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МАЗМҰНЫ/CONTENT/СОДЕРЖАНИЕ

<i>K.Djatankulova</i> Transformational affixes of the predicate/ <i>К.Джаманкулова</i> Баяндауыштық жіктеу есімдіктерінің трансформациялануы.....	6
<i>A.F.Galimullina</i> Artistic originality of Renat Kharis's works for children/ <i>А.Ф.Галимуллина</i> Художественное своеобразие произведений Рената Хариса для детей.....	12
<i>M.K.Habdulina</i> New data on the study of the Tasmola archaeological culture of Saryarka/ <i>М.К.Хабдулина</i> Новое в изучении Тасмолинской археологической культуры Сарыарки.....	21
<i>M.Huseynova</i> Language contacts of Azerbaijani and Kazakh turkic languages (on the basis of Azerbaijani dialectologist, academician Mammadaga Shiraliyev's creative works).....	34
<i>Sh.Ibraev</i> Turkology: scientific paradigm and intersubject description/ <i>Ш.Ибраев</i> Түркология: ғылыми парадигмасы және пәнаралық сипаты.....	41
<i>B.E.Kutekov, Z.K.Kartova</i> A source study analysis of Amir Timur's waqf diploma issued by the Turkestan mosque of Khoja Ahmet Yasavi at the end of the XIV- the beginning of the XV century.....	52

ЕСІМНАМАЛАР/PERSONALIA/ПЕРСОНАЛИИ

<i>S.Trofimova</i> Milestones of creativity: Valentin Ivanovich Rassadin/ <i>С.Трофимова</i> Вехи творчества: Валентин Иванович Рассадин.....	60
<i>M. Yeskeyeva, K.Yesenova</i> The largest personality in Turkic linguistics: academician R.Syzdyk is 95 years old/ <i>М.Ескеева, Қ.Есенова</i> Түркі тіл біліміндегі ірі тұлға: академик Р.Сыздық 95 жаста	66

СЫН ШҚІРЛЕР/REVIEWS/РЕЦЕНЗИИ

<i>B.Korganbekov</i> Ancient art chronicle/ <i>Б.Корганбеков</i> Көненің көркем шежіресі.....	73
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A source study analysis of Amir Timur's waqf diploma issued by the Turkestan mosque of Khoja Ahmet Yasavi at the end of the XIV- the beginning of the XV century

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Abstract: The article is devoted to a source study of the form of the waqf certificate issued by Amir Timur of the Turkestan mosque of Khoja Ahmet Yasavi in the late XIV - early XV centuries. This is one of the earliest documents related to the socio-economic history of the cities of southern Kazakhstan. For a long time, the letter was considered a fake document. At the same time, the analysis of the form and steady turnovers applied to medieval acts of sources makes it possible to question the falsity of this document. It is determined that the conditional form of the waqf literacy corresponds to all the structural components of medieval labels that were widely used in the chancellery of the Golden Horde and post-Golden Horde states. It should be taken into account that the publication of the waqf diploma issued by Amir Timur to the Turkestan mosque of Khoja Ahmet Yasavi at the end of the XIV - beginning of the XV centuries is of great importance for historical science. The source can be used in scientific research as the most important autochthonous and authentic source of the Middle Ages.

Keywords: waqf literacy; conditional form; source study; Khan's label; medieval source.

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Introduction

The most important autochthonous and authentic source of the late XIV – early XV centuries is a waqf diploma that given by Amir Timur of the Turkestan mosque of Khoja Ahmet Yasavi. This is one of the earliest documents related to the socio-economic history of southern Kazakhstan, according to which Amir Timur granted a number of irrigated lands along with irrigation canals to the Khoja Ahmed Yasawi mausoleum in the late of the 14th – the early of the 15th centuries.

The original waqf diploma is stored in the document fund of the Abu Rayhan Beruni Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan (Tashkent). Ibadullah Adilov, former employee of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, Ibadullah Adilov [1, pp. 136-137] is also stored in the same place.

The document was put into scientific circulation at a meeting of the Turkestan circle of archaeology lovers on August 29, 1897, N.P. Ostroumov. On October 16, 1897, at the meeting of the Turkestan circle of archaeology lovers, the original document was shown and a short paleographic description of the source was placed. The full text, typed in Arabic letters in the Tajik language, was also printed in the "Protocols of the Turkestan circle of archaeology lovers" (third year, Tashkent, 1898) [2, pp. 1-13]. Translation of the diploma from the Persian original was carried out by A.A.Divaev entitled "A letter of merit given by Timur of the Turkestan mosque to Azret Yasavi"

and read at a meeting of the Turkestan circle of archaeology lovers on January 12, 1898 [3] “The meeting decided through the regional administration to collect all the necessary information about the waqufs mentioned in letter, and inform their baron V.R.Rosen and also take all measures to protect the written monument and its rights, expressed in waqf-name” [3].

A translation into Russian was first published in Tashkent in the “Turkestan Vedomost” in 1901. In 1910, N.P.Ostroumov turned to the study of this document for the second time. The Russian translation of the granted letter together with the studies of A.Divaev translated into the Kazakh language was published in Turkestan in 2006 [1, p. 134].

Even a preliminary acquaintance with the Russian translation by A.A.Divaev, shows that the text of the letter of award of Amir Timur, issued by the Turkestan mosque of Azret Yasavi, differs from other labels on the structure of the abstract form. It is necessary to conduct a source study of the text of the label, taking into account the comparison of the stable articles of the form with the Khan labels of the period XIII-XV centuries. At the same time, scientific methods widely used in auxiliary historical sciences - diplomacy, paleography and source studies will be involved.

Material and methods

The waqf certificate issued by the mausoleum of Khoja Ahmed Yasawi Amir Timur at the end of the 14th century was often used as the most important source in the works and scientific research of a number of scientists in the Soviet period. Naturally, the study was carried out in the work of K.A.Pishchulina “The Syr Darya cities and their significance in the history of the Kazakh khanates in the “15th – 17th centuries” The letter is mentioned as a source on the socio-economic history of southern Kazakhstan [4, p. 9]. M.E.Masson, when studying the history of the emergence of the mausoleum of Khoja Ahmed Yasawi, gives a brief summary of the waqf diploma issued by the mausoleum of Timur at the end of the XIV century [5, p. 39-40]. In the 60s of the XX century, the text of the letter was used by A.E.Erenov in the monograph “Essays on the History of Feudal Land Relations among the Kazakhs” for the analysis of feudal land relations in Central Asia [6, pp. 46-54]. Naturally, the study was conducted in the context of the methodological guidelines of that period in the development of historical science.

In a number of works by O.D.Chekhovich the authenticity of this source has been repeatedly questioned. Here is what the author writes about the authenticity of the document: “At first glance, the very form of paper and ink of this letter (both of very poor quality) is doubtful. Among the fragments of it, a piece of another thicker and lacquered ancient paper with a print of the seal attributed to Timur is imperceptibly pasted. The sharp difference between the paper itself and the paper on which the stamp is stamped leaves no doubt that here we have the fact of a deliberate gross falsification ”and this was the only argument in favor of falsification of the document [7, p. 43]. At the same time, the orientalist A.Akhmedov, who studied the documents of the Khiva khans, suggested that the press on many medieval authentic sources was deliberately torn out. Amir Zekrgu also suggests that this was a peculiar way of redeeming the document [8]. Therefore, it can be assumed that the lack of printing and pasting it at a later time is not a confirmation of the fakeness of the document. The first translator of the text of the label A.A.Divaev points out that “in the text of the letter in three places there are stickers on which the text was reproduced or restored later” [2, p. 10]. According to M.E.Masson, “the text of the letter confirmed, as was accepted by all the rulers who subjugated the city. And at the end of the 16th century, Timur’s waqf certificate was confirmed by the shaybanid Abdallah Khan ” [5, pp. 39-45].

It is possible that during the confirmation procedure, corroboration and the certification part of the form were lost and during its restoration, the text was not accurately reproduced. And why was it necessary to confirm a fake document? Also not entirely justified and questionable is the circumstance that in the 70s. XX century, all the letters of Amir Timur were presented as fake documents. For example, in the work of O.D.Chekhovich “Overview of Central Asian Archae-

ography” mentioned that V.V.Bartold published labels of the XV-XVII centuries. “One of which, attributed to Timur, was exposed by V.V. Barthold as a fake in the second half of the 16th century” [7, pp. 39-48]. This is a letter known to the scientific community issued on behalf of Amir Timur in 803 (1400-1401) on the appointment by Shaikh al-Islam of the city of Sygnak Siraj ad-Din-sheikh and transfer to him ownership of several plots of land on the Ordykent, Kizil-Tal irrigation ditches, Fog, Buzgil-Uzak in the Chihil-Tugay area, one tepe on each aryk and about granting him Tarkhanism. V.V.Bartold, who introduced into scientific circulation the text of the letter stored in the Syr-Darya regional board (case No. 197), writes the following: “the oldest document dates back to 803 (1400-1401) and is attributed to Timur; but the Khan’s title given to Timur here, which he never wore, and other features of the style raise great doubts about its authenticity” [9, pp. 317-318]. There is also doubt about the use in the label of the name of the Syr Darya River, which is found in sources of a later period. V.V.Bartold doubts the authenticity of the document and attributes the falsification of the letter to the second half of the 16th century. At the same time, he points out that, despite this, its value for science is undeniable, since for a long time it served as an official document.

The authenticity of another letter of merit Amir Timur from 780/1378-1379. “Is disputed on the following grounds: Timur did not bear the title” khan “, indicated in the first line of this document

In addition, the handwriting of the nastaleeq with whom the document was written was not used for this purpose at the time of Timur, it was introduced later.” [10, p. 43]. This rare document as the “Label of the Merciful”, issued in 1378-1379 by Amir Timur to the descendants of Abu Muslim, residents of the Darkhan-ata massif in Khorezm, was kept in the archive of the Khiva khans as an important and holy document [8].

Thus, we are talking about the authenticity of not only one, but all three documents of Amir Timur - the letter of merit from 780 / 1378-1379, the certificate 803/1400 - 1401 and a waqf certificate issued by the Ahmet Yasawi Mosque. Is such a steady trend possible in creating a series of “fake documents” owned by Amir Timur?

The validity of these documents does not in any way mean that they cannot be used in research practice since the publication of the source itself is important for historical science. The source can be used in research, since “the fact that others could be obtained on the basis of this document says that in the 16th century it had real power, and therefore is of deep interest.” In the Central Asian offices there was a “tradition of replacing obsolete documents, the text of which became unreadable, to issue copies of them that used the power of the original” [9, p. 319]. Such copies were made in full accordance with the originals, in some cases, they were pasted sealed from the original seal, which could, of course, raise doubts about the authenticity of the document. V.P.Yudin in the comments and historical and historical study of the document notes: “Perhaps the label of Amir Timur underwent a similar replacement procedure, and the scribe of a later time provided, in the simplicity of his soul, Timur’s name with the title of a khan, which he never really wore” [9, p. 353]. There are similar cases in research practice, for example, the Tarkhan label of Timur-Kutluk in 1398 does not have a seal, despite this, it has been used and studied for a long time as a source on the history of the Golden Horde.

Even a preliminary acquaintance with the Russian translation by A.A.Divaev shows that the text of the letter of commendation of the emir Timur issued by the Turkestan mosque of Azret Yasavi differs from other labels. In this regard, we can prove that a document belongs to labels only after thoroughly identifying all the stable articles of its specific form. One should criticize the source for diplomatic analysis, since one should not forget that “in Russian versions, the tendency is not for accurately documented, but for interpretation-semantic translation, which must be taken into account when identifying Russian versions of terms with their Turkic-originals” [11, p. 24]

The label form consists of the following robust articles:

- invocation (theology);

- intitulation (addressee);
- encryption (destination);
- notification (notice);
- disposition (definition);
- sanction (order);
- corroboration (certificate);
- eschatocol (final protocol).

Let us try to reconstruct each of the named parts in succession regarding the diploma of Amir Timur.

1. Invocation (theology). The formula of theology in literacy is a motivated decree made up of numerous religious terms and expressions. "There is no existing and worthy god for worship, except the highest and most worthy of one God, and Muhammad is his messenger, may the blessing of God be upon him, over his purest family, adherents and all his followers, who follow the path of true faith!" [2, p. 3]. Most labels XIV-XV centuries had such initial formulas as, for example, the theology of the Tarkhan label of 1453 of the Crimean Khan Haji Giray, which began as follows: "In the name of Allah, the merciful, the merciful, the Power of one Allah and the miraculous deeds of Muhammad, the Power of the eternal God, the patronage of Muhammad, the messenger" [12, p. 190]. In the letter of Amir Timur, theology is written by analogy with the Mongol formulas of the Golden Horde era, but, undoubtedly, in accordance with Muslim canons.

2. When compiling this label, Arab influence is characteristic, which confirms T.I.Sultanov: "In Muslim countries, the common name of God is used at the beginning of letters and business documents as a favorable omen" [13, p. 248]. The presence of theology proves that the language of the label text is most likely Persian, since if "the texts of the documents in the collection of Khan labels were written by a Uyghurite, then for their forms the article "theology" is excluded" [14, p. 130]. A.P. Grigoriev writes approximately the same thing: "The reason for the lack of theology (in the labels to the Russian metropolite - Z.K.) can be seen in the fact that the original letter was written in the letters of the Uyghur alphabet. Theology was present only in the documents of Arabic writing" [11, p. 47]. Consequently, the presence of this article form in the label of Amir Timur indicates not only the language of the document but also the time of compiling the source.

2. Intitulation (addressee). Here is the expression: "blessed by the mercy and award of the Almighty Creator, Amir-Temir-Guragan, may God preserve his possessions forever, God will perpetuate his virtue to his people," undoubtedly indicates the designation of the addressee. The text of the label contains a number of turns and terms confirming that the Amir Timur is currently the ruler: "he will preserve his possessions, will perpetuate virtue". Such treatment may only apply to a living person, in this case, to the addressee. T.I.Sultanov emphasizes that in the letters of salary, as a rule, "the addressee and the theological preamble and the initial formula have the significance of justifying the divine providence of the addressee's right to compile a document" [13, pp. 48-49]. Here we see the wording of the motive of divine protection for the reigning family of Amir Timur: "Further prosperity and abundance in the days of the great era depends on the welfare and health of the king of great sovereigns, the holder of a happy constellation, who serves as a source of miracles and welfare, Amir-Timur-Guragan-Bogadur, son of Amir Tarogaya, laid to rest in paradise" [2, p. 4].

3. Inscription (addressee). The addressee in the label is expressed very clearly. The name of the owner of the label indicates his consanguinity with the great Khoja Ahmet Yassavi. The label says: "Mir-Ali-Khoja-Sheikh, the son of Hasan-Sheikh, is one of the descendants of the great Sadr-Sheikh. Sadr Sheikh has the nickname "Hilvati Sheikh" and is the brother of the great Azret-Khoja-Ahmed-Yasavi" [2, p. 5].

4. Notification (notice). An article of the main part, informing or notifying, is the main component of the label form. In our text, it consists of two parts: the first - announces the appointment of

Mir-Ali-Khoja-Sheikh as a mutavali, with all the rights arising from this, and the second - on the appointment of the borders and possessions of waqf (soyyurgal). The object of the right to use water was not just land, but irrigated land. Along with land and water, the irrigation system built on this land also became property. The labels themselves indicated which irrigation canals and areas passed into waqf. For example, the waqf transferred to the Khoja Ahmet Yasawi Mosque consisted of “one irrigation canal called “Yangicha”, originating from the Khoja-Tumasy spring, with lands adjacent on both sides to this irrigation canal. The border of these lands passes through the Akjar road and approaches the Azret-Kulil-Khair-Ata ” [6, p. 49]. The label also confirms the tenure of the Azuq-Sagdi-Vakkas waqf for two land koshas with water in the area of Mir-Kara-Su and Haji-Malyak irrigation ditches in the areas of Saganak and Chornak irrigation ditches. Gardens were also assigned to the land that became the property of the clergy. For example, the plot occupied under this garden, apparently, had a significant territory, since to care for it the label was prescribed “to have two gardeners who know the responsibilities of a gardener” [2, p. 5]. In addition to gardeners, it was supposed to keep at waqf: “two people with water carriers and sweepers, appointed from the local population, and these people should be able to carry out this work impeccably and immaculately, being inseparably in place and taking care of their work.” For conscientious work, this category of persons, this is stipulated in the text of the label, was to receive “annually one hundred and twenty batmans of grain bread product for the maintenance of each ...” [2, p. 5].

5. Disposition (definition). The dispositional part is necessarily present in the form of the Tarkhan labels, while the waqf labels do not contain turnarounds with instructions on taxes and duties. The diploma of Amir Timur is a waqf, since it holds land tenure belonging to a religious institution that did not need an exemption from taxes and levies. In this regard, this form article is not in the label.

6. In the label of Amir Timur, sanction (order) takes a significant place and consists of three clause articles: obligatory, restrictive and threatening. In a mandatory article, certain conditions are set before the label holder. The rights confused on the management of the waqf farm and land were still limited. It was forbidden to make all kinds of transactions with the lands belonging to the mosque, therefore, and irrigation canals, and also the transfer of the waqf to the inheritance of other persons was not allowed. For example, in the text of the label, we read: “This waqf is in no way subject to sale, cannot be inherited as property, cannot be given under any pretext as a gift to anyone in the final or non-final form. This waqf must be kept intact, in the very form of which it consists ” [2, p. 8].

Thus, it can be assumed that distributing the land at one’s own discretion, as well as making various kinds of donations and inheritance, was the competence of only the supreme ruler (khan). Everyone who owned the land was somehow restricted in their rights to it.

7. Corroboration (certificate) - information on the identification marks of the document, always found in the text of acts, is not in the label of Timur. At the head of the original letter, there is a golden cast of the seal of Amir Timur. Consequently, the label was initially confirmed, as indicated by A.A. Divaev [2, p. 1].

8. Eschatology (final protocol). The place of writing, as well as the date of the issue of Timur’s label, is missing; instead, there is a quatrain at the end of the text. In meaning, it does not apply to the label. A.A. Divaev notes that the letter ends with “four poems written in different handwriting in later times” [2, p. 13].

We give it in its entirety, in the form in which it was published by A.A. Divaev:

“There was no king like Timur-Guragan,
He appeared on this world in 735;
In 771, he conquered the whole universe,
And in 807 he left this world”

The fact that this text is attributed later is obvious. The lack of corroboration and eschatology makes it difficult to determine the time of the issue of the label. But, judging by the text of the inscription, the addressee is currently the ruler: "And so, on these happy days, which coincided with the days when the God opens the doors of the mercy storehouse to his chosen slaves, he, hoping for the great retribution of the Most High and asking for the intercessors the prayers of the holy and pious master of the grave (i.e., Azret-Sultan), instituted several waqfs in the name of the Sultan of the path to truth, the Sultan of righteousness and truth, the best mystic, mystic leader of the most perfect people, the saint exalted in his time, grace Nation-Sultan Khoja Ahmed-Yasaviy, but God will illuminate the grave of his beam of its luster. " Most likely, the label was written during the reign of Amir Timur, i.e. at the end of the XIV – the beginning of the XV centuries. Moreover, "these happy days," in our opinion, imply certain Muslim religious holidays, during which donations were made to religious institutions and great saints, in this case, Khoja Ahmed Yasawi.

Conclusion

Thus, the analysis of the internal form and the specific form of the granted letter gives the following results:

1. Diplomatic analysis confirms that the diploma of Amir Timur is a waqf label. The structure of the document corresponds to the active sources of the XIV – XVI centuries. In the conditional form of this kind of document, you can distinguish three parts (initial protocol, main part, final protocol) and 8 articles of the form. We see that all the articles of the initial protocol of the label (invocation, intitulation, inscription) are present in Timur's granted letter. In the main part of the document, which consists of notification, sanction and corroboration, there are all the elements of the waqf (soyural) label. The final protocol (eschatocol) is missing.

The first translator of the text of the label A.A.Divaev points out that "in the text of the letter in three places there are stickers on which the text was reproduced or restored later" [2, p. 9]. According to M.E. Masson, "the text of the letter confirmed, as was accepted by all the rulers who subjugated the city. And at the end of the 16th century, Timur's waqf certificate was confirmed by the shaybanid Abdallah Khan" [5, p. 40]. It is possible that during the confirmation procedure, corroboration and the certification part of the form were lost and during its restoration, the text was not accurately reproduced.

2. A certain complication of style and an increase in the text of the label reflects, to a certain extent, the power of the addressee and addressee. The mention of the name of Amir Timur in intitulation, due to the exclusivity of his status in society, was reflected in the initial protocol of the form. Compared to similar labels in the text of this document, intitulation occupies a significant place. The label form contains minor changes.

3. In the XIV-XV centuries new stable versions of the addressee formulas for alerts, dispositions, and sanctions appeared, since with the conversion of labels into official paperwork, their new varieties were developed. This indicates that over time not only the external form is lost, but also the internal content of the source is distorted. This is due not only to significant changes in the development of the innermost logic of historical science and conceptual approaches in terms of methodology but also to changes in texts as official documents over the course of their centuries-old functioning.

4. It is necessary to reconstruct the form of the text of the granted letter of Amir Timur. The conditional form of the Golden Horde labels consists of several semantic fragments of articles and components (articles of the conditional form). The order of their location should correspond to the form of the granted labels issued in a given period. The translated text of the diploma of Emir Timur unites in itself by no means homogeneous semantic fragments. When reading this rather difficult to read the text, the researcher nevertheless gets some idea of its content. Almost every saved semantic piece does not correspond to that adopted in the XIII – XVI centuries spelling la-

bels. It is necessary to put all the turns-articles of the form in its place, i.e. as the document should be written according to the specific form.

5. The publication of the waqf diploma issued by Amir Timur of the Turkestan mosque of Khoja Ahmet Yasawi at the end of the XIV - the beginning of the XV century is of great importance for historical science. The source can be used in scientific research as the most important autochthonous and authentic source of the Middle Ages, containing genuine information about the socio-economic history, forms of land ownership and religious life of the medieval cities of southern Kazakhstan.

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Автордың қолжазбаны редакцияға жіберуі мақаланың «Turkic Studies Journal» журналында басылуына, шетел тіліне аударылып қайта басылуына келісiмiн бiлдiредi. Автор мақаланы редакцияға жіберу арқылы автор туралы мәліметтің дұрыстығына, мақала көшірілмегендігіне (плагиаттың жоқтығына) және басқа да заңсыз көшірмелердің (мәтін, кесте, диаграмма, безендірудің барлық сызбалары заңды түрде тіркелгендігіне) жоқтығына кепілдеме береді.

Жіберілген қолжазбаға қойылатын талаптар.

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- техникалық талаптарға сәйкестікке тексерілген әрбір мақалаға журналдың редакция алқасы құрамына кірмейтін екі рецензент және редакция алқасынан мақалаға жауапты бір маман тағайындайды;
- рецензенттердің пікірлері мен редакция алқасының жауапты мүшесінің қорытынды пікірі бойынша қолжазбаны жариялау туралы қорытынды шешім қабылдайды. Бас редактордың шешімі редакция алқасы отырысында талқыланады;
- бас редактор шешім қабылдауда тек мақаланың баспа стандарттарына сәйкестігі мен онда алынған ғылыми нәтижелерді басшылыққа алады. Бас редактордың және редакция алқасының шешімі автордың/авторлар тобының гендерлік, ұлттық, діни және басқа жеке қасиеттеріне байланысты болмауы керек.

Ашық қолжетімділік саясаты

Зерттеу нәтижелерінің ерікті түрдегі ашық қолжетімділігі принципіне негізделген журнал мақалаларының баршаға бірдей қолжетімді болуы әмбебап білімді молайтуға қызмет етеді.

INFORMATION FOR AUTHORS

1. In order to having published an article to the journal, it is mandatory to send the report text to email turkicjournal@gmail.com address of the organizational committee.

Language of publishing: Kazakh, Russian, English

2. Submission of articles to the scientific publication office means the authors' consent to the right of the Publisher, L.N. Gumilyov Eurasian National University, to publish articles in the journal and the re-publication of it in any foreign language. Submitting the text of the work for publication in the journal, the author guarantees the correctness of all information about himself, the lack of plagiarism and other forms of improper borrowing in the article, the proper formulation of all borrowings of text, tables, diagrams, illustrations.

3. **Length** – 7-15 pages.

4. Scheme of articles construction:

- article title should written in capital letters, center alignment;
- on the next line (bold italic type, right alignment) – Full name of the article's author;
- on the next line (italic type, right alignment) – academic status, academic degree, name of higher institution, city or job position, work place, city (clipping is not allowed);
- on the next line (italic type, right alignment) – E-mail for contacts;
- abstract – optimum size is 100-150 words. Abstract is written in English and is given before the main text;
- keywords – 5-10 words. Keywords separate from each other a point from a comma;
- article title, full name of the article's author, academic status, academic degree, abstract, keywords should be given in 2 languages (English and on the article's language);
- for typing, formulae and charts Microsoft Word editor should be used for Windows. Text editor options: all field for 2 cm; Times New Roman font, font size is 12; interline interval is 1,15; full justification; indenture 1 cm; portrait page orientation;
- references in the text on the relevant source from the list of references are made out in square brackets and should be given as cited.
- The list of references is attached in two variants:

1. transliteration

2. translated into English.

The font of the list is Times New Roman of 10 points, the first line of the paragraph with a ledge of 0.5 cm, alignment on width with transfers;

For example:

Example of a references design :

1. Аксартов Р. М., Айзиков М. И., Расулова С. А. Метод количественного определения леукомизина // Вестн. КазНУ. Сер. хим – 2003. –Т. 1. № 8. – С. 40-41.
2. Абимильдина С. Т., Сыдыкова Г. Е., Оразбаева Л. А. Функционирование и развитие инфраструктуры сахарного производства // Инновация в аграрном секторе Казахстана: Матер. Междунар. конф., Вена, Австрия, 2009. – Алматы, 2010. – С. 10-13.
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5. Петушкова, Г.И. Проектирование костюма : учеб. для вузов / Г.И. Петушкова. – М.: Академия, 2004. – 416 с.

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2. Abimuldina S.T., Sydykova G.E., Orazbaeva L.A. Funktsionirovanie i razvitie infrastruktury sakharnogo proizvodstva [Functioning and development of sugar production infrastructure] Innovatsiia v agrarnom sektore Kazakhstana: Mater. Mezhdunar. konf. Vena, Avstriia [Innovation in the agricultural sector of Kazakhstan: International conference. Viena, Austria], 2009. – Almaty, 2010. P. 10-13. [in Russian]
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АВТОРЛАРҒА АРНАЛҒАН ЕРЕЖЕЛЕР

1. Мақаланы журналға жариялау үшін ұйымдастыру комитетінің e-mail: turkicstudies@gmail.com электрондық мекен-жайына жіберу қажет.

Жарияланым тілі: қазақ, орыс, ағылшын

2. Автордың қолжазбаны редакцияға жіберуі оның мақаласын қандай да болмасын шет тілінде журналда жариялау және қайта жариялау үшін Л.Н.Гумилев атындағы Еуразия ұлттық университетіне өз құқығын білдіреді. Автор мақаланы редакцияға жіберу арқылы автор туралы мәліметтің дұрыстығына, мақала көшірілмегендігіне (плагиаттың жоқтығына) және басқа да заңсыз көшірмелердің (мәтін, кесте, диаграмма, безендірудің барлық сызбалары заңды түрде тіркелгендігіне) жоқтығына кепілдеме береді.

3. Көлемі – 7-15 бет.

4. Мақалаларды әзірлеу тәртібі:

- мақаланың атауы бас әріппен, жолдың тура ортасына жазылады;
- келесі жолда (қалың курсив, оң жақ шеті бойынша теңестіріледі) – мақала авторының аты-жөні толық жазылады;
- келесі жолда (курсивпен теріліп, оң жақ шеті бойынша теңестіріледі) – ғылыми атағы, ғылыми дәрежесі, ЖОО атауы, лауазымы, жұмыс орны, қаласы (қысқартуларға жол берілмейді);
- келесі жолда (курсивпен, оң жақ шеті бойынша көрсетіледі) – байланыстар үшін E-mail көрсетіледі;
- түйін ағылшын тілінде жазылады және негізгі мәтіннің алдында беріледі (көлемі 100-150 сөз);
- кілт сөздер – 5-10 сөз. Кілт сөздер бір-бірінен үтірмен бөлінеді;
- мақаланың атауы, автордың аты-жөні, ғылыми атағы, ғылыми дәрежесі екі тілде беріледі (ағылшынша және мақаланың тілінде);
- мәтінді, формулаларды және кестелерді теру үшін Windows-ке арналған Microsoft Word редакторын пайдалану керек. Мәтін редакторының параметрлері: барлық шеті 2 см; Times New Roman қарпі, өлшемі – 12; жоларалық интервал – 1,15; ені бойынша теңестіріледі; абзацтық шегініс 1 см; беттің кескіні - кітап;
- Мәтіндегі әдебиеттерге ретіне қарай жасалған сілтемелер шаршы жақша арқылы рәсімделеді.
- Әдебиеттер тізімі екі үлгіде:
 1. Мақаланың түпнұсқасы бойынша;
 2. Транслитерациясы және ағылшын тіліндегі аудармасы беріледі
- Тізімнің қарпі – Times New Roman кегль 10, абзацтық шегініс 0,5 см. Әдебиеттер тізімі 20-дан кем болмауы керек;
- Үлгі:

Қолданылған әдебиеттер тізімін рәсімдеу мысалдары

1. Аксартов Р. М., Айзиков М. И., Расулова С. А. Метод количественного определения леукомизина // Вестн. КазНУ. Сер. хим – 2003. – Т. 1. N 8. – С. 40-41.
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