

ӘБСАТТАР ДЕРБІСӘЛІ ЖӘНЕ ОНЫҢ ДІНИ ДЕРЕККӨЗДЕРДІ ЗЕРТТЕУ МЕТОДОЛОГИЯСЫ

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عبد الستار الدربيسالي: ومنهجيّته في البحث في المصادر الدينيّة

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ABSATTAR DERBISALI: AND HIS METHODOLOGY OF RESEARCHING RELIGIOUS SOURCES

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АБСАТТАР ДЕРБИСАЛИ И ЕГО МЕТОДИКА ИССЛЕДОВАНИЯ РЕЛИГИОЗНЫХ ИСТОЧНИКОВ

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Аңдатпа: Мақалада шейх Әбсаттар Дербісәлі ұстаздың әдіснамасы, дереккөздерді зерттеудегі өзіндік көзқарасы және еңбегінің шығыстану үшін маңызы талданады. Қазақтың көрнекті шығыстанушы ғалымы, дипломаты Әбсаттар Дербісәлі Қазақстан мен Орталық Азиядағы тарихи-мәдени зерттеулердің дамуына зор үлес қосты. Оның әдістемесі терең пәнаралық және әртүрлі дереккөз түрлерін жан-жақты пайдаланумен сипатталады. Саналы ғұмырын ғылым-білімге арнап, әр салада сүбелі мұра қалдырды. Зерттеу оның әртүрлі дереккөз түрлерін, соның ішінде жазбаша, археологиялық және этнографиялық мәліметтерді кешенді талдауын зерттеп, оның сыни және салыстырмалы көзқарасына аша түседі. Сонымен қатар, оның эмпирикалық зерттеулері мен оның Қазақстандағы исламдану үдерісін, ортағасырлық қалалардың археологиясын және түркі халықтарының

мәдениетін түсінудегі рөлін көрсетеді. Жалпы, шейх Әбсаттар Дербісәлінің әдістемесі шығыстану саласындағы ғылыми дискурсты байыта отырып, Орталық Азияның тарихы мен мәдениетін зерттеуге кешенді көзқарасты білдіреді.

Түйін сөздер: методология, ортағасырлық араб деректері, талдау, зерттеу тәсілдері, Ислам діні, дереккөздер.

الملخص: تُقدِّم هذه المقالة تحليلاً لمنهجية عبد الستار ديربيسالي، ونهجه الفريد في دراسة المصادر، وأهميته عمله في دراسات الشرق. عبد الستار ديربيسالي، أستاذ بارز في الدراسات الشرقيّة والدبلوماسية في كازاخستان، لقد قدّم إسهاماً كبيراً في تطوير الدراسات التاريخية والثقافية في كازاخستان وآسيا الوسطى. تتميز منهجيته بالتعددية العميقة بين التخصصات واستخدام شامل لمختلف أنواع المصادر. وقد كرّس حياته للعلم والتعليم، ممّا أسفر عن إرث ملحوظ في كلا المجالين. يتناول البحث تحليله الشامل لمختلف أنواع المصادر، بما في ذلك الكتابيّة والأثرية والإثنوغرافية، ملقياً الضوء على نهجه النقدي والمقارن. وبالإضافة إلى ذلك، يسلط البحث الضوء على أبحاثه التجريبية ودورها في فهم المنهج الإسلامي في كازاخستان، وعلم الآثار للمدن الوسطى القديمة، وثقافة الشعوب التركيّة. وبشكل عامّ، فإنّ منهجية عبد الستار ديربيسالي تمثّل نهجاً شاملاً لدراسة تاريخ وثقافة آسيا الوسطى، لنثري الحوار العلمي في مجال الدراسات الشرقيّة.

الكلمات المفتاحيّة: المنهجية، البيانات العربيّة في العصور الوسطى، التحليل، طرق البحث، الدين الإسلامي، المصادر.

Abstract: The article provides an analysis of Sheikh Abdussattar Derbissali's methodology and his unique approach to the study of sources, as well as the significance of his work in Oriental studies. Sheikh Abdussattar Derbissali, a distinguished professor of Oriental studies and diplomacy in Kazakhstan, made a significant contribution to the development of historical and cultural studies in Kazakhstan and Central Asia. His methodology is characterized by deep interdisciplinarity and a comprehensive use of various types of sources. He dedicated his life to science and education, leaving a notable legacy in both fields. The research examines his thorough analysis of various types of sources, including written, archaeological, and ethnographic materials, highlighting his critical and comparative approach. Additionally, the article focuses on his empirical research and its role in understanding the process of Islamization in Kazakhstan, the archaeology of ancient medieval cities, and the culture of Turkic peoples. Overall, Sheikh Abdussattar Derbissali's methodology represents a holistic approach to studying the history and culture of Central Asia, enriching the scholarly dialogue in Oriental studies.

Keywords: methodology, medieval Arabic sources, analysis, research methods, Islamic religion, sources.

Аннотация: В статье анализируется методология академика Абсаттар Дербисали, его уникальный подход к изучению источников и значение его работы для востоковедения. Шейх Абсаттар Дербисали как выдающийся казахстанский востоковед и дипломат, внес значительный вклад в развитие историко-культурных исследований в Казахстане и Центральной Азии. Его методологию характеризует глубокая междисциплинарность и всестороннее использование различных типов источников. Он посвятил свою жизнь науке и образованию, оставив заметное наследие в различных областях. Исследование углубляется в его комплексный анализ различных типов источников, включая письменные, археологические и этнографические, проливая свет на его критический и сравнительный подход. Кроме того, оно подчеркивает его эмпирические исследования и их роль в понимании процесса исламизации в Казахстане, археологии средневековых городов и

культуры тюркских народов. В целом методология академика Абсаттара Дербисали представляет собой всесторонний подход к изучению истории и культуры Центральной Азии, обогащая ученый дискурс в области востоковедения.

Ключевые слова: методология, средневековые арабские данные, анализ, методы исследования, исламская религия, источники.

Introduction

Absattar Derbisali is a renowned Kazakhstani orientalist and diplomat whose scientific work has made a significant contribution to the development of historical and cultural studies in Kazakhstan and Central Asia as a whole. His methodological approach is characterized by deep interdisciplinarity and comprehensive use of various types of sources. This article is dedicated to the analysis of Derbisali's methodology, his unique approach to studying sources, and the significance of his work for oriental studies.

Sheikh Absattar Derbisali, following in the footsteps of the scholars of the Great Steppe of Kazakhstan, devoted his conscious life to science and education until the very end, firmly adhering to high moral principles and living an exemplary life. To this day, numerous articles and memoirs have been published about the life and work of teacher Absattar Derbisali.

There is no doubt that Absattar Derbisali is one of the noble citizens of our country. In his time, with his foresight, he actively participated in the founding of the Faculty of Oriental Studies at Al-Farabi Kazakh National University, which prepares specialists and researchers with deep knowledge of Eastern languages, literature, culture, and history. In 1989-1991, he served as the first dean of this faculty.

In 1991, when our country declared its independence from world and took the first steps in diplomatic, economic, political, historical, cultural, and friendly relations with

Eastern countries as an independent state, Absattar Derbisali's best students began to work in the Ministry of Foreign Affairs of the Republic of Kazakhstan. Therefore, the outstanding contribution of the great teacher to Kazakhstani national diplomacy is a separate topic. At the same time, starting from 2000, there are all reasons to say that his service as the Chairman of the Spiritual Administration of Muslims of Kazakhstan, the Chief Mufti, is a vivid evidence of the worthy work of a scientist who has contributed to the spirituality of the nation, the development in the field of religion, and the increase of religious literacy of the people.

Since the independence of our country, it has been very important for the Kazakh people to find information about the life and work of many historical figures born in the Kazakh steppe and to introduce them to the public. In this direction, the purposeful scientist Derbisali has done commendable work. He compiled a list of names of many great scholars originating from ancient cities such as Taraz, Syganak, Farab, Otrar, Sayram, Turkistan, and scientifically analyzed each of them based on written data in Arabic, identified their works, and introduced them into scientific circulation. Currently, the collection of unique and valuable works from the pen of Sheikh Absattar Derbisali occupies a worthy place in our national library fund, and each of them directs fundamental research in the recognition of our historical figures and the development of domestic science and education.

Summarizing, the personality of Sheikh Absattar Derbisali can be described as follows: a) a linguist; b) a translator; c) a literary critic; d) a diplomat; e) an orientalist; f) a specialist in sources; g) a religious scholar; and h) an Islamic scholar. His students, speaking about him, write: “integrity, nobility, openness, consistency, knowledge and wisdom, heroism, generosity, and sagacity”¹ are his qualities. Therefore, he is described as “an octal (noble) figure,” meaning he embodies qualities such as “nobility, honesty, breadth of view, dignity, scholarship and knowledge, heroism, wealth, and common sense.”

Main part

One of the key features of Adsattar Derbisali’s methodology is the comprehensive analysis of various types of sources. He paid special attention to written sources. In his research, Arabic, Persian, and Turkic texts are actively used, including chronicles, geographical works, and religious writings. Absattar Derbisali analyzed not only the content of these sources but also the context of their creation: authorship, time, and place of writing, as well as the goals pursued by the authors.

Arabic chronicles and geographical works provide valuable information about events in Central Asia. For example, the works of authors such as Al-Idrisi and Ibn Khaldun contain descriptions of regions and peoples, their culture, and political situation. Absattar Derbisali studied these sources, identifying their significance for the reconstruction of historical processes.

Persian texts, such as Ferdowsi’s “Shahnameh,” are also an important source

of information about Turkic peoples and their interaction with the Persian world. Absattar Derbisali analyzed literary works and historical chronicles to identify the influence of Persian culture on Central Asia and vice versa.

Archaeological data

Archaeological research occupies an important place in the methodology of the scientist Adsattar Derbisali. He actively participated in field expeditions and excavations, which allowed him to personally collect and analyze artifacts. Archaeological finds are used to test hypotheses and correlate with written sources, which increases the reliability of his conclusions. For example, excavations of medieval cities such as Otrar and Taraz provided valuable data on urban life, trade, and cultural exchanges. Absattar Derbisali used this data to analyze the economic and social structures of medieval Central Asia. He also paid attention to the architectural and artistic features of the artifacts found, allowing him to draw conclusions about cultural influences and connections in the region.

Ethnographic data

Ethnographic research also plays an important role in Adsattar Derbisali’s methodology. He analyzed the traditions, customs, and oral traditions of contemporary Kazakhs and other peoples of Central Asia, considering them as a source of information about the past. Ethnographic data helps to understand how historical events and cultural influences are reflected in folk memory and everyday life.

Studying contemporary customs and

1 Ш.С. Қалиева «Қазақстандық шығыстану және академик Әбсаттар Дербісәлі». Мақала әл-Фараби атындағы ҚазҰУ хабаршысы, Шығыстану сериясы №4 (99), 134-бет, Алматы «Қазақ университеті» 2021ж.

traditions helps to identify the continuity of cultural practices and their changes under the influence of external factors. Absattar Derbisali studied how Islamic traditions were integrated into local customs and how they changed social structures and cultural norms. This allowed him to gain a deeper understanding of the processes of Islamization in the region and their influence on modern Kazakh society.

Interdisciplinary approach

Absattar Derbisali's methodology is characterized by an interdisciplinary approach, which allowed him to achieve a deeper understanding of the objects under study. He integrated methods and knowledge from history, philology, archaeology, and religious studies, expanding the analytical capabilities of his research.

Historical-critical method

The historical-critical method is an important element of Absattar Derbisali's methodology. He subjected sources to critical analysis, verifying their authenticity and comparing data from various sources. This approach helped avoid one-sided interpretations and ensured the objectivity of the results.

Absattar Derbisali carefully analyzed texts, identifying possible distortions and biases of the authors. He compared data from Arabic and Persian sources with archaeological findings and ethnographic information, which allowed him to accurately reconstruct historical events and processes. Critical analysis also helped identify the influence of political and ideological factors on the content of sources.

Comparative Analysis

The scholar actively used the method

of comparative analysis, comparing data from different cultural and historical contexts. This allowed him to identify common patterns and unique features of the development of societies in Central Asia and their interaction with other cultures.

Comparative analysis included the study of interactions between Turkic, Arabic, and Persian cultures, their mutual influences, and exchanges. Absattar Derbisali explored how cultural and religious traditions adapted to new conditions and how they influenced the development of local societies. For example, he analyzed the spread of Islamic culture and its interaction with Turkic customs, which allowed him to identify processes of acculturation and syncretism.

Empirical Research

Empirical research played an important role in the methodology of the scientist. By participating in field research and archaeological excavations, he collected primary data, which he used to test hypotheses and theoretical constructs. Personal experience in field conditions enriched his research and gave it additional scientific significance.

Absattar Derbisali conducted expeditions to various regions of Kazakhstan and neighboring countries, studying archaeological sites and cultural artifacts. These studies allowed him to gather unique data on material culture, trade routes, and economic ties in Central Asia. Empirical data also helped refine the chronology of historical events and identify regional peculiarities.

Study of Islamization in Kazakhstan

One of the vivid examples of the application of Sheikh Absattar Derbisali's methodology is his research on the process of Islamization in Kazakhstan. He studied how

Islam penetrated the territory of Kazakhstan, what factors contributed to its spread, and how it integrated into local cultural and social structures.

Using a comprehensive analysis of written and archaeological sources, Absattar Derbisali identified stages of the spread of Islam and its influence on Kazakh society. He also explored how Islamic traditions adapted to local customs and how they changed social and cultural norms. These studies allowed him to draw conclusions about the specifics of Islamization in Kazakhstan and its differences from other regions of Central Asia.

Archaeological studies of medieval cities

Another important direction of Sheikh Absattar Derbisali's research was archaeological studies of medieval cities in Kazakhstan. He participated in excavations of such cities as Otrar and Taraz, studying their architectural and cultural features.

Using data from archaeological excavations, Derbisali analyzed the economic and social structure of these cities, their role in regional trade, and cultural exchanges. He also studied how different ethnic and religious groups interacted in these cities and how it influenced their development. These studies helped to better understand the dynamics of urban life and its influence on the development of the region.

Study of turkic writing and culture

Absattar Derbisali also studied Turkic writing and culture, especially their reflection in Arabic and Persian sources. He analyzed how Turkic culture was perceived and described by Arabic and Persian authors, and what aspects of Turkic culture they considered important and why.

Comparative analysis helped identify common features and differences in descriptions of Turkic culture in various sources. Derbisali also studied how Turkic writing developed under the influence of Arabic and Persian cultures, which elements were preserved, and which changed. These studies contributed to a deeper understanding of cultural interactions in the region and their influence on the development of writing and literature.

Brief analysis of the scientific activities of Adsattar Derbisali

Sheikh Absattar Derbisali was an outstanding scholar and educator who, while fulfilling state duties, remained deeply engaged in scientific research, successfully balancing administrative and organizational tasks with academic work. His research primarily covered several areas, with a particular focus on Eastern literature and culture. Sheikh Absattar Derbisali actively conducted research in foreign libraries and archives, collecting scientific works and numerous written documents, subjecting them to scholarly scrutiny, and presenting them to the public. His work "Arabic Literature: The Classical Era" represents a significant contribution to the study of the classical period of Arabic literature. In this research, he meticulously analyzes the major works and authors of classical Arabic literature.

Absattar Derbisali conducted comprehensive research on Arabic-language literature in Morocco, the result of which was the publication of his work "Arabic-Language Literature in Morocco: Key Stages of Development." In this work, the scholar examines the stages of development of Moroccan literature and analyzes the known works and creative output of leading figures in the country's literature. He highlighted the

unique features of Moroccan literature and explained its development across different historical stages.

To be more precise, in the late 11th and early 12th centuries, Morocco began to develop its own literature, and in the 13th century, notable writers and famous poets emerged. By thoroughly studying Arabic-language literature in Morocco, Absattar Derbisali pays attention to the genres of literature in this country. Works dedicated to the history and theory of Arabic literature in Morocco, published in the 1980s, remain highly important to this day. It is worth noting that the scholar and translator Absattar Derbisali translated Arabic-language sources, used in his research, directly from the original into Kazakh. This is significant because at that time such texts usually translated into Kazakh via Russian. The works of the orientalist were published under the titles “Arab Adabiyeti” (“Arabic Literature”) in 1982 and “Shynyraу bulaktar” (“Deep Springs”) in 1983.

A special place in the works of Sheikh Absattar Derbisali is occupied by his work “Stars of the Kazakh Steppe,” published in 1995. It can be said that this book contains unique information. The first part of the book called as “The River that Began with a Stream.” Uzbekali Zhanibekov writes about this in the preface to the book: “... In ‘Stars of the Kazakh Steppe,’ for the first time in the history of the culture, science, literature, and art of Kazakhstan, deep roots are discussed, which they possess. Like a river beginning with a stream, the essence of historical-philological research of new cultural paths lies precisely in this...”² he concludes.

The first section of the first chapter, “Zhylgadan aqqan dariya” (“The River that Began with a Stream”), is called “The Civ-

ilization of Otrar and Otrar Scholars” and contains information about such scholars as Al-Farabi and Al-Jawhari. In particular, data on Abu Nasr Al-Farabi, Abu Ibrahim Ishak Al-Farabi, Ismail Al-Jawhari Al-Farabi, Al-yam Ad-Din Al-Jawhari, Burhan Ad-Din Al-Jawhari, Burhan Ad-Din Ahmed Al-Farabi, Abu al-Qasim Al-Farabi, Mahmud Al-Farabi, Kaum Ad-Din Al-Farabi, Maula Muhammad Al-Farabi, Badr Ad-Din Al-Farabi, and Ismail Al-Husayni Al-Farabi are provided. The second section discusses the “Wisdom of Ancient Sayram and Turkestan,” while the third section is titled “Outstanding Figures of the Syr Darya.”

The second part of the book called “New Paths of Culture”: the first section is dedicated to “Talents from Taraz,” the second section to “Forgotten Treasures” and the third to “Monuments of Antiquity.” Thus, for the first time, the Kazakh-speaking audience became acquainted with the heritage of their ancestors. Despite its small volume, this work remains a valuable source, indicating the path to the study of ancestral heritage and providing an understanding of it.

Sheikh Absattar Derbisali has numerous other valuable works. For instance, he focused on the life and creativity of Muhammad Khaidar Dulati, researched him, and contributed to the translation of the work «Tarikh-i-Rashidi» into Kazakh. Additionally, he translated the legacy of Hibatullah al-Tarazi from Arabic manuscript sources and published a book titled «Hibatullah al-Tarazi and His Spiritual Legacy.» Distinguished orientalist and Sheikh Absattar Derbisali noted: «If we set aside the Turkic period and explore the spiritual written heritage starting at least from the 9th century, we will see its enormous significance. Our land had several cultural, scientific, literary, and spir-

2 Әбсаттар Дербісәліев. «Қазақ даласының жұлдыздары» – Алматы, Рауан 1995 (56)

itual centers, such as Otrar, Isfijab (Sairam), Turkestan, Sygnak, Zhent, Barsiankent, Taraz, Merki, Balasagun,»³ emphasizing the importance of continuing research in this direction.

Based on the scientific research of Sheikh Absattar Derbisali, it was proven that in the 10th to 16th centuries, besides Abu Nasr al-Farabi, such globally renowned scholars as Abu al-Qasim al-Farabi, Ismail al-Jauhari al-Farabi, Abu Ibrahim Ishaq al-Farabi, Mahmud al-Farabi, Ismail al-Husayni al-Farabi, Kaum ad-Din al-Itkani, Badr ad-Din al-Farabi, and al-Farabi at-Turkistani originated from Otrar. These facts were confirmed based on written sources.

In 2008, Professor Absattar Derbisali presented a collection of historical-philological and theological studies, essays, sketches, and interviews titled «Islamnyñ zhaūharlary men zhadigerlikteri» («Pearls and Treasures of Islam»), consisting of five parts. The first part of this comprehensive work is titled «Islam: Religion and Civilization.» It provides information about the sacred book Quran, the last prophet Muhammad (peace be upon him), his birth (Mawlid), the night of Isra and Miraj, the night of Qadr, as well as about Imam al-Bukhari and the great Imam Abu Hanifa.

The second part, «Wise Children of Islam and Their Legacy,» includes several sections where scholars are presented according to their places of origin. The section on regional thinkers contains information about Abu Muhammad al-Muqaddasi al-Farabi, Yahya ibn Ahmad Abu Zakariya al-Farabi, Abu al-Fadl Siddiq al-Farabi, Sa'ad al-Mulik al-Wasidji (al-Farabi), Abd al-Samad al-Farabi, Abu Ali Hasan al-Farabi, Husam ad-Din Otrari, Kaum ad-Din al-Itkani al-Farabi al-Turkistani, and other

scholars. Also, scholars from Shaugar, Yasy, and Turkestan are discussed, such as Abu al-Hasan al-Shaugari, Abu Muhammad Abdallah ibn Muhammad al-Shaugari al-Mustamli, Ali ibn al-Hasan al-Shaugari, Hamdan ibn Ahmad al-Shaugari, Sheikh Abd Allah al-Kashmiri, Abu al-Abbas Ahmad ibn Muhammad al-Yassau, Hodja Ahmed Yassau, Sheikh Shams ad-Din at-Turkmani al-Banipati, Kamil ibn Mirza Ahmad al-Yassau ibn Malik Muhammad al-Tashkandi (al-Kashmiri), Sheikh Nur al-Hadi ibn Abd Allah ibn Muhammad Fadl al-Yassau, Abu at-Tayyib Ahmad ibn Mustafa ibn al-Mughayin ar-Rafiqi al-Kashmiri, Imam Zamin Turkestani, as well as representatives from Jenda, Isfijab-Sairam, and other places. The third part, «Hold onto Faith in Fortresses,» narrates about mosques and madrasas in Kazakhstan, as well as significant religious meetings in the country.

The fourth part, «Observations and Impressions,» consists of nine chapters: 1. Prayers in Mecca and Medina; 2. In Sham; 3. Light of Distant Stars; 4. Pearls of Maverannah; 5. Globalization and the Islamic Ummah; 6. Istanbul. Relics of the Prophet Muhammad (peace be upon him) in Topkapi; 7. Iran: Echo of the Ancient World; 8. Islamic Monuments of Spain; 9. Berlin Conference. The fifth part, «Religious Interests - People's Interests,» includes interviews. In these works, ancient monuments and the best examples of Islamic literature and culture were specifically studied for the first time in Kazakh science. It is also asserted in them that Islam is not only a religion but also a great civilization.

Indeed, with the advent of Islam, many great personalities have carved their place in the annals of history, among whom was

3 Абсаттар Дербисалиев. Востоковед – ученый – учитель. Алматы, 1997, стр. 65

the last prophet Muhammad (peace be upon him), portrayed vividly. Also, details about the life of Prophet Muhammad (peace be upon him) are compiled. Important information about Imam Abu Hanifa is provided based on Arabic sources. Examining this work, one can say it serves as an expanded version of the historical-philosophical study «Stars of the Kazakh Steppe.» The scholar himself notes: «Yes, all these chapters are new and unique. After reading them, you will feel like you are continuing the historical-philosophical research of ‘Stars of the Kazakh Steppe,’ published in 1995. ‘Stars of the Kazakh Steppe’ mentioned 11 thinkers from Otrar, while here, nine new scholars from Farab, nine sages from Shaugar-Yasy, 22 thinkers from Sairam, around 20 eminent figures from Jenda and Usbanikas, 10 scholars from Taraz, and five thinkers from Sheldi and Zhikeli are presented. All these figures were previously unknown in Kazakhstan»⁴ which confirms our opinion.

Sheikh Absattar Derbisali created an extensive work titled «Rukhaniyat zheñe örkeniet» («Spirituality and Civilization») (research and articles) consisting of 712 pages, which comprises seven chapters. The first chapter, «Islam - A Great Religion,» is dedicated to Islam, which Kazakhs and Central Asian peoples have been professing for a thousand years. It illuminates the history of Islam, the Hanafi school of jurisprudence, the Maturidi creed, the peculiarities of our traditional religion, the connection of religion with the Homeland, as well as the role of Islam in the lives of youth. In the second chapter, «Islam - A Great Civilization,» the written monuments closely related to the Islamic culture of our people are discussed, along with outstanding representatives such

as scholars from Otrar, Sygnak, and other cities. The third chapter, «Experience of Congresses and Conferences,» contains the speeches of Absattar Hajji Derbisali at the First Congress of Leaders of World and Traditional Religions, held in Astana in 2003. The fourth chapter, «Interviews,» presents the full texts of interviews conducted by Absattar Hajji Derbisali for the newspaper «Zhaz Kazak» on the topic «Do Not Seek Sensations in Religion,» as well as for the newspapers «Dala men qala,» «Turkestan,» «Egemen Kazakhstan,» and for the Russian-language publication «Vechernaya Almaty.» The main focus in these interviews is on religion and the current issues related to it. The fifth chapter, «Biographical Sketches,» gathers Absattar Hajji Derbisali's reminiscences of his life journey, encounters with scholars, statesmen, public figures, prominent cultural figures, and other outstanding personalities who influenced his life and scientific activities. The peculiarity of this chapter lies in the fact that the reminiscences are presented in two languages - Kazakh and Russian. The sixth chapter, «Travel Notes,» is dedicated to important meetings and research conducted by scholars during his numerous trips abroad, as well as the results achieved during these trips. For example, this chapter contains notes about a trip to India, where the tomb of the first Kazakh historian and poet Muhammad Khaidar Dulati (1499-1551) was found, as well as about meetings with scholars and sheikhs in Egypt. An important feature of the chapter is the presence of photographs taken during the meetings. The seventh chapter, «Thoughts about a Contemporary - Scholar, Mufti, Public Figure,» is devoted to the reminiscences of scholars, statesmen,

4 Шейх Әбсаттар қажы Дербісәлі «Исламның жауһарлары мен жәдігерліктері», Алматы: Атамұра, 2008, 5-бет

colleagues, and contemporaries about Absattar Hajji Derbisali, who knew him from various angles. Some reminiscences are valuable because they are presented in two languages - Russian and Kazakh.

The extensive work of the scholar, written at the end of his life and published posthumously under the title «Forgotten Thinkers of the Great Steppe (9th-20th centuries),» consisting of 536 + 12 pages, is also dedicated to promoting knowledge about outstanding personalities emerging from the Kazakh steppe. This book gathers many new data and results of innovative research.

The scholar and educator, Sheikh Absattar Derbisali, also distinguished himself as an outstanding religious scholar, creating significant works such as «Islam and the Era,» «Islam and Modernity,» «Mosques and Madrasas of Kazakhstan. 9th-20th centuries,» «Religious Educational Institutions of Kazakhstan,» «Independent Kazakhstan's Mosques and Religious Educational Institutions,» «Juma Minberi» «Friday Pulpit,» «Spirituality and Civilization,» and others. Many of his works and articles on this subject were published in multiple languages, which is a noteworthy fact.

In his article «Religion, Love for the Homeland, and Harmony,» Sheikh Absattar Derbisali emphasizes: «Islam is a great religion that calls for truth and virtue, humanity and humility, while 'Homeland' is a great concept that embodies these virtues and leads people to civilization. Their interests are directed towards the good of the country, and therefore, they must always be together,

serving society collectively. For religion and believers, there is nothing more precious and important than the Homeland. Our ancestors dreamed of independence and sovereignty for many centuries, which today's generation has finally achieved. We must cherish this freedom as the apple of our eye... For a truly devout Muslim, one of the sacred values is love for their native land and Motherland. Therefore, respect for the Homeland is considered a sacred duty of a Muslim»⁵

Furthermore, while discussing concepts sacred to all Muslims, he states: «Islam calls for peaceful coexistence and order in society. This allows every person to fulfill their Muslim duties to Allah and others. Therefore, an exemplary Muslim respects the laws of their state, strives for socio-political stability and peace, and contributes to its economic prosperity»⁶. Concluding his reflections, he underscores the importance of preserving the sovereignty of our country. He also suggests incorporating «morality lessons» into school curricula to instill in children from an early age such high moral values as respect for elders, refraining from doing evil, and striving to do good to others. He emphasizes that «spiritual impoverishment is a great calamity that can bankrupt and destroy society. It is necessary to prevent this threat, as its consequences for national relations can be severe»⁷

Sheikh Absattar Derbisali's contribution is particularly important for understanding the religious and cultural heritage of Kazakhstan, as well as for strengthening spiritual and moral values in society.

5 Мечети и медресе в Казахстане. Духовные лучи. Религиозно-исторический альбом. «Аруна», А., 2009, стр. 29. 6-6

6 . Мечети и медресе в Казахстане. Духовные лучи. Религиозно-исторический альбом. «Аруна», А., 2009, стр. 29. 23-6.

7 Жемчужины и наследия Ислама. Историко-филологические исследования, эссе и очерки. А., 2008; 18-6.

Conclusion

The scholarly research of the orientalist Sheikh Absattar Derbisali in the fields of literature, history, philology, philosophy, and religion represents a significant contribution to the development of our literature and culture. This contribution can be divided into several levels: 1) individual level; 2) interdisciplinary level; 3) national level; 4) international level. The multifaceted research of the scholar possesses high value in terms of its content, educational significance, and aesthetic quality. The scholar conducts his research first with the use of his heart, then substantiates it with facts and organizes it into a system. Significant in his works are the criteria of substantive indicators and connections identified through the analysis of key data and relationships. The aesthetic understanding demonstrated in the research expresses the author's vision of the methodology of research analysis.

Each of his works is characterized by careful preparation and deep analysis. The process of preparing research includes: a) comparative analysis of studies; b) verification of their reliability; c) search for unpublished medieval treatises; d) textual analysis; e) strict adherence to scientific methodolo-

gy. His works also address important topics of discursive analysis, manuscript preparation for publication, the history of the publication of works, and religious-philosophical treatises. The materials used in his research meet strict criteria for the reliability of historical and cultural data. His works also evaluate outstanding scholars and their contributions to the field of literature, art, and spiritual culture.

Thus, the research and works of the orientalist scholar Absattar Derbisali are an important achievement for Kazakh literature and culture, and they also contribute to the promotion of outstanding scholars on the world stage. His works are important for shaping national identity and valuing Kazakhstan's cultural heritage. The methodology of Absattar Derbisali is an example of a deep and multifaceted approach to studying historical and cultural processes. The comprehensive use of various types of sources, interdisciplinary approach, and empirical research have allowed him to achieve significant results in the field of oriental studies and historical science. His works continue to be an important source of knowledge and inspiration for contemporary researchers in Central Asia and the East.

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