure," and in "Ewwäl narsä kim man qasd qıldım" ("اول نارسا كم"), "ewwäl" (اول) and "qasd qıldım" (قصد قلدیم), and in "Tağı niyet qıldım halis qılğay" ("تع تاغی نیت قلدیم خالص قلغاي"), the terms "niyet" (نیت) and "halis" (خالص) are used in their Arabic forms.

Additionally, in the Kipchak translation of the text, Arabic terms such as "halal" (حلال), "wasf" (وصف), "wajib" (واجب), and "mukallaf" (مكلف) are used.

كم بولغاي انكار اوغول قیز. قجان کیم تنکرینی بیر لاسا تع اریغ قلسا انی اوغول قیزدان واجب بولور انینک اوزا کیم ایمان کلنورکای ملایکلارکا تع کتاب لارکا تع رسول لارکا تع فرق ایتماغای بیر کیمرسا اراسیندا رسول لاردان قجان کیم قلسا اوشبو نارسالارنی حکم قلنور انینک مسلمان بولماق لیقینا اندان سونکرا واجب بولور انینک اوزا اسلام نینک حکم لاری نمازدان تع زکوة دان تع اروج دان تع حج دان تع اندان اوزکا نارسالار تع واجب بولور سبب لاری تابلغان حالت دا تع شرط لاری تابیلغان حالت دا تنکری تعالی نینک سوزی بیرلا من یراتمادیم دیونی تع ادم اوغلانلارینی مکر کیم منکا قوللوق قیلماق اوجون یراتدیم تیپ. اما اول بشلار بیز اول سوز لار بیرلا کیم کافر بولور. اصل اول نارسا ایچندا کیم کافر بولور انینک بیرلا. تع اول نارسا بیرلا کیم کافر بولماس انینک بیرلا. بیلکلی راستی کیم کیم یلغان قلسا بیر نارسانی

Qashan kim Tengrini birllese takı arıg kılsa anı oğul kızzan uajib bolur aning öze kim iman keltürmek melayiklerge takı kiteblerge takı farq ayıtmağay bir kimerse arasında resüllerden qachan kim qılsa oşbu nerselerini hükm qılınur aning müsülmanlıkına Andan songra uajib bolur aning öze İslam hükmleri namazdan takı zekatdan takı oruçdan hejden takı andan özge nerseler takı uajib bolur sebepleri tapılğan haletde takı şartları tapılğan haletde Tengri Tealaning sözi birle men yaratmadım divni takı Adam oğlanlarını meger kim manga qulluq qılmaq üçün yaratdım tip. Amma avval başlar biz ol sözler birle kim kafir bolur. Asl ol nerse içinde kim kafir bolur aning birle takı ol nerse birle kim kafir bolmaz aning birle. Bilgil rasti kim kim yalğan kılsa bir nerseni.

A Muslim (whether male or female) must recognize Tengri as One, believe in angels, scriptures, and prophets, without giving preference to any prophet over another. Anyone who has pure faith in all these aspects will be considered a Muslim. For such a Muslim who has reached maturity, observing religious obligations like prayer, fasting, and zakat becomes obligatory and necessary. The Quran states: "I created mankind only to worship Me." If someone denies or does not acknowledge these religious duties, they fall into disbelief (kufr).

In the excerpt from the manuscript, it is noted that the term for angels is given as "Malaikalar" (ملائكلار). The Arabic word for angel is "Malik" (ملك), with its plural form being "Malaik" (ملائك). In the Kipchak version, the plural suffix "lar" (لار) is added to "Malaik" (ملائك), resulting in "Malaikalar" (ملائكلار). The Kipchak text also uses the Arabic term "rasul" (رسول) for prophets, "hukm" (حكم) for rulings, and "uruch" (اروج) for fasting.

On page 4b of the manuscript, it is mentioned that rejecting the Hadiths and teachings of Prophet Muhammad, and not acknowledging him as a prophet, leads one to disbelief. The text discusses the views of Imam Abu Hanifa on this matter. In the Arabic version, the phrase following the name Muhammad (صلى الله عليه وسلم) includes a blessing (salaawat), whereas in the Kipchak version, only "Muhammadni" (محمدنى) is written.

Analysis of the manuscript reveals that many religious terms are translated from Arabic, using the original Arabic forms. For example, terms like "Itiqad" (اعتقاد), "Qat'i" (قطعي), "Iman" (ايمان), "Kufr" (كفر), "Arkanlar" (اركانلارنى), "Daleel" (دليل), "Imamlar" (اماملار), "Ashab" (اصحاب), "Zakat" (زكاة) are widely used. In the Kipchak text, the Arabic term "salat" (صلاة) for prayer is replaced with the Persian word "namaz" (نماز), and the Arabic term "sawm" (صوم) for fasting is replaced by the Persian term "uruch" (اروج). This indicates that the translator was knowledgeable about both Arabic and Kipchak cultural and religious contexts, adapting the terminology to fit the Turkic people's worldview. The manuscript uses terms such as "yughunmak" (يوغونماк) for ritual washing, "ujmak" (اوچماк) for paradise, and "utta" (اوت تا) for hell.

Conclusion

The idea of "Tengri", which forms the basis of Turkic worldview, is reflected in the manuscripts from the Mamluk period in Egypt. The term "Tengri" is used prominently as a Great name, with its Arabic translation "Allah." The term "Tengri" is frequently used not only in the lexicon of the manuscripts but also in their grammatical sections. The use of terms like Creator, Prophet, Messenger, and Angel shows that the Mamluk Kipchaks and their related Deshti Kipchak peoples had embraced Islamic teachings and worshiped one God.

In analyzing the religious concepts in the manuscript "Irshadul-Muluk", it is observed that the translator tried to use terms familiar to the Turkic people while translating Arabic religious terms into Kipchak. However, many Arabic terms are retained in their original form. This reflects the translator's aim to convey religious concepts accurately without distortion. The translator adeptly utilized Kipchak language structures and addressed the needs of the contemporary society, showcasing the vitality of the Kipchak language and its significant role in both the Turkic and Islamic worlds. The study of this work reveals the distinctiveness of many religious and linguistic terms based on Central Asian Turkic worldview and Eastern spiritual culture. The interaction of linguistic elements and the development of Islamic religious terminology within Turkic worldview demonstrate the continuity and adaptation of these concepts.

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МӘМЛҮК-ҚЫПШАҚ ТІЛІНДЕГІ «ИРШАДУЛ-МУЛУК» ҚОЛЖАЗБАСЫ (XIV F.): ТЕОЛИНГВИСТИКАЛЫҚ ЗЕРТТЕУ

Аңдатпа. Бұл мақалада мәмлүктер кезінде ортағасырлық классикалық араб тілінде жазылып, қыпшақ тіліне аударылған «Иршәдул-мулук уас-салатин» ескерткіші теолингвистикалық қырынан қарастырылады. Зерттеудің басты мақсаты – «Иршәдул-мулук»

қолжазбасының түпнұсқасына лингвистикалық және теоллингвистикалық талдау жасау. Осы мақсатқа жету үшін келесі міндеттерді шешу көзделеді: «Иршәдул-мулук» қолжазбасына қысқаша сипаттама жасау; ескерткіште сақталған тілдік материалдарға теоллингвистикалық талдау жасау; «Иршәдул-мулук» қолжазбасындағы діни концептілер аясында лингвогерменевтикалық талдау жасау; Тәңір теонимінің қолданылу ерекшеліктерін анықтау. Алға қойылған міндеттерге жету үшін деректанулық, палеографиялық, кодикологиялық, герменевтикалық және теоллингвистикалық талдау әдістері басымдыққа алынды. Жұмыстың басты жаңалығы ретінде «Иршәдул-мулук» қолжазбасының алғаш рет теоллингвистикалық қырынан зерттеліп, теоантропоғарыштық парадигма аясында ондағы діни концептілерге жан-жақты талдау жасалуын ерекше атап өтсек болады. Зерттеу нәтижелерінің негізінде, яғни діни сарында араб және мәмлүк-қыпшақ тілдерінде қатар жазылған ескерткіштегі тілдік материалдарды, оның ішінде діни тілдік бірліктерге жан-жақты талдау жасау арқылы тарихи теоллингвистикадаға көптеген мәселелердің шешімін табуға болады. Сондықтан қазіргі түркі халықтарының мәдениетін, салт-дәстүрін, дінін, наным-сенімін зерттеуде ортағасырлық діни сарында жазылған жазба ескерткіштер баға жетпес теоллингвистикалық дереккөз болып табылады.

Кілт сөздері: мәмлүк-қыпшақ, теоллингвистика, жазба ескерткіш, «Иршәдул-мулук».

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РУКОПИСЬ «ИРШАДУЛ-МУЛУК» НА МАМЛЮКСКО-КЫПЧАКСКОМ ЯЗЫКЕ (XIV В.): ТЕОЛИНГВИСТИЧЕСКОЕ ИССЛЕДОВАНИЕ

Аннотация. В данной статье рассматривается средневековый памятник «Иршадул-мулук уас-саладин» с теоллингвистической точки зрения, созданный на классическом арабском языке и переведенный на кыпчакский язык во времена правления мамлюков. Цель исследования заключается в проведении лингвистического и теоллингвистического анализа рукописи «Иршадул-мулук». Для достижения поставленной цели были обозначены следующие задачи: составление краткого описания рукописи «Иршадул-мулук»; проведение теоллингвистического анализа языкового материала в тексте памятника; проведение лингвогерменевтического анализа религиозных концептов рукописи «Иршадул-мулук»; определение особенностей употребления теонима "Бог". Для выполнения поставленных задач были использованы источниковедческий, палеографический, кодикологический, герменевтический и теоллингвистический методы. Новизна работы состоит в том, что рукопись «Иршадул-мулук» впервые изучается с теоллингвистической точки зрения, а также проводится комплексный анализ религиозных концептов в рамках теоантропологической парадигмы. На основе результатов исследования, то есть комплексного анализа лингвистического материала памятника, написанного одновременно на арабском и мамлюкско-кыпчакском языках, в том числе религиозных языковых единиц, можно найти решение многих проблем исторической теоллингвистики. Поэтому при изучении культуры, традиций, религии и верований современных тюркских народов письменные памятники, написанные на средневековых культовых объектах, являются неоценимым теоллингвистическим источником.

Ключевые слова: мамлюкско-кыпчакский язык, теоллингвистика, письменный памятник «Иршадул-мулук».

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