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Молдасламова Айнура Калназаровна

Мирас университеті «Шет тілдер» кафедрасының аға оқытушы, магистр Қазақстан Республикасы, Шымкент қ.

Молдасламова Айнура Калназаровна

Университет Мирас старший преподаватель, магистр кафедр «Иностранных языков», Республика Казахстан, г. Шымкент

Moldaslamova Ainur Kalnazarovna

Miras University Senior Lecturer, Master of the Department of «Foreign Languages», Shymkent, Republic of Kazakhstan

Досжан Райхангул Адугалиқызы

А. Қуатбеков атындағы халықтар достығы университетінің профессоры, ф.ғ.д. «Қазақ тілі мен әдебиеті» кафедрасы. ҚР, Шымкент қ.

Досжан Райхангул Адугалиқызы

Университет Дружбы народов им. А.Куатбекова, профессор, д.ф.н. кафедр «Казакский язык и литература». РК, г. Шымкент.

Doszhan Raykhangul Adugalikyzy

Peoples' Friendship University named after A.Kuatbekov, Professor, Ph.D. of the Department «Kazakh language and Literature». RK, Shymkent.

Худайбергенов Ашраф Алимжанович

Мирас университеті «Шет тілдер» кафедрасының аға оқытушы, ҚР, Шымкент қ.

Худайбергенов Ашраф Алимжанович

Университет Мирас старший преподаватель кафедр «Иностранных языков», Республика Казахстан, г. Шымкент

Khudaibergenov Ashraf Alimzhanovich

Miras University Senior Lecturer of the Department of «Foreign Languages», Republic of Kazakhstan, Shymkent

РАБҒУЗИДІҢ «ҚИССАСУЛ-ӘНБИЯ» ШЫҒАРМАСЫНДАҒЫ АРАБ, ПАРСЫ СӨЗДЕРІ

Аннотация. Жазба ескерткіштер тіліндегі араб, парсы сөздерінің тіліміздің баюына, сөздік қорымыздың молаюына қосқан үлесі мол. Олай болса, халық қазынасы ретіндегі жәдігерлер тіліндегі кірме сөздерді лингвистикалық тұрғыдан талдап, қыр-сырын ашу, қазіргі тілімізбен, сол түпнұсқа тілдерімен салыстыру арқылы даму, өзгеру динамикасын анықтау көкейтесті мәселелердің бірі болып табылады. Осы мақсатта мақалада орта ғасыр жазба ескерткіші болып саналатын Рабғузидың «Қиссас-ул-әнбия» ескерткіші тіліндегі араб, парсы сөздеріне талдау жасалынды. Араб, парсы сөздерінің тіліміздегі өзгеру сипаты ретінде дыбыстық, тұлғалық, мағыналық жағынан әртүрлі сипатқа ие болуы сөз болды. Дыбыстық өзгерістер мен дыбыстық сәйкестіктер олардың даму жолын көрсетеді. Дыбыстық, құрылымдық жағынан ерекшеліктер, лексикалық сөздік қорының құрамы, сөйлем құрылымы жағынан зерттелуі ескерткішке тән тілдік жүйесінен анықталады.

Кілт сөздер: кірме сөздер, сөздік қор, мағына, діни сөздер, дыбыс, құрам.

АРАБСКИЕ, ПЕРСИДСКИЕ СЛОВА В ПРОИЗВЕДЕНИИ РАБГУЗИ «КИССАСУЛ-АНБИЯ»

Аннотация. Арабские и персидские слова на языке письменных памятников вносят большой вклад в обогащение языка, в обогащение словарного запаса. Таким образом, одной из актуальных проблем является выявление динамики развития, изменения путем лингвистического анализа, раскрытия тонкостей языка реликвий как народного достояния, сопоставления с современным языком, с теми же языками-оригиналами. С этой целью в статье проведен анализ арабских и персидских слов на языке памятника Рабгузи «Киссасуль-Анбия», который является памятником письменности средневековья. Арабские, персидские слова, как характер изменения в нашем языке, имели различный характер в звуковом, личностном, смысловом отношении. Звуковые изменения и звуковые совпадения отражают путь их развития. Звуковые, конструктивные особенности, состав лексического словарного запаса, изучения предложения по строению определяется характерной для памятника языковой системой.

Ключевые слова: входные слова, словарный запас, значение, религиозные слова, звук, состав.

ARABIC, PERSIAN WORDS IN THE WORK OF RABGUZI «KISSASUL-ANBIA»

Abstract. Arabic and Persian words in the language of written monuments make a great contribution to the enrichment of the language, to the enrichment of the vocabulary. Thus, one of the urgent problems is to identify the dynamics of development, changes through linguistic analysis, disclosure of the subtleties of the language of relics as a national treasure, comparison with the modern language, with the same original languages. To this end, the article analyzes Arabic and Persian words in the language of the Rabguzi monument «Kissas-ul-Anbia», which is a monument of medieval writing. Arabic and Persian words, as the nature of the change in our language, had a different character in terms of sound, personality, and meaning. Sound changes and sound coincidences reflect the path of their development. Sound, design features, the composition of the lexical vocabulary, the study of the sentence structure is determined by the language system characteristic of the monument.

Key words: input words, vocabulary, meaning, religious words, sound, composition.

«The introduction of Arabic words was facilitated by the religion of Islam, which began to come among the Turkic peoples in the VII – VIII centuries. «We can say that the direct interaction of the Arab people with Turkic – speaking peoples and tribes begins in 636,» says the famous scientist, turkologist E. N. Najip [1: 617]. It is known that Arabic words have entered our language both directly and through the languages of neighboring peoples. This is the first stage of the introduction of Arabic words into our language. The main goal of the Arab caliphs' campaigns in Central Asia was to spread Islam by peaceful means, to

introduce Islam into the religion.

In the era of the karakhanids (X-XIII centuries.) the adoption of Islam by the Turks and the dominance of the Arabic language and Arabic graphics in public administration and religious education have increased the number of Arabic words, especially religious terms. In the major cities of Central Asia, such as Bukhara, Samarkand, Urgench Turkestan, and Otrar, many madrasas were opened and became cultural centers. In such madrasas, Sharia teachings were taught and religious specialists were trained. This contributed to the spread of Islam. The influence of the Arabic language,

or rather the penetration of Arabic words, continued until the early stages of the twentieth century. Arabic words often entered the written literary language of the Middle Ages.

In these eras, works of religious themes, Sufi orientation, works consisting of translations from surahs of the Qur'an, comments on them, works on Arabic and Turkic grammars, dictionaries, translated works from eastern poetry into Turkic, poems dedicated to the life of prophets, etc. were born» [2: 3-4].

It is clear that the Arabic and Persian words that came into our language with the advent of Islam have now become our native language. According to the research of scientists, 15% of the vocabulary in our language consists of Arabic and Persian words. All these words are formed in accordance with the speech characteristics of our language. It should be noted that a significant part of the vocabulary of our language is devoted to the study of Arabic and Persian words.

Several scientific studies have been born aimed at determining the nature, semantics, and scope of use of foreign Arabic words. In this regard, we can note the work of scientists N. Ondasynov, E. Bekmukhanbetov, R. Syzdyk, A. Kuryshzhanov, etc. L. Rustemov [4], zh. Yesenalieva [5], Kulnazarova G. [6], Mansurov N. B. [7], Burkitbay G. [8], Z. M. Yakshi [9], zh. a. Agabekova [10], etc. defended their PhD thesis, and Zhubatova B. [11] defended their doctoral dissertation. Several bilingual dictionaries and dictionaries for the language of written monuments have been published in print.

Academician R. Syzdyk: «if 14-15% of the vocabulary of the modern Kazakh literary language consists of Arabic, Persian words, especially abstract concepts, the reason for its origin should not be found as a result of direct interaction of Kazakhs with the Arab, Iranian peoples or under the influence of Uzbek and Tatar written literary languages, but in the linguistic traditions of literary heritage, which have been widespread in the people for many centuries, such as Iasau Hikmet. This is a sign that indicates the connection and continuity

with the sources of both oral and written literary languages of the Kazakh people,» he says [1: 59].

Each of the historical monuments has its own place in determining the nature of the historical development of our language. Arabic and Persian words in the language of written monuments have made a significant contribution to the enrichment of our language and vocabulary. One of the most pressing issues is the linguistic analysis and disclosure of the language of the relics as a treasure of the people, the determination of the dynamics of development and change by comparing them with our modern language, with the original languages.

Arabic, Persian language layer of the vocabulary of the modern Kazakh language, Arabic and Persian words in the language of monuments of the Middle Ages are still the subject of various research works. However, the language of each monument written in the Middle Ages should be studied specifically. Although the language of some written legacies is somewhat well studied, some values are still not considered in their degree. Among them is the Rabguzi monument «Kissas-ul-Anbiya», which is a monument of the XVI century. Only with a comprehensive study of the language of the monuments can we give a complete and systematic opinion on the language of this written heritage. Therefore, the problem of differentiation of phonetic, lexical, morphological, and syntactic systems is one of the tasks facing us.

The features of sound, structure, composition of the lexical vocabulary, and the study of sentence structure are clearly related to the language system characteristic of the monument. Sound changes and sound matches indicate the path of their development. The abundance of Arabic and Persian words, the structure that is alien to the Turkic languages in the construction of sentences, i.e. the use of Arabic and Persian conjunctions, makes it clear that the work is a translation, as well as when and how they entered our language. Such indicators indicate the relationship between

Turkic and Arabic languages. The gap between the sound version of the input elements found in the language of the work and the nature of the input elements in our modern language allows us to make assumptions about the sound changes in the course of language development and the possibility of mastering the input elements of the language.

«Local scientists, writers and poets wrote their works in Arabic. Therefore, the Arabic, Persian words that entered the Middle Ages were much more than the Arabic, Persian words in our modern language. Many Arabic and Persian words, including religious ones, have come out of linguistic use, and now a number of words have been absorbed and formed in our language, and most Arabic and Persian words are difficult to distinguish from Native Kazakh words. Despite the widespread use of Arabic and Persian words in the old Kazakh literary language, it was a language that was understandable to the Turkic people, who occupied a vast territory, and could read written works.

According to historical sources, the transition of borrowed words from Persian began long before the heyday of Arab culture. The Turkic people had close relations with the Iranian people even before Islam « [2: 3].

The language of the rabguzi monument «Kissas-ul-Anbiya» is characterized by a very large use of Arabic and Persian words.

The monument «Kissas-ul-Anbiya» is inscribed in Arabic script. All types of sound symbols found in the Arabic alphabet were also used.

Arabic has its own characteristic, alien sounds to our language, and these sounds are recorded in our language or replaced with other sounds.

For instance, the thick consonants (emphatic sounds) characteristic of Arabic are not found in our language, the Ain sound is pronounced with understatement, or in some words it is pronounced interchangeably with the sounds A or G: Khuday Ta'ala - the most high, Shari'at-Sharia, Ta ' zim-worship, 'Arsh-Garysh, etc.

Arabic and Persian words in the language of the monument have preserved the features of their use. A situation to consider: words that come with characteristic sounds of the Arabic language are also given competently. For example, words with the Arabic letter ain are: «Abas», «Abbas», «adAd», «add», «ad», «AK», «Ta» «ala», «Azab», «akubat», «uzur», «UBB», etc.

The peculiarity of thick pronunciation of Arabic consonants and subsequent thick pronunciation of short vowels is fully preserved in the Kazakh language:

Thin-tinged consonants and subsequent thin vowels give a thick-tinged sound under the influence of other sounds in the composition of the word. It is known that there have been subtle sounds in our language since ancient times, although in the Middle Ages there was a tendency to subtle pronunciation of words in our language, associated with the introduction of Arabic and Persian words. Subtle pronounced syllables are found in the following words: berguchidurman - berushimin, senimdi keaesshemin; kunagani Utman - kunalarad keshirip zhiberemin; kerak - kerek; Kasal - Kes, aura. In these epochs, the sound of A comes from our native words, Arabic, Persian.

Although the Persian sound F was also written as F in the same eras, it is pronounced as P in our language: bifarman - parmensiz, fa'ida - bard, fakir - pakyr, falakat - paleket, fani - pani, farman - Parmen, fars - Parsa, fasih-pak. In addition, many Persian words starting with the sound of P are included in our language: pishana-peshene, pushaiman-pashaiman, Pila kurty-silkworm, Peri-Peri, Parda ' - curtain, para-par, part, partetc. The introduction of such overflowing words has increased the number of words starting with the P Sound in our vocabulary.

The sound X has also been widely used since the Middle Ages, often found in Arabic and Persian words: Hajj-Hajj, khajalat-khyzhalat, khajat-need, khazina-treasure, Khazir-alir, khayir-aliretc. The monument has a large number of words from Arabic and Persian languages, but many of them have fallen out of linguistic use.

We can say that Arabic and Persian words have a different character in terms of personality as a characteristic of changes in our language. It is known that words that come from other languages enter the name in the person. Arabic and Persian words found in Kissa, first of all, the name comes in a personal, personal form.

A few words that we have in our language have retained their original form. For example: azhal – azhal, mezhgil, adal (bolu) – ada (bolu), tausulu, azar – azar, kaygy, zabir, renishetc.

Arabic and Persian words are now replaced by words with Turkic additions: amin-dur–reliable, honest Amina-ga-cha Amina-gadeyinetc.

Kazakh language endings and speaker–ly, -li, -lyk, -lik, -gy, -gi, -rak, -rek, -syz, suzetc. suffixes are associated with Arabic and Persian words and are used according to the established traditional system: atashlug - like fire (fire color, Fire); asanlyk-ease, ease; bifarmanlyg-invulnerability; abadanlik – a beautiful place, a prosperous place; bisabrlyk – impatience, dushuar-heaviness, difficulty, dihkanchilik – dihanlık, aualgi-first, first; azaldin-first, azeldenetc. Of these, it comes from the ancient language–la, -le, -da, -deand –dyk, -dik, -tyk, -tikit is seen that more derived words are made with suffixes. Arabic and Persian words are associated with a single addition of these languages: Bi– Persian language-syz, -sizthe suffix that precedes the word in the sense of insignificance: bifarman– ineffective,; bi‘ilim – without science etc.

Bi-men, -ben, -pen auxiliary connection: bi-tahir - without delay, without thinking;

Al– an article expressing clarity in Arabic: al-batta, al-kissa, al-gayblyk, al-basharua, al-bayanlyk, al-amin etc. If a number of words with an article denoting the state of certainty are used without an article, they are now absorbed into one word and recognized as a whole person.

There are two types of nouns: anhimani «both»; shadiruani “two curtains”, “two tents” and so on.

The masculine (feminine) and feminine

(feminine) forms of nouns are found in the story as follows: mudarris “teacher”; mudarrisaat «Teacher». Al-article, which is alien to the Turkic languages, is characteristic of the grammar of the Arabic language, the binary form of nouns, masculine and feminine nouns can be understood as a feature of the language of the story, not of the spoken language, but of the written language.

Along with the Arabic and Persian words, the Persian suffixes -hor, -baz, -koy, -gar are included, as well as the adjective -i suffix of the Arabic language: winemaker, gambler, sudkhor, ‘anibat koy, nauhagar; abadi (a) eternal; human (a) human; azali (a) ancient, ancient.

There are many types of nouns: auliya’i - saints, amual - (property) property, anbiyya - prophets, prophets, asma’i - names, asrar - secrets, secrets, companions - friends, aruah - spirits, food - food etc. Plural words come mainly in the form of «wrong plural form», but do not retain the plural meaning, and therefore take the plural form of the Turkic language. Along with common names, personal names are often used. For example: al-A’zam - al-Aqzam, Adam ‘alaihi-s-salam - Hazrat Adam’ alaihi-s-salam (the first prophet), Muhammad Mustafa salla Allahu ‘alaihi wa sallam, Abu Alga,’ Abdullah Ansari, Khadija’an, Fatima, Zuhra, Ibn Abbas, Ibrahim Khalil Allah and others. Geographical place-names: Bait-ul-Ahira, Bayat-ul-Muqaddas - (Mosque in Jerusalem), Judea (Jeddah), Iraq, Aden, Baghdad, The story also contains phrases and double words: Hajar al-aswad - a black stone; burda burda - cut and paste; hamdam-ul-bunyan - destroyer of creation; zauk shauk - joy, subh sham - early evening, sujra’an mamnu’a - forbidden tree, etc.

Arabic and Persian words come together to form a single word: nurnafis - priceless light; Nursham - radiant, radiant; harhid - different; always / always - always, always, always.

Passwords are often in the form of nouns, and the penetration of verbs is a rare phenomenon. Verbs come both in the root form and in the suffix: Asajda - to prostrate, asat - to be a partner; b. As we can see from

the examples, some verbs are more often used in the verb function of Arabic and Persian nouns with Turkic verb suffixes, and Arabic and Persian words are more often used with auxiliary verbs: correct ermas - incorrect; leave - leave, leave in the field, do not need; forgive - forgive; innocent meat, etc.

Collecting the Arabic and Persian words found in the story, they can be divided into two groups according to their content: religious words and non-religious words. More than half of the words in the story are Arabic and Persian. Because the story is about the lives of the prophets, religious words are used more often than other written monuments. If we pay attention to the semantic aspect of the words, the basic meaning of religious words does not change much because they are related to religious concepts and are used as a religious term: Hazrat, God Almighty, Paradise, etc. Arabic words have been used for centuries. Therefore, it is natural to have different semantic changes. It is known that the meaning of Arabic and Persian words does not change uniformly. Some words have lost their original meaning and taken on a new meaning, while others have retained their original meaning. Those who add new meanings are moving away from their original meanings. While some Arabic words are semantically broad in the language, polysemous Arabic words are mainly formed in the singular, and the development of meaning through metaphor and metonymy. The change in the meaning of Arabic words is more prevalent in our language than in other languages. Such a semantic change is also reflected in the word shifa the word healer in Arabic means «medicine», and in Persian «cure». The meaning of the story is given in Persian, which in modern Kazakh means «cure», which means «cure» and the meaning of «medicine, medicine» is used inefficiently, that is, the meaning of both languages is preserved. It can heal people. There is a cure for human diseases (QA 1185).

Some words are used in our modern language, but their meanings are narrow. The Arabic word *libas* means «clothing, clothing.»

In the modern Kazakh language it is used only in the sense of worn-out, antique clothes. For example: To be honest, neither Nurgaisha nor Tolegen had a lip (B. Togysbayev. Previous).

The meaning of one word is related to other words, and in the interpretation of one religious term there are places where it is necessary to explain several other words. For example, the owner of the trumpet has to understand the meaning of the words doomsday and apocalypse in order to understand the phrase. Israfil 'alaihi-s-salam' was called sahib sur. - Israfil 'alaihi-s-salam was called the owner of the Trumpet (QA 526). The dictionary defines Doomsday, according to religious beliefs, as the oppression that everyone goes through at the time of death [2]. The word «doomsday» is interpreted in Islam as follows: It will produce a terrifying voice, which will kill all living things and bring about great changes in the world. "When the trumpet is blown, everyone in the heavens and the earth will fall down and die, except what Allah wills. Then, when the Trumpet is blown again, they will immediately rise up and wait (waiting for what is to be done)" (Surat az-Zumar: 68) [12, 101]. Surah in the Holy Qur'an: On the Day of Judgment, Israfil will be blown away (there are 10 places) [13: 18].

As Arabic words enter our language and become our original words, they obey the laws of our language. Various changes in the language also affect the keywords. The expansion or contraction of the meaning of the word, as well as its ambiguity can be seen in the Arabic words. Since the story is dedicated to the saints, there are enough words related to religion and religious concepts: Allah, prayer, hajj, analysis, tasbih, zakat, jihad, disbelief, jinn, sharia, prostration, zikr, hazrat, God Almighty, etc.

We first associate the mention of religious words in the story with the names of God. According to Islam, the connection between God Almighty and His servants continues with the knowledge of the attributes worthy of God. There is no information in the Qur'an about the number of attributes of God. God has 99

names. They are called *asmaul-husna* in the sense of the best names, and in Kazakh they are called artistic names. "The best names belong to Allah *سبحانه و تعاليه*. Pray to Him by those names," says Surat al-A'rab, verse 180.

The word of Allah is uttered first of all by the combination of the words *subyhanaahu wa ta'ala* (hereinafter - Allaah (swt)). A name that signifies the existence of Allah (swt) and the divine attributes of Allah (swt). It is the greatest name of our Lord. The words *ala*, *Haqbihana*, *ta'ala* are Arabic words. *Ta'ala*, Allah, God, is the name of the religion, which means «Almighty Lord, Creator» in conjunction with the word *almighty* (a) - God, Creator, meaning - Truth. One of the 99 beautiful names of God. Some words refer to the attributes of God, the attributes of God: - know all the secrets, etc.

The names of Allah are pronounced in Arabic with the article preceding the word to indicate that the noun is in the definite position. For example: *al-Haqq*, *ar-Rahim*, *as-Sabur*, *al-Hadi*, etc. It is assimilated and consonant with the initial sound of the next word, and the sound *a* in the article is pronounced both *a* and *al*, while the sound *l* is pronounced in accordance with the internal rules of the Arabic language. The Almighty in the story is God Almighty, the Almighty God; the Almighty (a) is the Almighty, the Creator. God is a Persian word. There are several variants of this word: *Khudauan* (God), *Khudaiya* (God), *Khuda* (God).

The story also uses words related to the afterlife, religious concepts, the duties of God to man, forbidden concepts in Islam, the religion of God, the names of books and suras, and words about death.

The language of the story should also depend on the translation, along with Arabic and Persian words, phrases and sentences in general. Phrases are intertwined and intertwined. While some phrases have a critical meaning and are closely related, others form a phrase related to the fabric: *Rabbi-l-'alamyin* - the owner of the universe (Allah). In Arabic, such a phrase is called *idafa*. Such phrases are

common in other places as well. For example, the *Ahl al-Bayt* are the family of Muhammad (peace and blessings of Allaah be upon him), the veil is the veil of the unseen, the world is the world, *Hazim al-Lazzat* is the destroyer of pleasure, and so on. *Matasa*-related phrases are formed in different ways once the established system of the Kazakh language, and now the system of the Arabic language.

The names of the people are related to the cloth: *Wahab ibn Mubna's* first name means *Wahab*, the son of *Mubna*.

The story consists of regular expressions from the Arabic and Persian languages with the help of Turkic auxiliary verbs, word-formation suffixes: to eat, the hand of power is the hand of power, 'the mind is unconscious - to lose one's mind, to carry the burden of *Shari'ah* - to carry the burden of *Shari'ah*, to follow the path of *Shari'ah*; *mutaraddad* - were depressed; the power of the hand - with the hand of power, the power of the hand, *La'nat yibar* - curse, crow; *abused* - abused, etc.

Even regular expressions change over time. The situation is different. *Azar ua bezar* means to be *azar* and *bezer*. - They are annoyed and chased away (KA 1464). *Azar* was also annoyed. He died during the morning, his soul was terrified. The Persian word *azar* in this phrase means grief, oppression, resentment. And *bezer* is a Turkic word meaning *bezu*, *bezip*. Of course, the historical basis of phraseology comes from the depths of history, so it does not cover only one period. As the examples show, they are subject to change and are left out of the language. However, change takes a long time. The most interesting are the idioms that have not changed. This means that the language can maintain its basic position for a long time.

The translation was influenced by the sentence structures of the Persian language. Persian conjunctions are often used in sentences. Although not directly translated into our language, it is known to act as a link between sentences. The report asked a man: «Why did you become a man?» - There is a long-standing story, Adam was asked: «Why

did you become Adam?» - (QA 762).

Sentences with the relative pronoun *allati* in Arabic and the conjugation of Persian retain the sentence structure in those languages: That is why the happiest people: *al-basharua yanajta allati kuntum tawa'duna* (the promise will be fulfilled, O Adam, you will be saved) will hear the good news and die without difficulty (QA 453). Since Arabic is an inflectional language, the conjunctions used in sentence construction also affect the sentence structure. Therefore,

such sentences can be considered as one of the main differences.

There are sentences in pure Arabic from the language of the Qur'an: *Qahhar ta'ala inni alamu ma la ta'lamun*. The Almighty: Indeed, I know what you do not know (QA 174).

Compared to other monuments, the structure of the sentence in Arabic is a certain system of literary language. As it is the language of the Quran, its sentences are artistic and its content is profound.

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