

Akaki Tsereteli State University
Faculty of Humanities
Department of Oriental Studies

With the right of manuscript

Diana Moseshvili

**Traditions of the Arabic Language in Northern
Caucasus**

AN ABSTRACT

From the presented dissertation for obtaining the
academic degree of Doctor of Philology

1005 – Philology

Kutaisi
2016

52

The work has been conducted at the Department of Oriental Studies at
Akaki Tsereteli State University

Research Supervisor: **Guram Chikovani**
Doctor of Philological Sciences, Professor

Official Reviewers: **Alex Jhordania**
Doctor of Philological Sciences

Liana Samkurashili
Doctor of Philology

The defense of the dissertation will take place on ----- March_2016
at 12 pm. at the meeting of dissertation board of the Faculty of Humanities
at Kutaisi Akaki Tsereteli State University
Address: 4600, № 59 Tamar Mepe str. Kutaisi, Block I, room №1114.

The dissertation can be read in the library of the Faculty of Humanities at
Akaki Tsereteli State University (4600, № 59 Tamar Mepe str. Kutaisi.)

The abstract has been sent out on February

The secretary of the Scientific Board
Doctor of Philology, Professor

/ I. Kikvidze/

53

General Description of the Work

Actuality of the work. Dagestan is one of the largest hearths for the Arab-Muslim literary traditions. The Arabic language, Arabic literature and cultural-philosophical traditions of Arabic-Muslims played a great role in the development of national culture of the peoples of Dagestan. All that began with the establishment of Islam in Dagestan.

Every piece of writing in Arabic from the written heritage of Dagestan is the means to study the past of the Caucasian people. In order to reproduce clear picture of the historic and cultural past of the Caucasian people, in order to determine the influence of the Arabic language in the region and to explain that phenomenon, every Arabic manuscript is equally important despite the contents of the written monument (Krachkovski).

Analyzing handwritten Arabic literature brings rich and important materials to study the Arabic literary heritage of Dagestan as one of the huge branches of Arabic literature. It is particularly interesting to study the linguistic features of those manuscripts, which would enable scientists to explain a very interesting phenomenon - how the classical Arabic language existed and operated for centuries in an absolutely foreign language environment.

The discovery of every new handwriting and introducing it into scientific world enriches the knowledge of cultural relationship between the people of Dagestan, North Caucasus and Oriental countries. This relationship forms the basis for studying the history and culture of people living in the peripheral zones of the Islamic world.

There is a great, increasing interest in studying Arabic handwritings as cultural heritage. Therefore, the search of the handwritings, their description and further generalized research has a long perspective taking into account the fact that the certain number of handwritings have not been studied yet including the study from archeographic point of view (Abcukhalikova). Thus, detection of unknown Arabic manuscripts, their scientific publications and introducing them to the scientific world are still relevant and urgent.

The actuality of the work is determined not only by the fact that previously unknown Arabic manuscript is introduced to scientific field (which in itself is significant), but also by the fact that it meets modern demands of studying Arabic handwritings of Dagestan and uses the possibility to analyze and implement relatively large-scale issues.

Scientific novelty of the research. This is the first time an Arabic written work is introduced to the scientific field. The work is written by a Dagestani author Mustafa Efendi al-Ilisij at the beginning of the XX Century in 1940. The manuscript is preserved in the fund of Arabic handwritings at the National Center of Manuscripts of Georgia.

The manuscript is particularly interesting given that it was written in the period when almost no literature was written in Arabic anymore and when the Arabic language had to compete with the local and Russian languages.

The aims and the objectives of the work. The aim of the scientific research work "Traditions of the Arabic Language in Northern Caucasus" is to observe and learn the ethno-linguistic and socio-linguistic situations in the North of Caucasus diachronically. It means that we study the linguistic phenomenon of the linguistic communities that had been formed in Northern Caucasus since VIII up to 30s of the XX century. The period could be characterized as quite unstable being constantly altered due to geopolitical, demographic, emigrational and some other types of changes. As for the sociolinguistic analyses it includes determining the social functions of the languages of the region and generalizing key issues of their functioning meaning functional distribution of the languages, type of language contacts, the linguistic competence of the population and etc.

It is not the only aim of the research work to analyze the ethno-linguistic and socio-linguistic situations in the north of Caucasus. We first of all, are interested in the linguistic aspects of the situation, which involves interaction between the languages. That interaction could mean the following: borrowing, principles of creating terminology, phonetic and morphological changes caused by the contacts between the languages and so on. In this case we are interested in that particular influence the local languages had on the Arabic language given the fact that Arabic had to exist and function far away from the Arabic countries

for many centuries, surrounded by non-related languages. Although, Arabic managed to perform important social functions in the region of North Caucasus. To say the truth, Arabic had never been used as an everyday spoken language by the local people but it still had been partly influenced by the local languages, especially in terms of lexis.

Based on the results of the handwritten text analysis, our task is to estimate how strong was the influence of other languages on the Arabic language and how strong was the traditions of the Arabic language in the region.

Main results of the research. The whole picture of the existence and operation of the Arabic language in Northern Caucasus has been retrospectively restored in the dissertation (including the emerging of Arabic elements in the region; the role of Arabic elements and Islam in the expansion of the language in the region; establishment of the traditions of Islamic education and Muslim educational institutions; language usage and operation in different fields; estimative approach of the population towards the Arabic language; language competence of the population; printing books in the Arabic language; establishments of Arabic-language press and so on). On the basis of the abovementioned issues we estimated the language situation in the region within certain historical period (since VIII century up to the 30-s of the XX century).

This is the first time when a previously unknown manuscript by the Dagestanian author *Muṣṭafā Efendī al-Īlīsīj* is analyzed in terms of polygraphy and linguistics (including phonetic-phonological, morphological, syntactic and lexical analyses). Linguistic characteristics of the Arabic handwritings and the cases of the possible impact of the local languages on the Arabic language are also analyzed in the dissertation. According to the findings the conclusions are made in relation to the main issue of our research – traditions of the Arabic language in Northern Caucasus.

Practical importance of the research work. Despite the fact that there are many scientific researches dedicated to the functioning of local languages in Northern Caucasus and to the existence and operation of the Arabic language in the region, no work could be found where the issues are so much generalized. Taking into account the following fact, we can

say that the given work is a serious scientific research and it would be interesting for the researchers of the Arabic language.

Besides, the poem "ta'rīḥ al-ḥarbi" by *Muṣṭafā Efendī al-Īlīsīj* is a historic poem on the World War I that was written by an actual participant of the war. This work is accompanied by a translation of the manuscript. We have already published a facsimile of the manuscript along with the English translation. The manuscript, we think will be interesting for the scholars of history, especially for the scholars who study the history of Dagestan, as the participation and the role of Caucasus mountain dwellers into the battles performed by the Russian Empire, has not been well studied yet (*Hasanhusseinovich*).

Methodology of the research. While working on the problems given in the dissertation we used the principles and methods of the historical research. The priority is given to the principles of historicism and objectivism as they allow us to use chronological, systemic and historical-comparative methods.

Scientific study of the manuscript is based on the archeographic and codicologic analyses of the material. The research has been conducted through comparative-historical and descriptive methods.

Structure of the dissertation: The research work consists of 183 computerized pages. It consists of an introduction, three chapters and general conclusions. The list of references and other resources are attached (150 units). The work is accompanied by the facsimile and the Georgian translation of the manuscript.

Approbation of the dissertation: The work has been conducted and discussed at the Department of Oriental Studies at Akaki Stereteli State University. The main points of the research have been reflected in the papers at different scientific conferences and have been published as articles.

Main Contents of the Dissertation

Introduction: Introduction of the dissertation proves the actuality of the problem, its scientific novelty, general notion of the material to be analyzed and the history of studying the issue. The introduction describes

the aim of the work, theoretical and practical importance of the research, methodology of the research and the structure of the dissertation.

Chapter I

History of the Study of Northern Caucasian (Dagestani) Arabic Manuscripts

Arabic philology from the beginning of its existence is closely linked to the study of Arabic manuscripts. It evolved in Europe and also in Russia, as the Oriental discipline, which is mainly to study the Arabic language and the manuscripts of literary heritage created in the Arabic language.

Since the beginning of the XIX century, a great amount of Arabic manuscripts has been accumulated in Russia, in particular, in the fund of St. Petersburg's Asian Institute of Manuscripts. All these manuscripts were created by Muslim people. With the increased number of manuscripts, it was getting important to study the manuscripts scientifically and to cataloging them. Many scientists actively worked on that direction in different times. Among them are: B. Dorn, H. Preni, V. Rozeni, A. Zaleman, I. Krachkovski, I. Beliaev.

H. Preni gave fruitful basis to the study of Arabic manuscripts of the medieval centuries. Those manuscripts belonged to the people of southern Europe, Caucasus and Central Asia. He was particularly interested in the historical and geographical compositions of the IX-XVcc that revealed the history of the Caucasian people.

One of the first orientalist in Russia who laid the foundation of the study, translation and publication of Arabic manuscripts of Dagestani origin, was M. Kazem-Bek. He was the first who published Arabic historiographic text "Derbend-Nammeh" with Russian translation and also the text "ta'riḥ dāgestān" ("History of Dagestan").

A number of scientific work that have been dedicated to a thorough studies of Arabic manuscripts of Dagestani origin, belongs to academician E. Krachkovski. He, in fact, was the first who noted and appealed for the need of collecting and studying every sample of Arabic heritage in order to identify the history of the Caucasian people. Krachkovski emphasized the importance of studying the manuscripts describing the national-

liberalization movement of the mountainous people in the 50s of the XX century, as these manuscripts could uncover the unknown details from the history of Caucasian people. He also emphasized the necessity of discovering and studying almost unknown Arabic literature of Dagestan origin created within XVII-XIXcc. He considered it particularly interesting to study linguistic peculiarities of those manuscripts as that could have led to discovering the characteristics of the Arabic language surviving in an unfamiliar linguistic environment within many centuries.

Krachkovski brought up the whole generation of Russian and Dagestani experts of oriental languages. Among them are A. Barnov, M. Khalidov, M. Saidov, A. Alikberov, A. Shikhsaidov and others. They greatly contributed to the detection, preservation and studying of written heritage of Dagestan.

The collection of Arabic manuscripts in Dagestan began in the 50-s of XIX century. The process was stimulated by the fact that economic and cultural ties with Russia strengthened in the second half of the XIX century. Russian scientists were particularly interested in the history of the North Caucasian peoples and their cultural heritage. In the 20-30-es of the XIX century and later serious centers emerged in Makhachkala, Tashkent, Kazan, Baku, Tbilisi, Dushanber, Samarkand and Erevan to collect and preserve the manuscripts.

Nowadays the largest center in the North Caucasus where the Oriental manuscripts are collected is considered to be the fund of Oriental manuscripts in the Dagestan Institute of history, archeology and ethnography. The fund was set up in 1945. It was enriched by the materials gathered through the annual archeological expeditions within 50-70-es of the XX century.

Since 1997 thorough archeographic activities began in Dagestan with the help of general federal program "Integration" and "Humanitarian Sciences Supportive Foundation" of Russia. With their help the program "Manuscripts of Dagestan" was implemented. It provided a new approach to studying the collections, which would be focused on finding the manuscripts, making the exact list of handwritten heritage and preserving them. A new concept of preserving the manuscripts, made it possible for

the participants of the archeographic expeditions to have the access to the books that seemed impossible for them before.

Nowadays there are approximately 13 653 units altogether are kept both in the fund and in other private book storehouses. Many of the handwritings are absolutely unique. The material covers almost a thousand-year period since 1009 (the oldest manuscript of the Quran) up to 1900 years and it is diverse in terms of content.

Many well-known orientalists of different period used to participate into collecting those manuscripts, studying them scientifically and publishing and promoting them. Among them were: A. Inkvachilov, A. Kaiaev, M. Saidov, M. Ahmedov, M. Hurmagomedov, A. Haidarosmanov, P. Barkuev, I. Mugumaev, M. Magomedov, Kh. Omarov, G. Orazhev, P. Isaev, A. Aitberov, N. Tahirov, P. Gajiev, D. Gajieva, G. Gazmatov, A. Shikhsaidov, M. abdukhalkikova and others.

A. Shikhsaidov, a scientist from Dagestan is one of the outstanding figures in the field of oriental studies. His role is invaluable in the process of studying the history of spreading Islam in Dagestan as well as in analyzing the literary heritage of Dagestan scholars, collecting the books and also in exploring the aspect of archeographic research of literary monuments.

Dagestan and other written sources are scattered in various libraries and museums, making them difficult to study. Regular contacts of scientists with each other as well as joint researches into this field is very important. A Dagestani scholar G. Gamzatov made a great contribution to the implementation of the project Dagestan-American archaeological expedition in Dagestan in the 90-ies of the XX century. He also organizes exhibitions of displaying samples of archeological-ethnographic and other literary works of arts.

The Arabic handwritten manuscripts written by Chechens within XVII-XVIII cc. are scattered in different book depositories of Northern Caucasus (Dagestan in particular) and Russia. The fact made it more difficult to do the survey and study the documents. A modern Dagestan scholar, linguist and historian T. Aitberov was the first who introduced these manuscripts to the scientific world.

Considerable number of Arabic handwritings (some of them of Dagestan origin) are kept in Georgia. Georgian scientists also made a significant contribution in studying these manuscripts. Academician G. Tsereteli was the first who started the process that was later continued by the scientific researchers of the institute of oriental studies and the national center of manuscript. They described and catalogued Arabic documents of Dagestani origin. They were R. Gvaramia and N. Kancheli who were greatly supported by L. Samkurashvili and L. Mamulia.

The manuscripts of Dagestan origin, mainly of historical contents were studied by the following Georgian scholars: G. Tsereteli, T. Margvelashvili, N. Kanchaveli, M. Gudava, L. Lelashvili.

The interest to cultural heritage has increased in many foreign countries, especially in Arabic countries for the last two decades. The interest increased due to the growth of importance of Arabic countries in the world politics and economics and also due to the glorious mission updating the traditional cultures in terms of international context. In addition, the people of Dagestan origin who live in Turkey and Arabic countries started to show a great interest in their past and in their culture. The idea of studying the revival of Islam in Dagestan was also widened and more and more people started to study the Arabic language. Besides, in 2008 the department of Oriental Studies was formed in the national center of manuscripts of Georgia. The aim of the department is to study Oriental literary monuments written in Arabic, Turkish, Persian and local Dagestan languages.

Chapter II

The place of the Arabic language in the North Caucasus and the language situation upto the 20-ies of the XX century

2.1. First attempts of conquest and Islamization of the North-East Caucasus by Arabs; Formation of Arabic elements in the region

The North-East Caucasus used to be a strategic region for the Arab conquerors as it protected the Caucasus from the Khazars' attack. By that time, in the middle of the VII-century the interests of two huge countries

- Khazars and Caliphate - intersected. As the Caliphate in the North Caucasus bordered with the Kingdom of Derbent, it was very important to defend the region. The Arabs had strong contacts with the countries of Eastern and Central Asia as well as with the countries of the river Don and Volga. In addition, the Arabs started to realize that they had to strengthen their influence in the countries of the Caspian Sea and have their share in the trade-transit road. The countries who owned Derbent, could control the trade road of the countries on the Volga and the Caspian Sea. For the Arabs, being dominant in the East Caucasus meant being able to freely control the rich lands of the Caucasus and the Near East. This explains their uncompromising efforts to conquer Derbent.

Islamic conquest of Derbent started during the reign of Osman Caliph (644-656). The conquests are associated with the name of Salmān 'ibn Raḥī'a. In 653 the inhabitants of Derbent destroyed the army of Salmān with the help of Khazars and expelled the Arabs from the borders of Derbent. After the failure of Salmān the Arab attacks in the Caucasus region temporarily became quiet till the end of the VII century.

At the beginning of the VIII century in western region of Caspian Sea a new wave of planned territorial expansion of Arabs started. Arabs were persistently trying to have their own power in Dagestan almost for a century. But, despite Dagestan being politically unstable, the inhabitants of Dagestan did not let them enter deep in the land.

The first attempts of Islamization of Derbent is connected with the name of a famous Arab commander Ḥabīb 'ibn Maslama (VIIc). He made the vast majority of Derbent become adherents of Islam. Afterwards, he resettled the Muslims into seven residential areas according to their origin. He also built a mosque in each area. Derbent seemed to be inhabited by the people of Arabic origin from Palestine, Damascus, Homs, Caesarea, Mosul and Jazeera (Derbent-Name 1993: 544). Maslamas activities seemed to be followed by the fact that Islam was getting more and more widely spread in Derbent. The fact was supported by the Arabic inhabitants of the city.

There is another opinion claiming that Arabs came to bāb al-abwāb (Derbent) before it was conquered by Arabs. A famous Arab-speaking astronomer and geographer Al-Jurjan wrote, that Arabs came to Derbent

during Sasanid reign. He wrote that the Shah of Iran, Khosrow Anushirvan sent people from Syria, Mosul and Jazeera to keep an eye on those people who seemed strange and not trustworthy (Kozubski).

Ja'qūb claimed that resettlement of Arabs in Derbent and neighboring areas lasted during the whole VIII century. Even 750 years later, when the Omai dynasty collapsed, the governor of Armenia Jazīd as-Sullām sent builders of Arabic origin to Derbent. Later they stayed there and settled in the places where they were builders themselves: Kamahi, Al-Muhamad (modern Himeid) and bāt-vāq (بَابِ اِرَاق)=[dār]wāqq-dār wāg – modern Darvag).

The claim by Ja'qūb was supported by ḥasan al-aḳqadārī. He wrote: Iazid As-Aullam resettled 7000 Muslims with their families in Derbent from Syria, Mesopotamia and Mosul. They were ordered to build mosques in Rukeli, Kala-Suari, Mitag, Mugar, Marage and Bilgadish.

Arabic items, keeping the ethnic purity for a very long time used to be the key pillar for the ruling dynasty in the process of Islamization of the population of Dagestan. They were compactly settled in Dagestan, didn't mingle with the local population and preserved their ethnic language and customs. At the same time the Arabic elements were enriched during the XI-XVII centuries. That period is marked with the migration of people and sending individuals in missionary work.

Traditionally the denationalization and disappearance of Caucasian Arabs is associated with the period of Mongol reigns (XIII-XIV cc.) According to Bartold the denationalization and disappearance of Caucasian Arabs is connected with later Turkeyzation of Azerbaijan and other Persian north-west territories. Given the historic fact that the governor of Derbent was Arab - Saif ad-Dīn as-Sulām in the XII century confirms the superiority of Arabs over the Turkish.

According to the Medieval resources of al-Mas'ūdī and al-Fāriq and documents of many scholars or travelers and statistic data of the XVIII-XIX centuries prove the existence of Arab population in Dagestan in XVIII-XIX cc. Among them must be mentioned "Census Statistics of the Caucasian Territories in 1722-1731-1735" by Herber, "Russia's Description of Caucasian Provinces" by Hassel and Klapprot, "Census Data

of the Caucasian people published by the Statistics Committee in 1905" and etc.

It seems that the population of Arabic origin who preserved the Arabic language for centuries managed to survive. At the beginning of the XIX century they still spoke the Arabic language despite the fact that they almost mingled with the locals.

2.2. Islamization of Northern-East Caucasus in X-XVI cc

It took almost nine centuries to establish Islam and expel other religious beliefs in Dagestan and Northern Caucasus. Some other conquerors apart from Arabs also played their roles in the process.

Islamization that *habib 'ibn Maslama* started covered not only Derbent but also the other territories of Dagestan as well. As the boundaries of Muslim power coincided with the boundaries of spreading Islam (Bartold). *Maslama* tried to disseminate Muslim in *Khaidak*, *Zirihgeran*, *Kumyk* and Southern regions of Dagestan. He might be said managed to gain some results but the local population turned back to their pre-Islamic beliefs as soon as they could. By the X century only Derbent and its neighboring coastline settlements recognized Islam (Shikhaliev). It means that Islam was strong in *Tabasaran* and in the part of *Lakzi*. As for the regions where the Arab reign was not stable Islam found it difficult to become a powerful religion (*Minorsk*).

We can say that at the first stage of Islamization (VIII-X cc) the Arabic element played an important role in the process by spreading Islam on force. As for the second stage (XI-XVI cc), Turkish element became more active – first *Seljuks* (XI-XII cc), then *Mongols* and *Temur Leng* (historically known as *Tamerlane*). Instead of using force and military activities in the process of distributing Islam, the given period is marked by highlighting the cultural-political aspect which appeared to be much more effective. The local Muslim population so called "Ghazi" also played an important role in that process.

There is a reasonable evidence to think that the ideas of Sufism were spread in Derbent at the beginning of the IX century. But after *Seljuk* found in the North Caucasus, Sufism spread increased. In X-XI centuries Derbent used to be the major spiritual center in the Caucasus in the

process of distributing Islam. Sufism traditions were born and developed there which was later turned into Islam. Sufism analyzed pre-Islamic religious beliefs in the prism of its own teaching. Consequently, many of those pre-Islamic religious beliefs and practices were painlessly substituted by the Islamic ones. That surely contributed to the spread of Muslim ideology in the region.

The political process of the XIV century and the appearance of *Temur Leng* in the region, it made more intensive to spread Islam. All tribute goes to *Temur Leng* that Islam was finally established in *Kumyki* and *Khundza* in the XIV century (Shikhaliev). According to very poor historic resources *Zirihgeran* and *Khaidak* were already included in Islamic regions by XIV century (Shikhsaidov).

Mongol invasions in Dagestan supported the increase of Turkish-speaking tribes in the region and to further strengthening of Turkish elements.

In southern part of Dagestan, the position of Islam strengthened by the XV century. Before that within XIV-XV centuries it was divided into independent unites including *Akhta*, *Tsakhuri*, *Rutuli*, *Karakh*, *Tpigi*, *Khiva* and *Khnovi*. As for *Khundza*, which was inhabited by *Avariels*, Islam managed to finally become a religion in power there by the end of XIII and the beginning of XIV centuries. Its influence over the neighboring regions in the west was getting stronger and stronger (Shikhsaidov).

2.3. Strengthening the cultural contacts with eastern Muslim countries during VII-XV centuries

In the VII-XV centuries Islamization of Dagestan along with the dissemination of Islam also meant the formation of Muslim schools. It included the development of Islamic system of education, the formation of local elite, the changes in political, social and cultural life of the population. The process of Islamization consequently meant the influence of the culture of near eastern people on Dagestan. It also initially meant the strengthening of the Arabic language and Arabic-Muslim culture. That process determined the way of cultural development of Northern Caucasus for centuries.

In the middle of the VIII century is thought to be a favorable period for the development of literary culture. That is the period when Arabs paused their conquering policy and diverted all their attention to the domestic problems of the country. Cities used to become the cultural centers of the country where scholars and poets started to gather. There were opened *madrasas* (مدرسة) (colleges for Islamic teaching) as well.

Early classical period (VIII-XIII cc) was the epoch of free development of human awareness in various fields; it was the period of international exchange of spiritual values through Arabic-language books. The Arabic language became so called "meta language" for the scientific literature due to the dissemination of Islam in so called "Ajam countries". The Arabic language became essential for the development of Arabic linguistics. There were a constant scientific and cultural contacts between the regions of the Muslim world. Cultural values that were created in Arabic within the countries that shared one religion, were soon spread in different parts of Caliphate. Close contacts contributed to the rapid transfer of cultural values. In VIII-XIII cc along with famous Mecca, Medina, Bagdad, Qupa and Basrasome other cities started to become important due to the number of scholars in them. Among them were: Nishabur, Balkh, Shiraz, Baikhak, Bukhara, Merv, Samarkand, Rey, Hamadan, Homs, Aleppo, Jerusalem and etc.

Intellectual image of Derbent in the early middle ages, its cultural and scientific level of life and strong traditions of Hadiths, Fikhi, Suffiun found there and historical literature prove the close connection of Dagestan with the big cities of Near East. By the X-XI centuries the city of Derbent was considered to be one of the active cities in the Caliphate. It had close creative contacts (Alikberov). Those contacts with the Arabic scientific world could be easily seen through the creative work of a famous Dagestani scholar Abūbakr Muhammad ad-Darbandī. He studied in many cities like Ardabil, Rey, Kazvin, Nishabur, Isfahan, Mecca, Medina and Bagdad. Abūbakr Muhammad ad-Darbandī based his scientific work on the compositions of famous contemporary shatīphī. It is also important to mention that majority of his works are written within 1099-1101 during his stay in Bagdad. He even gained a title of Fakih of Bagdad.

Some of the handwritten manuscripts that are kept in Dagestan are copied directly from the originals. That proves that Dagestani scholars used to stay in the cultural centers of Caliphate, in Bagdad.

Educational cultural centers "Madrasas" appeared in Dagestan in early middle ages. They appeared in Dernebt, Kubach and in the settlement of Tsakhurawhere the earliest reports about madrasas are found. In the XIIIan Arab author Zakaria Kazvin described Tsakhuri as following: Tsakhuri (تسخور) is a large and inhabited city... there is a "madrasa" in the city. The madrasa was founded by a vizier Niḡām al-Mulk al-Ḥasan 'ibn Ishāq... In this report there is a story of two Egyptian teachers translating two famous Shaphiti compositions in Tsakhuri. That proves that the city of Tsakhuri was one of the cultural centers with constant contacts with Muslim culture. The city disseminated the propaganda of Shaphiti law doctrines and their representatives to the local inhabitants.

Southern Dagestan, which was actively involved in foundation of educational centers, seems to be advanced in relation with other regions of the Islamic world (Shikhsaidov). In fact, there are only three "madrasas" (in Derbent, Kubach and Tsakhuri) are found in the written documents of the XIV century. But madrasas were likely to exist in other large inhabited towns as well. According to one of the Georgian resources the Avariels were prohibited by Temur Leng to study in the Arabic language. Most likely, here we are talking about the Muslim madrasas, which were functioning in Avari auls (villages) in particular, in Khunzakh.

The oldest madrasa in Dagestan preserved up today is the one that was founded in Derbent at the mosque of Jum in the XV century (879/1474-5).

The educational system that was introduced to Southern Dagestan was successfully functioning in the XIII-XIV centuries not only in that region but also in the neighboring regions. According to Muslim authors, the inhabitants of Lakzi were such good pupils that after graduating the madrasas they became teachers themselves in the Golden Horde. They taught Shaphiti law and were acknowledge teachers. As ibn Battuta wrote among those teachers there was a "Fāqih" and worthy 'imām Ṣaḍraḍḍin Sulajmān al-Lakzī.

X-XIII centuries are significant in the history of Dagestan as very important historical-cultural changes took part in that period. The relationship among the central and peripheral regions of the Arabic-Muslim world which lasted for centuries, later (XVIII-XIX cc) become a powerful factor in the development and prosperity of the original Arabic literature.

From the X century a new social layer Muslim clerical elite started to develop in Dagestan. The number of local scholars, who left a significant mark on the Muslim culture, continued to grow since the second half of the X century.

2.4. Strengthening the influence of the Arabic language in Dagestan in the VII-XIV centuries and the formation of original Arabic literary traditions

Political, trade-economic and cultural-ideological relationship of Dagestan with the rest of Muslim world, also the dissemination of the Arabic language and literature in the region, had a great impact on the development of local culture of the Dagestani people and on the formation of original Arabic literary traditions. In this relation the role of Islam enormous. It prepared the ground for the distribution of the Arabic literary culture in a wider area.

The Arabic language plays a considerable role in the history of the countries conquered by the Caliphate. The local literary traditions were replaced by the Arabic language and written works. Later Arabic became a common state language for the whole Muslim world. The X-XV centuries are considered to be a successful period for the Arabic, Persian, Turkish and Caucasian cultures and the period of prosperity of their renewed literature. Here the Arabic literature appeared to be the leader for many nearby countries who belonged to the same culture; Arabic also played the role of a dragger for those countries in the process of literary activities (Magamedova).

The first signs of the Arabic culture and the Arabic language in the Caucasian regions were spread after the early Muslim conquests. At first the process covered Derbent which was inhabited by Arabs and its neighboring regions. Chronologically the spoken Arabic language was spread in Dagestan in the VII century but the written language was

introduced there within VIII-IX centuries during Abbas period. The process is possible to have started earlier when the Arab population appeared in Derbent or when Maslama ordered to build mosques in 733 (Alikero). But the local traditions give no evidence of the Arabic influence in Dagestan.

During the VIII-IX centuries the loss of books and literature written in Arabic could be explained by the domestic political events. In particular, the Arabs were in war with Khazars. Arabic literature seems to have been destroyed in that period. However, the gap is filled with the epigraphic material which is closely connected with the basics of literary culture of Dagestan. The material can be considered to be a strong evidence of Arabic literature being widely spread in Dagestan during IX-X century.

Academician Krachkovski claimed that Arabic influence on the Caucasus could be divided into two parts: the first one followed the Arabic conquests but it could not cover the whole population of the Caucasus. As for the second wave of influence it was spread through culture which was slowly introduced to the country and by the end of the XVI century as a result of Arabic influence there was local original Arabic-language literature created.

Some European scholars claimed, though that the Arabic language had an influence on the formation of local literary traditions in Northern Caucasus earlier than the XVII century but they find it difficult to prove the theory. We have already mentioned earlier that a XIII century Arab author Zakaria Kazvin who wrote in his report that there was a madrasa in Tsakhuri. The information made it clear that the Arabic language existed and had influence on the southern regions of Dagestan. Consequently, there is no reason to think that Arabic was spread in Dagestan later. The evidence of Arabic having influence in Dagestan by the XIII century was supported by the notice that in Ashti, at (ġāġi Muġammad-qādi madrasa some muġammad 'ibn 'umar rewrote the composition "ma'āmil at-tanzil" in 624/1227.

The epigraphic materials found in Derbent, Tabasaran, Akhta, Futuli, Tsudakh, Kumyki and Khunzakh prove that the Arabic language had an important influence in Northern Caucasus in XI-XV centuries.

Dagestani scholars (G. Gazmatov, A. Shikhsaidov, M. Magomedova, I. Rajabova, M. Saidov and others) believe that the influence of Arabic was strengthened and the original Arabic-language literature was formed as earlier as X century. As for the VII-XIV centuries that period is considered to be a different initial stage of the formation of original Arabic-language literary culture. In this period, original literature of Dagestan mainly of historical or Sufi contents was framed by the Arabic language. It was kind mixture of Arabic literary traditions and creative principles of local artists (Rajabova).

During X-XV centuries there were three mutual aspects determining the formation of literary traditions of the Arabic language and the Arabic literature. They were: the dissemination of Arabic literary works in Dagestan, rewriting of Arabic handwritten manuscripts and creation of original, local Dagestani literary works.

Bilateral process of assimilation of the traditions of Muslim Eastern scientific-literary traditions and literary cultural monuments was followed by the creation of local original writings. This process was implemented through the translation (written or oral) from or into the Arabic and local languages (Shikhsaidov).

An important part of Arabic literary tradition (which was spread in Dagestan), was Sufi spiritual, ethical and doctrinal contents of the literature of the genre, like Sufi literature and Hadith. Literature of religious contents played a leading role among the creative works of Dagestani authors.

The local Dagestani authors who created original compositions of religious contents in the Arabic language were: Jūsuf 'ibn Hussajn 'ibn Dawūd 'abū Ja'qūb al-Bābī al-Lakzī (died in 1089-1090.), Muḥammad ad-Darbāndī (died in the I half of the XII century) the author of encyclopedic dictionary; Abū-bakr Muḥammad 'ibn Mūsā 'ibn al-Farrāğ ad-Darbāndī from Dernebt (died in the II half of the XII century), who wrote a volume work on Sophism named "Basilica of truth and garden of tenderness". The work was written in the XI-XII centuries and was rewritten in 1342-1343. There were some other writers as well: 'umar 'uṣmān 'ibn al-Musaddad 'ibn Aḥmad ad-Darbāndī; Hākīm 'ibn 'ibrāhīm 'ibn Hākīm al-Lakzī al-Ḥunfiqī ad-Darbāndī and others.

The initial stage of formation of historiographical literature in Dagestan as well as in other territories of the Caliphate is marked by the strong influence of Arabs. The fact could be explained by the fact that in VIII-X centuries Dagestan was full of Arab population. The role of Arabic population of Dagestan is doubtless in creation and keeping the half legendary historical stories (Shikhsaidov). These include historical chronicles of relatively less important regions. They make a particular kind of this genre - miniature historiography. Among historiographical literature we can name: "The history of Abu Muslim" (Xc); "Akhtī-Name" (X c.), "Chronicles of Aul Kurkl"; "The story of Shirvan and Derbebt" and etc.

Thus, the spread of the Arabic language in the North Caucasus was due not so much in appearance and language speakers in this area, but also the dissemination of Islam and intensive cultural contacts with the Muslim East. Initially the interest to Arabic in Dagestan was caused by the fact that it was the language of the holy book Koran, but gradually the field of using Arabic had expanded. Since strengthening the cultural contacts of the countries of Northern Caucasus with the countries of Near East and Central Asia, rich Arabic literature was spread in Dagestan in X-XIV century. Consequently, the Arabic language gradually became the language not only of liturgy but also the language of science and literature. At the same time Arabic became the language of proceedings, diplomatic relationships and private correspondence.

Apart from cultural contacts, Northern Caucasus had the trade-economical contacts with Muslim Eastern countries. The contacts were widened in X-XII and XIV centuries. Consequently, Arabic became the language of international relationships for the Muslim people in XIV-XV centuries.

At this stage (X-XIVcc) the local languages still remained the languages of everyday communication for the local peoples of Dagestan. Arabic was used by people who got Arabic education in Muslim educational institutions but for the majority of people Arabic still remained incomprehensible.

2.5. The place of Arabic in the region of North Caucasus in the new geopolitical situation from XV c. onwards until the 20-es of the XX century

The events that took place in X-XV in North-eastern Caucasus resulted in the transformation of Islamized society of Dagestan. Arabic became the language of religion. Arabic enabled a newly Muslimized non-Arabic people to become part of common Islamic culture. Arabic became a prestigious language, as the religious language of winners. Arabic culture and Arabic literature were more widely and more quickly spread than the military-political power of Arabs.

In XV-XVII centuries after dissemination of the Arabic language by Seljuks, Mongols and Muslim missionaries, Arabic became the religious language not only in Dagestan but also almost in the whole territory of Northern Caucasus.

In XV century geo-strategic situation was substantially changed in Dagestan due to the following factors: the first factor was the fall of two opposing forces – Temur Leng and Golden Horde. Subsequently, southern Dagestan appeared to be involved in the state and economic system of Shirvan which gained its independence and had become the most developed region in Transcaucasia in terms of economics. As a result, migration processes became more active and demographic situation improved in the region (Pashaev).

At the beginning of the XVI century geopolitical situation of Dagestan worsened. Northern Caucasus appeared to become the crossroad for some confronted eastern powers: the Ottoman Empire and the Crimea Kingdom from the West, Russia, Golden Horde and Astrakhan Khanate from the North, Iran from the South and Georgian Kingdoms. Dagestan, as the other regions of the Caucasus turned into the arenas of confrontation between the Ottoman Empire and Safavid Iran.

At the end of XVI the Ottoman Empire gained the influence over the southern-eastern region of Dagestan. Subsequently, the culture of local Dagestani people had undergone significant changes: the Arabic literary tradition, which in the previous few centuries, played a leading role in literary culture in the history of Dagestan, took second place and in some regions it started to lose its monopolistic nature.

For a certain period (XV-XVI cc) the influence of Turkish and Persian languages strengthened on literary, state-administrative and scientific fields, especially by the end of XVI and at the beginning of XVII century. Up to the 30-s of the XX century Turkish languages used to be the means of communication between the ethnic groups: namely, Kumyk language (a Turkish language from Kipchak subgroup) was used in north-eastern regions as Lingua franca; and Azerbaijani – for South Dagestan and Transcaucasian regions (Oraziev). Kumyk language was the language of interethnic communication in North-eastern Caucasus since the times of Khazar. Since XVI Kumyk became the language of official correspondence between the people of Caucasus and the Russian kings (Topchishvili).

Despite all the above mentioned facts, the most number of native heritage of handwritten manuscripts of Dagestan created during XVI-XVII centuries, were written with Arabic scripts. It is the result of intensive work of local copiers. In this period the activities of scribes who rewrote Arabic books at educational centers were very intensive. In XVI-XVII centuries and later all Arabic script manuscripts that were copied in Dagestan were made in the villages inhabited by Avars, Darguels, Kubach, Lakz and Tabasaranel.

The best creative works of arts of Eastern and Ancient world as well as scientific treaties were translated into Arabic and were distributed throughout the whole territory of Dagestan. Variety of medieval science (philosophical, astronomical, medical, math, history, geography, rhetoric, logic, etc.) literature were also copied and spread. Accordingly, the number of libraries started to increase in the XVI-XVII centuries. The libraries were rich of original and Arabic script literature of Oriental origin. The books were also gathered at schools that were functioning at Mosques and also there were some Arabist-scholars who collected the books in their private collections.

In the XV-XVII centuries the process of creating original religious literature was getting even stronger. The literature was mainly created in Arabic as well as in Persian and Turkish languages (Gazmatov).

Since the beginning of the XVI century the politics of Russian king became stronger due to strengthening the Ottoman influence in Northern Caucasus. After hosting the Ambassadors of Kabardo and Adighen several

times, Moscow officially annexed their principalities. Since then Moscow began to involve them in the peripheral European civilization.

By the middle of the XVII century, in a complicated system of international relationships, Chechen communities were also involved. Their involvement was getting more and more noticeable. Since XVI Islam gradually gained a foothold in the territory of Chechnya but it was finally established there by the middle of the XIX century during the period of fighting of Dagestan and Chechnya against Russia. The establishment of Islam on the territory of Chechnya, made the country to get involved into a new religious and cultural system. Along with Islam, Muslim social and legal norms and Muslim culture were also spread into the country. Substitution of traditional customs with Sharia (Islamic law) by the end of the XVIII century considerably strengthened the clerical rank position.

By the first quarter of the XVIII century the Caspian region of the North Caucasus and a part of Iran were officially included in the state borders of Russia (in particular, we are talking about a narrow territory of the Caspian region). The leaders of the Ottoman Empire continued efforts to establish on the territory of Chechnya and Ingushetia (Ahmadov).

Since the 40-s of the XVIII century according to thoughtful plans of Russian colonists the construction of Christian churches began and intensive migration of Russian population started.

In 1834 the "Caucasus Imamate" was established by the inams in Dagestan and Chechnya during the early and middle of the 19 th century in the Northern Caucasus, to fight against the Russian Empire during the Caucasian War, where Russia sought to conquer the Caucasus in order to secure communications with its new territories south of the mountains. This events were directly related to the fact that by the end of XVIII century and at the beginning of the XIX century in Northern Caucasus (especially in Dagestan, Chechnya, Ingushetia, Kabard and partly Cherkasy) the social positions of the Arabic language became stronger. By the XVIII century Turkish was still the language of communication among multiethnic nations of the North Caucasus but nevertheless the Turkish literary language could not be retained in science, literature, proceedings and could not become the official language

of correspondence. All those functions were performed by the Arabic language. Its authority was great due to the fact that it was the language of the holy book of Muslims (Iarlikapov). By the XIX century Arabic became the official international language for the region.

In Samilial, a settlement in Khudza some Arabic script materials are found dating back to the XVIII-XIX centuries. The materials include some negotiations, some notices about the copiers activities and some historical chronicles.

The end of XVIII and the beginning of the XIX century are considered to be the renaissance period for educational and literary activities in the North Caucasus. Works of local scholars in the Muslim law, the dogmatism, ethics, logic, medicine, metrics in historical sciences, poems and basically everything, were written in Arabic, which had gained a significant advantage compared to other languages.

The Arabic language had deeply penetrated the depths of life. The situation was significantly conditioned by the activities of Muslim educational centers. Thanks to such schools there was formed the multiple layers of Dagestan society who enriched their education in the Arabic language and passed their knowledge and Muslim religion to their future generation. The demand to the Islamic educational centers had increased due to the expansion of use of the Arabic language. Accordingly, the number of mekhtebes and madrasas increased during the XIX century.

Compared with other regions of the North Caucasus Dagestan was significantly advanced in terms of the educational system. No doubt the same educational system was implemented in the whole country but it was not as advanced elsewhere as in Dagestan (Iarlikapov). However, one scholar A. Ahmadov claims that by the XVIII century there were as many mosques in every village and settlement of Chechnya as many major surnames there. What is more important there were educational schools at every mosque where Arabic and Turkish languages were taught.

One of the important ways to master Arabic was the courses run by Muslim scholar, Ulamas. Graduates became ulamas themselves. Private book storages and the libraries at the mosques were actively used in the teaching process. The most famous were the libraries in the settlement of Akusha and Usisha. By the XVIII-XIX centuries the most famous madrasa

was situated in the village of Soghradi, which was considered to be an educational center. Educated parents and relatives also played an important role to help the children master the Arabic language and writing.

It is important to notice that among almost 800 original Arabic-script compositions that are kept in Dagestani Manuscript funds, the majority of work belong to philological sciences. All of them were written within XV-XX centuries. They are mainly, the famous Arabic language textbooks. The number of those textbooks exceeds to the number of texts created on and about Koran.

By the end of the XVIII century proficiency level of Arabic was quite high in the Muslim society in the North Caucasus. In the XVIII century a Yemen Arab scholar Ash-Shauk wrote about one Dagestani man: I have never seen a better Arabic speaker who didn't use any vulgarism while talking. He was talking so perfectly that even surprised me.

V. Bartold wrote: "The level of Arabic was incomparably good in pre-revolutionary Caucasus (Dagestan and Chechnya) with any other countries where Arabic was not their native language".

One of the cleverest scholars of Dagestan who had a perfect command of the Arabic language was Daudi from Usisha. He laid the foundation to teaching of the Arabic language in madrasas in Dagestan and founded a scientific center in his homeland Usisha. Here were taught scientific disciplines, were rewritten the works by popular Arab and Dagestan authors.

The role of the Arabic language and literature in the process of formation of literary traditions was great in Dagestan due to the fact that the local North Caucasian (Dagestan) so called "Ajam" alphabet was originated from the Arabic script. Since the VIII-X century the Arabic graphic was disseminated in the North Caucasus and gradually it merged with the sound system of the local languages.

Since the XV century onwards until the 20-s of the XX century there was an ongoing process of copying the original literature with the help of "Ajam" script. The process became intensive at the eve of XVIII-XIX centuries after the "Ajam" alphabet was re-analyzed once again, however

literary bilingualism in Dagestan lasted for a longer time (Rajabova). It is noteworthy that the same period could be considered to be somehow the "renaissance" of local Dagestani literature written in Arabic scripts. The role of the Arabic language, its literary traditions and possibilities could be considered to be the determining factor of the renaissance. Scholastic contents of original or copied literature could have also played an important role (Shikhsaidov).

The end of the XIX and the beginning of the XX centuries are marked with the development of Arabographic manuscripts and lithographic culture. The development was stimulated by the establishment of periodical journals. During the First World War in the administrative center of Dagestan Temir-Khan-Shura (modern Buinask) appeared Arabic-language periodicals, a newspaper "Dagestan", which used to come out in Turkish as well before the revolution. In 1913-1918 under the severe censorship, when every free thought was banned at the same printing house came out a newspaper "ğarīda dāğistān". The newspaper played an important role in the social life of Dagestan for quite a long time. It was written in literary Arabic to avoid the censorship, however for the same reason, it stayed not available for the wider mass of readers (Orazaev).

By the beginning of the XIX century the level of Arabic-Muslim scientific development in Dagestan was much lower in comparison with Europe, including Russia. To fill the gap, at the 30-s of the XIX century Russian schools were founded offering the Dagestani population higher level of education. Since that period subsequently, Dagestan began to enter the cultural life of Russia. Consequently, the cultural orientation of Dagestan began to be re-oriented to Russia.

In the second half of the XIX century Russian scholars got interested in the history and culture of the peoples of the North Caucasus. They called for the establishment of a system of bilingual education (Russian and Dagestani native languages). The system, they thought, could have positive results as the teaching could have been based on the national languages that was comprehensible for the whole society (unlike the Arabic language). That would help the North Caucasus to quicker and more easily integrate into Russian and world civilization. And the Russian

language was intended to become the "international" language for the multilingual region of Northern Caucasus.

The beginning of the XX century was marked with the movement of **JALIDISM**, a movement of reform among Muslim intellectuals in Central Asia, mainly among the Uzbeks and the Tajiks, from the first years of the 20th century to the 1920s. The supporter and the distributor of the ideas was a famous scholar and a teacher Ali Kaiaev. He believed that primary education should have conducted into the native language of pupils. As for the further education, the Arabic language and logics could have become the instruments to study other sciences. His methods were very successful in his own school in Ghazi-Kumyk, where the Arabic language was taught through the native language. They taught their pupils not only the rules of the language but they also tried to put the knowledge into practice. Kaiaev and his allies faced a strong obstacle on using the mother tongue in teaching. The main opponents were Muslim scholars. However, Kaiaev and his followers managed to publish textbooks on the mother tongue for Dagestani pupils.

Russia was slowly achieving its main purpose to replace Arabic-Muslim schools first with the bilingual schools and later with the Russian ones. The process was easy to achieve in the North-West regions of Caucasus, in Chechnya and Ingushetia in particular. These regions were behind Dagestan in terms of quality and quantity of Muslim educational centers. By the 30s of the XX century almost all Muslim educational institutions stopped functioning. The closure of the Muslim schools was followed by apostatization of those people who taught in those schools. In 1928 more than 800 Muslim public figures were exiled from Dagestan and other Muslim regions. However, Muslim system of teaching had never stopped existence in mountainous regions of Dagestan. Despite severe repression ulamas returned from exile for the local population, based on their wishes and demands and continued their educational activities. Naturally, in such conditions, the level of educational institutions was increasingly degrading. But even after having seen that modern educational systems provided pupils with better knowledge, the local population showed great respect and reverence to the Arab-Muslim scholars and the Arabic books almost to the end of the Soviet system.

Arabic language since the second half of XVIII century in the field of artistic creation was gradually losing its position. It is true that in the XIX century and till the 30s of the XX century all Dagestani literature was mainly created in Arabic and local languages, but at the same time some literary works began to appear in Russian. The Arabic language still managed to maintain the dominant role in Arabic science, in the ideology of Islam and in official social relationships till the revolution. However, as a result of planned processes to remove the Arabic language from different fields of usage and to replace it with the local languages, the Arabic gradually stepped back and was finally removed from the other fields of consumption.

Chapter III

The North-Caucasian (Dagestani) Arabic-language Manuscript "ta'riḥ al-ḥarb" by Muṣṭafā Efendī al-İlisūj

3.1. Archeography of the manuscript

A poetic composition with historic contents ta'riḥ al-ḥarb a Dagestani author Muṣṭafā Efendī al-İlisūj is kept in the Georgian National Center of Oriental Manuscripts by the number L1 576/1). The name of the text is "ta'riḥ al-ḥarb", in other words "The History of the War". It is the memories of the author about the First World War. It describes the reasons of the war and development of the events.

At the end of the text there is a date when the manuscript was copied. It says Rajabi 18, 1340 / March 17, 1922

The text is written in Dagestani calligraphy characters. It is written on a white sheet of paper with blank ink. The paper is of Russian origin. All sheets are of the same size: 22x18, 20x14. The whole size of the manuscript covers 8 pages. There are some notes and comments on the margins. All the notes and comments are made with different calligraphy.

As for the place, there is no indications of the place where it was copied or performed. Consequently, it is almost impossible to identify the place. There are no other manuscripts (neither the same text not the other one) in the catalogs (in the electronic version) of the Institutes of Manuscripts in Dagestan or in Petersburg written by the same author.

Geographical names that end on consonants are tenvinian. e.g. E.g.: - نَمْنَم (إنجلترا) "England" (Arab. إنكليس، بورتغال) "Portugal" (Arab. بورتغال) - "Austria" (Arab. النمسا). The word "Austria" is sometimes given in tenvinian form and sometimes it is used without it. At the same time not Arabic form of the word is also used several times - أوستريا.

In many cases article is used with geographical names (the ones with Arabic origin). E.g. إيطاليا - "Italy" (Arab. إيطاليا)، أفريقيا - "Africa" (Arab. أفريقيا)، إنجلترا - "England" (Arab. إنكلترا)، أرمزروم - "Erzrum" (Arab. أرمزروم) and so on.

Geographical names like the common tenvinian nouns are characterized with genitive endings when they are followed with prepositions. e.g. في النمسا "in Austria", على الأفرنج و الإنكليس "on France and England" (here الأفرنج with geographical meaning), مائزاة الكرمات "German planes", ميمنا لكرمان "German ports" and so on.

Some geographic names that end on consonants sometimes have "sukumi" ending. In most cases the geographical names have tenvinian forms if they have initial positions in the list or in the pair. E.g.: في الأردهن و: "In Ardahan and Kars", بالشرق و آسيا "In America and Asia". The endings might have been chosen for the rhythm of the poem.

The same rule applies to the geographic pair words when one of them is a subject (or a determiner) and another one is an object. E.g.: و قامت جيون البلغار افرنجه حاربوا "an army set off and they (Bulgarians) started to fight against the French", قام اليهن بمن حاربنا "Japan started war with Austria".

Russian proper names sometimes have tenvinian forms and sometimes "sukumi" forms: Michail Nikolaevich - مخيقل نكولم وديج، but Nikoloz - نيكولوز.

There are only two cases when the names denoting the place of origin and the nationality have singular forms. In the first case - الكرماني "German agreement", and in the other case - الكرماني "German agreement", and in the other case - الكرماني "German agreement". "Nisba" is followed by "Teshdid", but there is a vertical line denoting long /i/. It is possessive case of a noun which is split from its determined noun "breast" with a verb. In this case if the author used plural of the noun -

„breasts“), feminine form of a nisbian noun was supposed to have been used (pg. 5).

There are some foreign plural forms of the nouns that are not characteristic for the Arabic language. Particularly it refers to ethnic names. E.g. فكل من البلجية و الممزوب "Every Belgian and Serbian" where plural form of the ethnic name is used بلجيه. Arab. بلجيكون (Baranov 1985: 83); Also ترمزم اتراك لنفع الامانة "Turks assembled to expel Armenians" (Arab. ارمزون - ارمزون - Baranov 1985: 31).

In classical Arabic افرنج denotes the plural form of the word "European". But in the given text the word is used to denote "France" i.e. a geographical name. Its meaning is followed by the explanation that it refers to "the government of France". In some other places its expended form is used. The word is expended by -ه: "Bulgarian army attacked the French". There is used another form of the word where it has the meaning of an ethnic name: نيران حارب في فرنك توقدت "The French felt the fire of war".

There are various plural forms of the nouns found in the text. They are different from classical Arabic plural forms. The difference is shown by the length of vowels. But the different use of long and short vowels might be determined by necessity to keep the rhythm of the poem. However, there are no plural forms in the text that could be considered to be absolutely unfamiliar for the Arabic language.

There are some Arabic lexemes that are different from the classical Arabic. For example, instead of the form of the word قنال "canal" a different form is used وصل ترك ذا القنال بالمطارفة قنال "the Turks arrived through the canal (equipped with the weapon). There is one more lexeme which is given in the manuscript with different vowel: "Austrian submarine sank in the seas" - عطلسات بنس: عطلسات. Plural form of submarine in the Arabic language is عطلسات (Lein 1865: 4830; Al-Vasit 2003: 655; Barnov 1985: 566). The meaning of the word can only be identified with the help of the explanation which is made on the margin by the commentator: "The word which is used to describe a military ship that is sinking. Also, it signals (in the middle of the sea) but it can't be seen".

There can be found replacement of the prepositions in the text due to the influence of the other language on the Arabic language. For

instance, instead of the form *بجوار* there is used the following form: *في جوار* - "next to Japan". There are some other cases of replacement of the following prepositions: *في* and *ب*. for example: *شكّنوا فيها المرأ في المدافع* - "Their suspicion was deepened through the artillery."

At the end of each strophe there is a noun or a verb. All of them have the same ending: they all end at one and the same vowel, or they all have form at the end. For this reason, the nouns sometimes do not have the endings corresponding to the case. As for the verbs, sometimes they have unspecified sukuni at the end or a long "a" which is like a verb in the perfect state in binary form, which, of course, is due to the necessity to hold the rhythm and could not be considered morphologically false forms.

Very often a sentence structure is violated on purpose to hold the rhythm. To make the sense of the sentence index signs are used. But in some cases even the signs could not help to comprehend the meaning of the sentence. In this case there are notices made by the commenter on the margins. For instance:

المؤزويّا غرب إنقسمت قتلهايت لميزان إحدى الكفتين تراكمت
 أوستيريا كرمين كم تلاحقت

"Western Europe was split into two and got resembled with the scale where one of the basin outweighed

Austria-Germany, later they were followed"

The commentator specifies the connection of the predicate to the subject and the object. The word "basin" is explained as "an object to the verb „outweighed". As for the word *Austria-Germany* – it is explained to be the subject to the verb "outweighed".

3.3.3 Vocabulary

The manuscript by Mustafa Efendi Ilisui is particularly interesting if we take into account that it was created in the region when the Arabic language had to seriously compete against local and Russian languages. Taking into account the epoch it was expected to find some foreign Arabic lexemes in the text as in this epoch the influence of the Russian language on the Dagestani languages was very strong. Dagestan and then the Arabic languages received the words from the Russian language. These were basically the words denoting the things of everyday use and the words which had no equivalents in the Arabic and Caucasian languages. That

was the Russian ranks, titles denoting military terms and other words that entered the local languages directly from the Russian language. In spite of the fact there are just a few Russian words like *камандир* - "каманدير" (in some cases *فقتيريا*), *الكفزال* - "генерал" and *تلغراف* - "телеграф".

Key findings and conclusions

As the language system could be highly influenced by another language or by the interaction between spatial and social components within the same language, respectively, the study of the language situation in the North Caucasus region in the Middle Ages required geographical, political, socio-cultural analysis of the data. Within the factors can be determined the specific language situation and its peculiarities. Historically, the changes of the linguistic situations in the North Caucasus was caused by the migration and by mixing the ethnic groups and their language selection processes. Northern Caucasian languages were changing according to temporal, spatial and social perspectives.

The Caucasus has always been a key issue of interest for the large neighboring countries and subsequently, it has always been a fighting ring due to the interest. The fighting often included the division of the Caucasian people, migration of foreign ethnos, immigration and sometimes disappearance of Caucasian ethnos (for example Albanians). There was a great variety of languages spoken in the Caucasus: *Ibero-Caucasian* (Palaeo) (Abkhaz-Adyge, Nakh and *Dagestani* (mostly - Avar, Dargin, Lezghian, Lak, Tabasaran)), Indo-European (Russian, Ukrainian, Armenian, Iranian groups: Ossetians, Kurds, Tati, Talysh, languages) and *Altaic* (people speaking the languages of the Turkish group). Among them were: Azerbaijanis, Karahaeli, Balkarian, Kumyk, Nogha, Tatars and Caucasian Turkmen and *Semitic languages* (Arabic, Jewish, Assyrian). The Caucasus has always been characterized by the multi-lingual relationship for many centuries. Among those people Ibero-Caucasian language speaking people lived on the territory from the very ancient times; as for the others they became the inhabitants of the Caucasus in different periods of history.

The analyses of the historical period we are interested in (VIII-XIX centuries) shows that because of multilingualism, the languages performed different functions. In particular, local (national) languages were used for inner communications for the same group (so called "home use") and the

languages for intergroup relationships (so called "market language") which to a large extent, had the form of informal, oral communication.

Dozens of languages were used for inter-ethnic communications in the North of Caucasus for many centuries. Before the Soviet revolution the languages included Balkar, Kabardian, Karachay, Azerbaijani, Kumyk, Lak, Noghai and Russian. The situation was determined due to economic factor (trade, livestock farming). It was also caused by migration that was followed by different ethnic groups having to live together and so on.

As Arabic seems to have just the function of communication at the first stage of hierarchy, later its functions started to increase (mainly, it became more formal, in a written form). It began to cover administrative, religious, educational, cultural and literary fields in the multi-ethnic region. Arabic maintained those functions for many centuries. It is true that for a certain period of time (XIV-XVIcc) the impact of Turkish and Persian languages intensified in the region covering the state-administrative, literary and scientific fields but they (these languages) could not totally have expelled the Arabic language from the above mentioned fields. They cohabitated till the end of that period and Arabic strively competed with the Turkish and Persian languages.

Arabic began to have the function of interethnic official language since the end of the XVIII century, especially from the epoch of Imam Shamil. Arabic played a significantly important role during the Caucasian wars. It was the language of international relationships, the language of negotiations, as oral as well as written. It was the language of entire business documents: statements, declarations, protocols, acts, etc. for Naibs. Before XVIII century the language of interethnic communications had always been the Kumyk language since Khazars. Kumyk had been the language of official correspondence among the Caucasian people and the Russian kings since XVI century.

There is a direct connection between the vitality of the Arabic language and the quantitative indicators of its social functions. It means that Arabic was used in so many important fields of life, such as: education, science, law, administrative activities, social-political sphere and religion. We can't speak about Arabic without mentioning the national culture: Arabic was the language the North Caucasian people wrote their religious literature on. All literary, religious, official or scientific works were written in Arabic. That fact emphasizes the importance of the Arabic language in Northern Caucasus.

Educational sphere appeared to be the most important in terms of using Arabic. It means that people with Arabic language competence had to function in different fields of life, of course in Arabic. In addition to its intensive use and operation, the high rate of its survival was determined by the number of bilinguals who owned this language. An important factor was also the existence of standardized orthography and the rich literary tradition of the Arabic language.

On the one hand, there were extra linguistic factors determining the development of the Arabic language and maintaining its functions in the North Caucasus; on the other hand, the Arabic had always been under the risks, caused by the impact of historical factors. These historical factors highly influenced the linguistic situations in the regions and made the linguistic picture different from time to time. Despite that fact, Arabic had never been absolutely replaced by any other language. The phenomenon could be explained by the psychological approach of the local people to the Arabic language: it means that local languages could not perform all social functions. Subsequently, the local people considered the Arabic language to be functionally advanced. Although educational institutions had an important role in the development of the social functions of Arabic, but the establishment of printing houses (printing books and newspapers in Arabic) also played a significant role.

It could have been easy to set up and maintain such infrastructure when the language was used in many spheres of life but there is one factor that could be taken into account - the Arabic and local languages had to function in parallel with the Russian language or within its surroundings. Russian was the language of international relations of the vast territory. Besides, due to deliberate linguistic politics of Russia, the number of Russian population was gradually increasing in the region. Most importantly, the number of Russian language schools was massively increasing. At first, the teaching in those schools was conducted in both-Russian and local languages, but since the beginning of the XX century, teaching was conducted entirely in Russian.

The Arabic language became a means of enriching the national languages of Northern Caucasus and it became a kind of connector between the local ethnic cultures and the world itself. The situation lasted for quite a long time because there was a well-balanced relationship between the Arabic and local languages in terms of distributing functions. Arabic did not press local languages in certain spheres. The equal

distribution of functions ensured the vitality of the Arabic language in Northern Caucasus.

There are statements in certain literature claiming a great role of Arabic elements in the process of disseminating Islam in the North Caucasus. However, it is an inter-collaborative process: the dissemination of Islam brought more Arab speaking population in the region and consequently, Arab speaking population believed in Islam. That is why, linguo-chronological classification of the linguistic history of the region is based on confessional studies (E. Krauchenko).

Multilingualism is most often realized through bilingualism. This is how it happened in the North Caucasus. A Russian scientist M. Mikhaelov described the range of expansion of the Arabic language in the Northern Caucasus as a case of linguistic (cultural) bilingualism; especially in XVIII-XIX centuries when the process of acquiring the Arabic language by the local population was very intensive.

Cultural bilingualism means that representatives of one and the same nation could communicate with each other either in their mother tongue or in the language of their society, which is non-native for both of them. Bilingualism means the perfect command of both languages. A bilingual can use either languages as in his/her everyday life as well as in different spheres of social life such as education, law, mass-media etc.

We think that the relationship between the linguistic constituents in the Caucasian region was more like diglossia. Through the whole history of existence and functioning of the Arabic language in the region, especially in XVII-XIX centuries, the linguistic situation was diglossic. Diglossia is the widespread existence within a society of sharply divergent formal and informal varieties of a language each used in different social contexts or for performing different functions. It is a cultural bilingualism "characterized by functional distribution of languages, meaning the relationship of high and low ranks with strictly limited spheres for each of them" (Ferguson).

It is true that the linguistic situations that were characteristics for the functional stratification of the language within multilingualism are possible to take place without diglossia. However, we think that the decision of the locals to give priority to the Arabic language was determined by the fact that Arabic was the language of religious, the language of rich literary culture. It was a prestigious language of winners. That is why the Arabic script appeared to be the basic to create the script for the local languages. At the same time, the prestigious status of Arabic

prevented the local languages to highly develop and replace the Arabic language in many spheres of life.

A historic poem by one of the Dagestani authors Muṣṭafā Efendī al-Ilisūj is important in terms of paleography. In particular, it is interesting in terms of graphic peculiarities and the signs that were made on the margins with so called "ḍamīr al-'išāra". The detailed analyzes of explanatory signs show that there are no strictly limited rules to use the signs. The main purpose of using the signs is to help a reader convey the meaning of a sentence as the syntax of the Arabic language is difficult to follow when the word order is violated. The violation of those rules are determined sometimes due to the rhythm and not because of the lack of knowledge of the Arabic language. That is why sometimes the author uses the pair signs to identify the relationship between the members of the sentence; even though the signs might have a different initial meaning.

There are some interesting Arabic graphemes in the manuscript. Some of them for instance ۞ and ۝ are found with the same shape in some other Arabic manuscripts; The shape "nuni" is used for visual decoration. Shapes of some graphemes, for example U is used specifically to interlock letters.

There are the following graphemes are used to convey non-Arabic sounds. For instance: ۞ - is used to convey labial ejective "p (ʔ)". Once the same grapheme is used to express labial aspirated "pʰ (ʔʰ)"; ۝ - is used to convey post alveolar aspirated ʃʰ (ʃʰ); ۞ is used to convey post alveolar ejective sound ʃʰ' „ʃʰ'".

Alternation of consonants take place in the manuscript to convey the names of geographical, ethnic or proper nouns. Very often related consonants from one and the same group interchange each other. For instance, velar voiced consonant "g" in the names of European states and in Russian words is conveyed by the Arabic ڭ. The Russian "k" is expressed by Arabic - ڪ; the Russian "r" is conveyed by Arabic ڪ.

There are some morphologically wrong forms used in the manuscript. In particular, it refers to subject-predicate agreement in gender and number. Sometimes there is no gender and number agreement between pronoun and the noun it refers to. It often happens when it concerns to ethnic names. For instance, geographical names with consonant or vowel endings are differently presented. Some geographical or ethnic names have sukuni ending to hold the rhythm in the poem, in other occasions the nouns follow the rules of their case ending.

The sentence word order that is characteristic to the classical Arabic is often deliberately violated to hold the rhythm of the poem. In such cases, the author uses "explanatory signs", but if the relationship of the members of the sentence still remains ambiguous, the commentator of the handwritten text uses verbal explanations.

There are various plural forms of the nouns found in the text. They are different from classical Arabic plural forms. The difference is shown by the length of vowels. However, there are no plural forms in the text that could be considered to be absolutely unfamiliar for the Arabic language.

The lexis of the manuscript is very rich and diverse. Considering the epoch, one could expect many Russian words to be found in the text; as it is the period when the Russian language had a great influence on the North Caucasian languages. But despite the fact, there are only few Russian words used in the manuscript with Arabic forms. They are: "камандир" (in other cases it has a different form, like "الكَمَانِيرَا" - "генерал" and "ظفراف" - "генерал"). That means that the author of the manuscript had a very good knowledge and command of the Arabic language and effectively used its rich vocabulary and all language possibilities. The knowledge enabled the author to avoid using borrowed non-Arabic vocabulary.

Main concepts of the dissertation and the results of the research are given in the following publications:

1. „Paleographic Peculiarities of the Arabic Manuscript of Dagestan: origin tariḥ al-ḥarbi”; Modern Interdisciplinarity and Humanitarian Thinking. Kutaisi. Akaki Tsereteli State university. 2013. pg. 377-382.
2. The Arabic Language in the North Caucasus”. Bulletin of Kutaisi Iliia Chavchavadze Scientific library. 2013. pg. 290-295
3. “On the Poetic Composition About the World War I Written by a Dagestani Author Muṣṭafā Efendī al-İlīsūj”. Proceedings of the Kutaisi International conference dedicated to the Anniversary of the World War I. 2014. pg.151-161.
4. “Linguistic Characteristics of Arabic Manuscript of the North Caucasian (Dagestani) Origin "tariḥ al-ḥarbi". Language and Culture. Kutaisi. Akaki Tsereteli State university. 2015. pg. 266-272.
5. „Arabic Manuscript of Dagestani origin "tariḥ al-ḥarbi" (The History of the War). (Annotation; English translation of the text; manuscript facsimile). Bulletin of Akaki Tsereteli State University № 5. 2015. pg. 272-308.