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HISTORY OF THE STUDY OF MEDIEVAL TURKIC WRITTEN MONUMENTS


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Abstract. *Intoduction.* Nowadays it is necessary to obtain accurate information about the study of written monuments before analyzing the features of the language of those monuments. *Purpose and objectives of the study.* The purpose of the article is to focus on the history of the study of medieval Turkic written monuments, to give information and summarize the scientific works of special researchers - scientists. After the XI-XII centuries, the ancient Turkish runic script in the Turkish States was supplanted by the Uyghur and the Arabic scripts. The most important of the ancient Turkic monuments that have come down to us with Arabic script are the written heritage of the Karakhanid era. *Purpose and objectives of the study.* The work implemented descriptive, historical and comparative methods, methods of summarizing and reviewing the conclusions of researchers. The article describes medieval monuments: monuments written in the East Turkistan region (Kutadgu Bilig, Diwan lugat it-Turk, Hibatul ul-Haqayyk), a monument native to the West Turkestan region (Diwani Hikmet), monuments written in the language of the Mamluk Kipchaks (Kitab at-Tukhfa az-zakia phil-lugati at-turkiya), and includes scientific works of domestic, Russian and foreign scientists who investigated them. *Conclusions.* Particular emphasis was placed on the issues and scientific opinions raised by each scientist, as well as examples are given. Information was given about the place of preservation and authors of the original and copies of medieval Turkic written monuments.

Keywords: Oguz-Kipchak, Mamluk, epic, medieval, historical monument, Turkic, manuscript

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Андатпа. Кіріспе. Қазіргі таңда ескерткіштер тілінің ерекшеліктерін екшеуден бұрын, сол жазбалардың өздері туралы, зерттелуі жайында нақтылы мәліметтер алу бәрінен де қажетті мәселеге айналып отыр. *Зерттеудің мақсаты мен міндеттері.* Мақалада қойылған мақсат-ортағасырлық түркі жазба ескерткіштерінің зерттелу тарихына тоқталып, арнайы зерттеуші-ғалымдардың ғылыми еңбектері жайында мәлімет беріп, қорытындылау. XI-XII ғасырлардан кейін түрік мемлекеттерінде көне түрік руна жазуын ұйғыр жазуы мен араб жазуы ығыстырды. *Материалдар мен әдістер.* Араб жазуымен бізге жеткен көне түркі ескерткіштерінің маңыздылары Қараханидтер дәуірінен қалған жазба мұралар болып саналады. Мақалада ортағасырлық ескерткіштер: Шығыс Түркістан өлкесінде жазылған ескерткіштер (Құтадғу білік, Диуан луғат ит-түрік, Гибатул ул-Хақайық), батыс Түркістан аймағында туған ескерткіш (Диуани Хикмет), Мәмлүк қыпшақтарының тілінде жазылған ескерткіштерге (Китаб ат-Туһфа аз-закия фил-луғати ат-туркия) сипаттама беріліп, оларды зерттеген отандық, ресейлік және шетелдік ғалымдардың ғылыми еңбектері қамтылды. Жұмыста сипаттау, тарихи-салыстырмалы әдіс, зерттеушілердің ой-тұжырымдарын жинақтау, шолу әдістері іске асырылды. *Нәтижелер.* Әр ғалымның көтерген мәселелеріне, ғылыми пікірлеріне ерекше назар аударылып, мысалдар келтірілген. Ортағасыр түркі жазба ескерткіштерінің түпнұсқасы және көшірмелерінің сақталған жері және авторлары жайында мәлімет берілді.

Түйін сөздер: оғыз-қыпшақ, мәмлүк, дастан, ортағасыр, тарихи ескерткіш, түркі, қолжазба

Алғыс айту. Мақала Қазақстан Республикасы Ғылым және жоғары білім министрлігінің «Ортағасыр ескерткіштер тіліндегі этномәдени және лингвистикалық парадигма» тақырыбындағы гранттық қаржыландыру жобасын жүзеге асыру аясында орындалды (тіркеу нөмірі AP19175804).


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ИСТОРИЯ ИССЛЕДОВАНИЯ СРЕДНЕВЕКОВЫХ ТЮРКСКИХ ПИСЬМЕННЫХ ПАМЯТНИКОВ

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Аннотация. Введение. В наше время, прежде чем выявить особенности языка памятников, все более важным становится получение точных сведений о самих записях и их исследованиях.



Цель и задачи исследования. Цель статьи - сосредоточить внимание на истории исследования средневековых тюркских письменных памятников, представить информацию и обобщить научные труды специальных исследователей-ученых. После XI и XII веков древнетюркское руническое письмо было заменено уйгурским письмом и арабским письмом в тюркских государствах. *Материалы и методы.* Важнейшими из древнетюркских памятников, дошедших до нас с арабской письменностью, являются письменное наследие эпохи Караханидов. В статью включены средневековые памятники: памятники письменности в Восточном Туркестане (Кутадгу билик, Диван лугат ит-тюрк, Хибатул ул-Хакайык), памятники, родившиеся в районе Западного Туркестана (Дивани Хикмет), памятники письменности на языке мамлюкских кыпчаков (Китаб ат-Тухфа аз-закия фил-Лугати ат-Туркийя), а также включены научные труды отечественных, российских и зарубежных ученых, их изучавших. В работе используется описательный, историко-сравнительный методы, сбор мыслей исследователей, обзорные методы. *Выводы.* Особое внимание уделяется проблемам и научным мнениям, поднимаемым каждым ученым, и приводятся примеры. Даны сведения о местонахождении и авторах оригинала и копий средневековых тюркских письменных памятников.

Ключевые слова: огузы-кипчаки, мамлюки, эпос, средневековье, исторический памятник, тюрки, рукопись.

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Introduction. The works of the middle ages have a rich literary heritage, both in quantity and in quality. If we look at the opinions expressed in the world's turkological science, the works of medieval writing are an invaluable heritage in the study and analysis of the roots of the history of the language of the Turkic people, the history of literature, genres and other features in it. The main object of the work is the history of the study of medieval Turkic written monuments "Kutadgu Bilig", "Diwan lugat it - Turk", "Hibatul ul-haqayyk", "Diwan Hikmet", "Kitab at-Tuhfa az-zakia phil-lugati at-turkiya", which occupy a special place in the study of the history and language of the Kazakh people. Many scientific works, articles have been written about the language of these monuments, and the main directions of historical research in Turkology have been identified.

Materials and methods. In the course of the research, the main material was the works of scientists who wrote various works based on the original and duplicate of medieval written monuments such as Khoja Ahmed Yasawi "Diwani Hikmet", Yusuf Balasaguni "Kutadgu Bilig", Mahmud Kashgari "Diwani lugat it - Turk", Ahmed Yugneki "Hibatul haqayyk", "at-Tuhfatu Z-zakiyatu phil lugati-t turkiyati".

The research of scientists such as R. Syzdykova "Yassawi "Hikmet" language (2004)", K.H. Abdrakhmanova "features of prepositions in Khoja Ahmed Yasawi's "Diwani Hikmet" (2004)", G. Aidarov, A. Kuryshzhanov, M. Tomanov "Language of ancient Turkic written monuments (1971)", A. Kuryshzhanov "Old Turkic written monuments" XI-XVG. program of the course (1986), B. Sagyndykov "Ahmed Yugineki "Gift of truth" (1985) and scientific information about the ancient Turkic, middle Turkic written heritage, bilingual Arabic-Kazakh, Kazakh-Arabic dictionaries, Arabic-Persian words were also used as documentary materials.

Methods of source science, compilation and analysis, sorting, and generalization of opinions were used in the process of writing the article.

Discussion. The methodology of scientists' works including domestic (A. Kuryshzhanov, R. Syzdykova, A.Z. Rustemov, B. Sagyndykuly, T.A. Arynov, A. Ibatov, G. Aidarov, M. Tomanov, K. Abdrakhmanova, M. Zharmukhamedov, S. Dautov) and foreign scientists (H. Kun, B. Atalai, K. Zaleman, R. Arat, S.M. Mutalibov, F.A. Kononov, E. Najip, E.I. Fazylov, M.T. Ziyayeva, S. Ivanov, etc.), a comprehensive study of Turkic languages from a structural point of view (E. S. Sevortyan, N. Hajiyeva, a.m. Shcherbak), Turkological studies of Kazakh linguists



(A. Kuryshzhanov, R. Syzdyk, M. Tomanov, G. Aidarov, B. Sagyndykuly, A.T. Kaidar, M.B. Sabyr, R.A. Avakova, B.M. Suyerkul, K. Sadykbekov, G. Kortabayeva), scientists who translated the language of the medieval monument into Kazakh (A. Kuryszhanov, B. Sagindykov, M. Zharmukhamedov, S. Dautov, M. Shafigi, A. Egegbayev, etc.) was guided according to the study of medieval manuscripts.

The monument of Ahmed Yasawi "Diwani Hikmet" has been investigated by K. Zaleman in 1898, F. Koprulu-Zada in 1918, A. Garritsky in 1923, A. Borovkov in 1948, 1949, 1951, A. Najip in 1965.

It is known that the Turkish scientist M.F. Koprulu-Zade has investigated the history, poetics, social orientation of the work "Diwani Hikmet" by Ahmed Yasawi in detail from the point of view of literary studies for the first time and wrote a scientific work about it. In 1918, the scientist systematized Ahmed Yassawi's poetry on a scientific basis and published it as a separate book from one of the Istanbul publishing houses (Koprulu. *Ilk Mutasavviflar* in Turkish literature. Istanbul, 1918).

A. Najip, who studied the language of Yasawi's heritage, said that the language of the monument "Diwani Hikmet" is Kipchak, but the influence of the languages of the Oghuz tribes is observed in it, explaining it as follows: "... with the promotion of Oguz products in the main Middle Asia from nizov cheese-Dari their places were visited by kipchaki. It is possible to say that the language of Esevi characterizes the Kipchak-Oguz language in the literature of XII V." (Najip, 1975: 11).

N.A. Baskakov singled out the medieval monuments under the title "the period before the Mongol invasion (X-XII G. G.)" and divides it into three areas:

- Uighur-Karluk D-Z is the language of the Karakhanid state ("Kutadgu bilig" by Yusuf Balasaguni and "Divan lugat it-Turk" by Mahmud Kashgar).
- eastern (Kashgar, Samarkand, Uzgent) Uyghur-Karluk Z-D-language ("Atebet ul-Khakaiq", "Ashhab ul-kahr").
- western (Khorezm) Uyghur-Karluk with significant inclusions of Oguz-Kipchak elements and-language ("Divan-i Hikmet" by Khoja Ahmed Yesevi)" (Baskakov, 1970: 15-18).

A new stage in the history of the publication and study of the "Kutadgu Bilig" is associated with the name of V. V. Radlov. He devotes twenty-five years of his life to "Kutadgu Bilig". Volume I of the work of V. Radlov, translated into German by transcription of the Vienna version of 1891, is published. In 1910, Volume II of his work was published, which was transcribed and translated into German. In both volumes, he developed the transcription system based on the Russian alphabet. In science, this system is called "academic" or "Radlov system".

Turkish scientist R. Arat combines copies of the Vienna, Cairo and Tashent versions of the saga "Kutadgu Bilig" and publishes part I in 1947 and Part II in 1959 in Istanbul. This epic was translated into Uzbek by K. Karimov (1971), N. Grebnev (1971) and by S. Ivanov into Russian (1983).

Publications of Turkic scientists who studied the monument "Diwani lugat it - Turk": A. Rifat-1915, 1917, B. Atalai-1939, 1941, 1943, K. Brockelman-1918, 1919, E. Tenishev-1963, S. Mutalibov-1960, 1961, 1963.

Uzbek scientist K. Makhmudov, who is engaged in the study of the epic "Khibatul khakayyk", studies the language of the monument and writes a monograph. He transcribed the text of the monument in Arabic script and translated it into Uzbek (Makhmudov, 1972: 290). This is the most complete and successful study of the saga of Ahmed Iugineki. The Turkish scientist R. Arat developed the full text of the epic and published it as a book with a Latin letter (1951). 'Prose and poetic translations of the gift of truth have also been published in modern Kazakh (Ahmed Yugneki. The gift of truth. Almaty. 1985). A great contribution to the discovery, study and publication of several versions of the "gift of truth" –A. Najip, R. Arat (Turkey), V. Radlov (Russia), T. Kovalsky (Poland), Deni (France), N. Mallaev, S. Muttalibov (Uzbekistan) and others.

Dutch scientist Robert Ermers gives valuable information about the preserved place of the monument, the history of its study on the basis of a photocopy of H. Kuhn in his work "Turkish forms in Arabic structures" (Ermers, 1999: 87).



In 2004, R. Syzdykova published a monograph of Khoja Ahmed Yasawi's "wisdom" with an analysis of the lexical and phraseological composition and structure of the language, morphological structure, phonetics and phonological system, artistic structure.

The research of scientists and scientific works on the ancient Turkic and middle Turkic written heritage such as G. Aidarov's "Language of Orkhon monuments of ancient Turkic writing", Aidarov G., Kuryszhanov A., Tomanov M. "Language of ancient Turkic written monuments", Kuryshzhanov A. "Monuments of old Turkic writing", Abdrakhmanova K.H. "Character of declensions in the language of Khoja Ahmed Yasawi's "Diwani Hikmet" can be mentioned as well. In addition, the works of scientists who translated the language of the monument "Diwani Hikmet" into Kazakh are M. Zharmukhamedov, S. Dautov, M. Shafihi also contributed to the study of medieval Turkic written monuments.

The epic "Kutadgu Bilig" was translated into Kazakh very late. But Kazakh linguists also take part in the study of his dictionary, grammar, artistic character, etc. In particular, the scientific works of scientists N. Sauranbayev, S. Amanzholov, G. Musabayev, A. Kuryszhanov, I. Kenesbayev, M. Tomanov, H. Suyunshaliyev, R. Berdibayev, H. Dosmukhamedovich and others can be named. After A. Egegbaev translated the full version of "Diwani lugat it - Turk" into Kazakh in 1997, a new stage of Kashgari studies began for Kazakh scientists. Dissertations on the work of M. Kashkari were defended, many articles were written.

Scientists of Oriental Studies such as H. Suyunshaliyev, G. Aidarov, Sh. Sarybayev, M. Tomanov, B. Omiraliyev made their contribution in finding, studying and publishing several versions of the "Gift of truth". The Istanbul version of the "Gift of truth" was published as a separate book in 1985 by Kazakh scientists A. Kuryszhanov, B. Sagyndykov, who included the author's text, literal translation and poetic translation of the work.

Among the Kazakh scientists, the famous Kipchak scientist A. Kuryshzhanuly spoke about the manuscript "at-Tukhfa" in science. His first work on the manuscript was published in 1972 in the Kazakh Soviet Encyclopedia (Kazakh Soviet Encyclopedia. Vol. 1, 1972). In his works, the scientist paid great attention to the fact that the monument "at-Tukhfa" played a huge role in the history of the Kazakh people, and the work tells a lot about the use of the Kipchak language, which is closest to the Kazakh language, from the works of the Middle Ages. B. Kuryshzhanovich noted that the manuscript contains about 3,000 Kipchak words, as well as information from Turkmen, Tatar, karluq languages, as well as translation into Turkish and Uzbek languages. It is said that this work is "a work written in the XIV century in the country of Egypt on the example of Arabic grammar."

M. Tomanov relied on the work "at-Tukhfa" in the field of comparative phonetics and grammar in the textbook "Comparative grammar of Turkic languages". He compared written data from the heritage of runic writing, analyzed several manuscripts from the middle ages, including lexical units of the manuscript "at-Tukhfa" (Tomanov, 2010: 412).

The dictionary of T. A. Arynov "Arabic-Kipchak" was not published as a separate book, although it is a valuable work. The author conducted a lexical-semantic and lexicographic scientific analysis of the work and came to the conclusion that the language of the monument "at-Tukhfatur zakiyatu Phil lugatit turkiyati" is a medieval Kipchak language, close to Kazakh among the Turkic languages, and the words in the dictionary make up 75-80% of the Kazakh language (Arynov, 1983: 79).

Among the Kazakh scientists, B. Suyerkul, who has devoted a special research work to the monument "at-Tukhfa" in recent years. He analyzed categories of verbs in his dissertation "Categories of the verb of the language of Monument at-Tukhfa.../XIV century/(historical and comparative analysis)" (diss.: Suyerkul B.M., 1999:132).

In addition, scientists S.E. Boranbayev, M.E. Alimbayev used the monument "at-Tukhfa" as a source in their works. M.E. Alimbayev conducted scientific research on linguistic units related to the name of horses from the monument "at-Tukhfa" (Konkabayeva N.N. 72-76).

A. Alibekuly, a scientist who studied medieval Mamluk-Kipchak literature, noted the monument "at-Tukhfa" among the dictionaries for teaching the Kipchak language in the time of the Mamluk, and gave the assessment "a special gift written about the Turkic language" (Alibekuly, 2002: 41-42).

Among the grammar textbooks and treatises in the Kipchak language written in the Mamluks, K.A. Sadykbekov also mentioned the work "at-Tukhfa". Noting several dictionaries, he argues that the study of works written in the Mamluk-Kipchak language will be a matter of the future. In his



research work, he indicated that the works he mentioned should still be widely studied (Sadykbekov, 2015: 202-206).

In the works written in the Kazakh language, the monument "at-Tukhfa" is translated as "a special gift written about the Turkic language" and is in use. In recent years, the study of manuscripts has begun again on the part of young scientists. For example, K. Aubakirova in her dissertation "Turkic-Arab cultural and linguistic ties during the rule of the Mamluks (XIII-XV centuries)" focused on the manuscripts written during the Mamluks and gave a brief description of each of them. Including the manuscript "at-Tukhfa". The applicant K. Aubakirova analyzed some lexical units given in the dictionary section of the manuscript (Aubakirova, 2016: 181).

The manuscript "at-Tukhfa" in the Kipchak language requires extensive study, as it is a heritage written under the rule of the Mamluks, which, in turn, allows us to deeply understand the history of national culture, spiritual heritage and the contribution of the Turkic peoples to the Arab-Muslim civilization.

Results. In the X-XII centuries, during the Karakhanid dynasty, the native language and literature of the peoples of Central Asia and Kazakhstan flourished. At this time, on the basis of the languages of the Oguz, Karluk, Kipchak and Uyghur peoples, the Turkic script in Arabic script is the work of Khoja Ahmed Yasawi "Diwani Hikmet" ("collection of Wisdom", also called "Book of mind", "Book of Wisdom"), a collection of poems written in the Sufi tradition. This work of the great poet and thinker A. Yasawi, known not only to the Turkic people, but also to the entire Islamic world, was written on the basis of the Oguz-Kipchak language, using the elements of the Arabic-Persian language of the XII century as much as possible. The original monument "Diwani Hikmet" has not been preserved, many versions were published in different cities, the oldest is recognized as the version published in Istanbul in 1105 (new 1693). This version is kept in the Wafik-Pasha library in Istanbul. The manuscript version was taken from Samarkand by academician K. T. Zaleman and is currently stored in St. Petersburg (Syzdykova, 2004 p:3).

The text of the monument "Diwani Hikmet" was repeatedly published as a separate book in 1887 and 1901 in Kazan, in 1901 in Istanbul, in 1902 and 1911 in Tashkent publishing houses.

«It is known that there are about 25 lists in the manuscript collection of libraries of such cities as Istanbul, Petrograd, Kazan, Ufa, Tashkent, Kokand, Almaty, based on the versions of the monument "Diwani Hikmet". The manuscript fund of the Institute of Oriental Studies named after A. Biruni in Tashkent contains more than 20 lists of the monument "Diwani Hikmet". In the manuscript fund of the Institute of history, language and literature of the Ural Branch of the Bashkir scientific center, there are 4 lists of the monument "Diwani Hikmet".

The most complete version of the collection of the dead of Khoja Ahmed Yasawi is the Kazan edition. Here are 149 wisdom. Some scholars say that 109 of them are Yasawi's own. The rest were probably songs written by his students and included in the collection. A. Yassawi is a heritage written in the Oguz-Kipchak language with the greatest use of elements from the Arabic-Persian languages (Abdrakhmanova, 2000).

The next monument is the work of Yusuf Balasaguni "Kutadgu Bilig", written in the XI century. "Kutadgu" means "happiness", "bilig" means "knowledge", that is "knowledge that brings happiness". The author about the name of the work:

«Киман аты урдум «Кутадғу биліг» -

Кутадғу оқулығыға, тутсу еліг

– "I named the book as "Kutadgu Bilig", because it brings *Kut* (happiness) to the one who reads it, show the way of life" explains Kuryshzhanov, 1986b:11). This work, which contains moral and ethical principles, is a didactic saga consisting of 85 chapters, 13 thousand lines. In the year of publication of the epic of Yusuf Balasaguni, Tabgash who leded of the Karakhan state presents it to Kara-Bograhman (Kara-Burahan) - "Khan of Khans". After getting acquainted with "Kutadgu Bilig", Kara-Burahan expressed his great gratitude to Yusuf Balasaguni, saying that from now on he will be awarded the title "Khas Hajib Yusuf Balasaguni", which means the main mentor, poet, chief vizier of the Khan's Palace, and takes himself into service (the epic of Yusuf Balasaguni "Kutadgu Bilig").

There are three versions of the saga "Kutadgu Bilig" that have survived to this day and have come down to us:



1. Herat version. In 1439, it was transferred to the city of Herat, written in ancient Uyghur script. This version is also called the Viennese version because the manuscript is now kept in the Royal Library of Vienna. In 1825, the French scientist Amédée Jaubert first published a part of this version in the Journal "Asia", published in Paris under the title "Notes on the Turkish manuscript in Uighur letters". In 1870, the Hungarian scholar G. Wambury translated several chapters of the saga into German and published them as a separate book in the city of Innsbruck.

2. Cairo version. This manuscript was copied in Arabic script in Egypt in the first half of the XIV century. This version was found by the German scientist B. Moritz in the collection of rare manuscripts of one Library in Cairo in 1896. It is now kept in the Kediven library of Cairo (Aidarov et al., 1971:17). The famous Russian scientist V.V. Radlov did one copy of the Cairo version for the Asian Museum of the St. Petersburg Academy of Sciences. Kazir this manuscript is kept in the Leningrad branch of the Institute of Oriental Studies of the Russian Academy of Sciences.

3. Namangan version. It was copied in Arabic script at the end of the XII century. Furthermore, it was discovered in 1913 by A. V. Validov in the Uzbek city of Namangan. The most complete version of the epic "Kutty Bilig", copied in Arabic script and kept at the Abu Raikhan Al-Biruni Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. In this regard, this version is also called The "Tashkent version".

Scientists of Turkic studies who studied these options and published their scientific works: G. Vambury-1879, V. Radlov-1890, 1891, 1910, R. Arat-1947, 1959, Fitrat-1928, K. Karimov-1971, I. Stebleva - 1971, A. Kononov-1970, 1983, S. Ivanov-1983

The following opinions can be found about the language of the "Kutadgu Bilig": A.N. Samoilovich says that it was written in the language of the Karakhanid Turks, and N.A. Baskakov maintains that it was based on the Karluk-Uyghur language. A.M. Shcherbak speaks of the kurtuk dialect, A.K. Borovkov insists on the old Uyghur language, while G.F. Blagova insists on the old Uyghur language (Kenesbayev, 1981:103).

The work of Mahmud Kashgari "Diwani lugat it - turk (collection of Turkic words)", written in the XI century, is a unique linguistic monument that contributed to the prosperity, improvement of linguistic, literary and cultural traditions of the ancient Turkic people, created great opportunities for the spiritual expression of the people in the era of the Arab Caliphate. The work "Diwani lugat it - turk" was written in the period from January 25, 1072 to February 10, 1074. The original work has not reached us. The only copy made by M.A. Abulfath in 1206 is kept in Istanbul. One of the first sources of M. Kashgari's work in Europe is the information in the "linguistic collection" published by the Hungarian Academy in 1904. It provides an overview of the works on Turkic languages written in the XI-XV centuries, indicating that "Diwani lugat it-Turk", written in Arabic - Turkish, is one of the oldest (Aidarov, 1971:20).

This dictionary was first published in three volumes by Ahmet Rifat publishing house in Istanbul in 1915-1917. In terms of volume, volume I is 436 pages, Volume II is 294 pages, Volume III is 333 pages, with a total of 1063 pages. Later, it was translated from Arabic into Turkish by the Turkish scientist Besim Atalay and published in three books in 1939, 1940, 1941. With the translation of the Uzbek scientist Salih Mutalibov, the Kashgarian dictionary was published in Uzbek in 1960, volume I in 1961, volume II in 1963, and Volume III in 1963. The outstanding Turkish scientist B. Atalay published a three - volume translation of "Diwani lugat it-Turk" (1939-1941). This work is considered the heritage that opened the first way in its era in uniting the language of Turkic tribes, forming them into a single system, and showed linguistics as a huge field in itself.

Ahmed Yugneki's work "Hibatul haqayq (the gift of truth)". "The gift of truth" is a work written in a didactic way. The epic is not built on a plot. Each chapter of the work contains a story about a specific problem, the author gives his student appropriate advice. In terms of its theme and ideological content, this epic is a set of moral concepts and norms of behavior in the society in which the poet lived.

The original monument has not survived to our time. It has three different copies made between the XIV and XV centuries. The oldest type is a version copied in Samarkand in 1444. It is written in ancient Uyghur script, among which there are lines in Arabic script 508 lines of the poem (A. Kuryszhanov, B. Sagyndykov, 1985:9). It is now kept in the Hagia Sophia library in Istanbul.



The second copy was copied in Istanbul in 1480. the version was written in Uyghur and the road was repeated in Arabic script. This copy is also kept in the Hagia Sophia library. Now one version, written in Arabic script in the late XIV and early XV centuries, is kept in the top-Kapı Palace of Istanbul. These three different variants of the manuscript are also a characteristic copy of recent times. This is because its materials resemble the works of advanced Times, The X-XII century. Therefore, S. E. Malov considers it as a monument of the XII century, while A. Najip insists on a monument of the XII-XIII centuries (Aidarov, 1971:25).

The manuscript was first found in the library of Hagia Sophia by A. Najip. It contains 508 lines of verse, classified in 11 articles. A. Najip publishes two parts of the "Khibatul haqayyk". Part 1 (1915) contains the text and its translation into Turkish, a grammatical essay, a dictionary, Part 2 (1918) is devoted to the original Arabic and Uyghur script.

The manuscript "at-Tukhfatus zakiyatu fil lugatit turkiyati" has been known in science since 1922. For the first time, the manuscript became popular in Turkology through the article "Körösi Csoma Archivum" by the Turkish scientist M. F. Köprülü (Atalay B.). The original manuscript is kept in the Valieddin Efendi library at the Sultan Bayazit mosque in Istanbul (Turkey) under the number 3092. There is no copy of the original, only the version mentioned above has survived. Although the translation of the manuscript into Turkish was first made by Shamsaddin Sami, the translation was not published. The monument "at-Tukhfa" has a translation in only 4 languages. The monument has been gaining popularity with the scientific public since 1922. To date, the translation in four languages has entered scientific circulation. Translated into French by H. Kuhn (1942). The French translation has not survived, only a photocopy of the second part can be found. Translated into Turkish by B. Atalay (1945). B. Atalay in the introduction to the translation into Turkish "Türk dilinde temiz" gives information about the time, author, place of writing of the manuscript. In this work, B. Atalai did not just translate, but gave importance to the results of paleographic work, data, and instructed future researchers. In the "Arabic-Kipchak dictionary" in the second part of the translation, B. Atalai gave the first Arabic version, and then the Kipchak version with Latin graphics and translations of words with a change in the current name in Turkish in parentheses. For example, ازرق – kök (dök, mavi) (Atalay, 1946: 296).

C S. Mutalibov translated this written heritage into Uzbek language (1968). The translation of S. Mutalibov is known in science under the name «Туркий тил (кыпчак тили) хаккида ноёб мухфа». The rationality of the translation is given Arabic versions and translated into Uzbek. However, the biggest drawback of the translation is that 16 pages, 660 words are dropped. The advantage of the Uzbek version is that the Arabic words given in the "Arabic-Kipchak dictionary" are formed with Arabic graphics. Translated into Russian by M.T. Ziyayeva and E. I. Fazylov (1978).

The translation of the monument into Russian was published by M.T. Ziyayeva and E.I. Fazylov under the title "An exquisite gift to the Turkic language" in 1978. M.T. Ziyayeva and E.I. Fazylov wrote in the work not only the translation of the manuscript, but also comments and assumptions about the author of the manuscript, the place and time of writing, known in scientific circles. Scientists divided the "Arabic-Kipchak dictionary" into 36 lexical and semantic groups and separately analyzed words from other languages. The translation into Russian also has its drawbacks. The Arabic words of the Arabic-Kipchak dictionary in this version are given in Cyrillic. In the Uzbek translation, Arabic graphics are provided, while in the Russian translation it is possible to provide Arabic graphics, but the translators are not typed with Arabic graphics. The Russian translation does not take into account the fact that the manuscript is a work written in Arabic-Kipchak (Konkabaeva, Abdrakhmanova, 2022: 39).

The manuscript "at-Tukhfa" consists of 91 pages, written in the form of Naskh writing, the author is unknown. The manuscript consists of a brief phonetics, Arabic-Kipchak dictionary and grammar sections, a total of 64 sections. One of the manuscripts that has survived very well to this day. Synonyms and homonyms are also formed on the monument. There are also borrowed words from Arabic, Chinese, Persian, which the author himself designated. Although the manuscript is written in Arabic script, it is not typical for Arabic, that is, it contains several additional letters that correspond to the nature of the language of the monument.

The manuscript "at-Tukhfa" is a work for Arabic-speaking peoples for learning the Kipchak language. The author used the Kipchak language in the manuscript, but also gave an example from



the Turkmen language. In the Middle Ages, under the rule of the Mamluks, the Kipchak language was used in combination with the Turkmen language, as well as with Inter-Tribal variant words.

In the course of studying the history of the Turkmen language in the XI-XIV centuries, the Turkmen scientist Mukhamedova Z.B. considered several medieval works. There is the monument "at-Tukhfa" among them as well.

In addition, the scientist A.I. Tchaikovskaya published her book "Turkic grammar in Arabic – language philological treatises of the XIII - XIV centuries. (Verb)"; 1. «*Китāб мажмӯ‘ таржумāн туркӣ ва ‘ажамӣ ва мӯғулӣ*»; 2. «*Китāб ҳилӣят ал-инсāн ва ҳалбат ал-лисāн*»; 3. «*Китāб ал-идрāk ли-лисāн ал-атрāk*»; 4. *Китāб ат-туҳфат аз-закиййат фӣ-л-луғат ат-туркиййат*» (Tchaikovskaya, 1981: 178).

The scientist A.I. Tchaikovskaya gave translations of the monument "at-Tukhfa" into French, Turkish, Uzbek, Russian. Each monument was separately analyzed, telling about the history of the study, the author, the time and place of its writing (Tchaikovskaya, 1981 p:4). In this work, the full lexical material of the monument "at-Tukhfa" was not analyzed. Only since the subject of the author's research is the verb-word class, only verbs from the manuscript were given and analyzed (*rakkib, bayyid, chaktir*, etc.) (Tchaikovskaya, 1981: 178).

E.N. Najip in his work on the Kipchak-Oguz literary language of the Mamluk period noted that the manuscript "at-Tukhfa" is a written monument of the same period. Judging by the fact that the dictionary is formed in the order of the Arabic alphabet and the lexical material and the accuracy of translation, E.N. Najip highly appreciates the work of "at-Tuhfa" (Najip, 1975: 44).

Tatarstan scientist A.R. Rakhimova published an article under the title "XIV yy. Kıpçak Türkçesine Ait “Kitab-et-tuhfet üz-zekiye” Eserinin Sözcüklüğü ve İnsanı Nitelendirme Kelimeleri" (Vocabulary describing the qualities of a person in the artifact "Kitab-at-Tukhfet uz-zekiye", written in the Kipchak language in the XIV century) at the III International Symposium on Turkic World Studies, held on May 25-27, 2016. In the article, the author analyzed lexemes related to human behavior and collected 130 lexical units. Of these, it turns out that only about thirty lexemes contain the Oguz element. These words, in turn, state that they are currently in use in the Tatar language (Rakhimova, 2016: 16-21).

Despite the fact that over the past 15 years, defended dissertation research works have been written in Turkology on the manuscript "at-Tukhfa", information about the place, place of writing of the manuscript, the author of the manuscript is still a controversial issue among Turkologists.

Conclusion. The study of medieval Turkic written monuments gives an opportunity to deeply understand the history of the language, the spiritual culture of society. The contribution of the Turkic peoples to the world culture, human civilization, on the basis of which they educate the younger generation to love their homeland, international solidarity and unity. Science is not separate from the personality of a scientist and his work. The main stages of the development of Turkology in our country and abroad are largely determined by the scientific career of outstanding Turkologists. Written monuments of the middle ages are the only language materials that have preserved information about the languages spoken by ethnic groups of that era. Therefore, as a result of their comprehensive study, we can get accurate information about the history of modern Turkic languages, including Kazakh. From the works of scientists who studied the monuments of medieval Turkic writing, we can get valuable information not only in the linguistic field, but also about the way of life, culture, customs, economy of the peoples who lived in this environment. Since the years of popularity in scientific circles, medieval written monuments have been of interest to Western and Turkic scientists. After analyzing the historiography of the study of manuscripts, Western scientists considered the influence of the language units of manuscripts on their language or in comparison with other medieval manuscripts.

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