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THE IMPORTANCE OF STUDYING WRITTEN SOURCES IN ARABIC AND PERSIAN FROM THE COLLECTIONS OF KAZAKHSTAN'S MUSEUMS

Abstract. The article examines written sources in Arabic and Persian, dating from the 16th to the 19th centuries, which are stored in the collections of the country's largest museums. It also explores their historical significance and place in Kazakh culture, as well as methods of studying and promoting them. The aim of the work is to determine the importance of including these sources in scientific circulation, with a description of the types of written sources in Arabic and Persian from the museum collections of Kazakhstan. Historical, systematic, bibliographic, analytical, and summarizing research methods have been used. The novelty of the research lies in the need for a comprehensive study, exploration, and promotion of written sources in Arabic and Persian, as well as valuable manuscripts stored in the collections of Kazakhstan's museums from various perspectives, which provide insight into the historical, spiritual, and cultural life of the Kazakh people and highlight the importance of introducing them into scientific circulation. To achieve the goal, several tasks were set, including a review of written sources in Arabic and Persian from the collections of several museums in Kazakhstan, clarification of methods for their comprehensive analysis, as well as identifying ways to systematize, study, and promote valuable written monuments from museum collections. As a result of the research, the significance of textological, paleographical, and codicological study of written sources in Arabic and Persian was highlighted, along with the necessity of creating a unified electronic database of written sources, which could serve as a guarantee for systematic work.

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Keywords: museum, collection, written sources, cultural values, manuscripts, paleographic analysis, textological studies, codicology.

Introduction

Written sources are considered one of the spiritual, political, cultural, and historical resources of the Kazakh people. Many of these have been preserved in Arabic and Persian to this day. The written sources in Arabic and Persian collected in Kazakhstan's museums are not only valuable for the history and culture of the region but also reflect the complex processes of interaction between various civilizations and ethnic groups across the Eurasian space.

The texts of written sources in Arabic and Persian from the collections of Kazakhstan's museums have been preserved in various scripts, most notably in Arabic script. These written sources include historical chronicles, religious books, poetic works, and various documents from different eras, which provide insights into the cultural life and social structure of specific regions.

Within the framework of the "Cultural Heritage" state program, aimed at studying, preserving, reviving, and effectively utilizing the country's historical and cultural heritage, efforts were made to collect and organize materials related to Kazakh history from domestic and foreign archives. In this direction, copies of manuscript heritage written in Chagatai, Persian, Chinese, Arabic, Mongolian,

Turkic, Russian, and other languages were brought in. Thousands of archival documents related to the history of the country were acquired. Within the framework of the program, archivists and scholars expanded the national archive collection with documentary sources and copies of manuscripts reflecting the history of the Kazakh people, obtained from state archives, scientific institutions, museums, and libraries in the USA, the UK, Turkey, France, Hungary, the People's Republic of China, Russia, Armenia, and Uzbekistan. More than 35,000 historical documents were identified in the rare manuscripts sections of foreign archives, libraries, and research institutions, with copies of many of them obtained. The majority of these documents have been collected in the Central State Archive in Almaty. In this way, the gathering of valuable artifacts related to Central Asia and the Kazakh nation from both near and far abroad has clearly provided a great opportunity to gain a deeper understanding of our history (Erezhepov, 2019).

Some of these valuable artifacts are preserved in the collections of Kazakhstan's museums. A significant portion of them are written records in Arabic and Persian.

The museum collections are replenished through inherited collections from public or private libraries, as well as through donation campaigns. Due to difficulties in understanding the content of such written records or limited access, they remain under-researched. Therefore, the study and promotion of written records in museum collections that reflect the historical, cultural, and spiritual development of the country during certain historical periods are currently of great relevance.

Research Methods and Materials

The article employs historical and systematic methods to illustrate the emergence and development of written sources in Arabic and Persian in the collections of Kazakhstan's museums.

During the research, bibliographic methods were extensively used in creating a scientific description of written sources in Arabic and Persian, along with general scientific methods such as analytical and synthesis methods.

The principle of objectivity utilized in the article allowed for revealing the significance and importance of the collections of written sources in museums.

In analyzing the texts of written sources and preparing them for scientific publication, domestic scholars such as Z. Akhmetov, B. Kenzhebaev, Sh. Sarybaev, M. Myrzakhametov, G. Musabaev, K. Omiraliyev, A. Kuryszhanov, R. Syzdykova, B. Sagyndykuly, and others have contributed. Meanwhile, fundamental information about the methods of working with the texts of written sources can be found in the works of Russian researchers such as S.A. Reiser, D.S. Likachev, M.O. Chudakova, I.Yu. Krachkovskiy, B.V. Tomashevskiy, and V.S. Nechaeva. Additionally, Uzbek scholars A. Orynbaev, R.P. Dzhaililova, and L.M. Epifanova can be mentioned for their contributions to translating written sources into the Russian language.

Issues related to museum studies, the formation of the museum system, the experiences and problems of museum development, and written sources in museums have been thoroughly examined in the works of Kazakhstani museum experts such as A.E. Kainazarova, A.G. Ibraeva, S. Tayman, B.K. Sanakulyova, M.Z. Musakhanova, G.Sh. Faizullina, S.A. Asanova, and others.

The significance of K. Atabaev's work "Derektanu" ("Source Studies") is substantial in conducting source-critical analysis of written documents. The issues of working with manuscripts in Kazakhstan's museums, creating a common electronic database of written sources, and their research are discussed in the publications of A. Bekishev, while the religious manuscripts and rare books in the collections of the National Museum of the Republic of Kazakhstan are presented in the article by Zh. Beltenov. Analyses of Turkic-language manuscripts written in Arabic script from the East Kazakhstan Regional Architectural-Ethnographic and Natural-Landscape Museum-Reserve can be found in the works of K.M. Tokumbaev.

Discussion

Eastern scholars have studied the written heritage that originated in the territory of ancient Kazakhstan and have left significant works. One of these is a ten-volume publication titled “Qazaq qolzhazbalarynyn gylymi sipattamasy” (“Scientific Description of Kazakh Manuscripts”), which was published between 1975 and 1989. The collection provides a scientific description of Kazakh manuscripts preserved in the Central Scientific Library and the Institute of Literature and Art. The vast majority of the works included in the “Scientific Description of Kazakh Manuscripts” are drawn from the historical life of the Kazakh people, while some encompass the works of Eastern nations.

One of the key priorities of the concept of the “Madeni mura” (“Cultural Heritage”) strategic national project for the years 2009-2011 is the promotion of national historical and cultural heritage at the international level (“Madeni mura” strategy project 2011). In this regard, the current task of museums is not only to preserve and collect artifacts, including written heritage, but also to develop their research and promotion efforts.

The Book Collection of the National Museum of the Republic of Kazakhstan preserves more than 70 written sources in Arabic and Persian. Some of these were recorded during the Middle Ages, specifically between the 16th and 19th centuries.

Let us take a look at some of the written artifacts in Arabic (Fig.1,2):



Fig.1. Quran

*Date: Year 1061 according to the Hijri calendar, corresponding to the year 1651 in the Gregorian calendar.
Technique: manuscript. 10 x 16.1 cm. ҚРҰМ НҚ 44855*



Fig.2. Quran. "An-Nikaya Mukhtasar Al-Wiqaya"

*Date: The manuscript's codicological and paleographical details (paper, script, decoration) correspond to the 19th-century Central Asian manuscript tradition.
Technique: manuscript. 15.5 x 26.5 cm. ҚРҰМ НҚ 44856*

In 2021, a historian, ethnic Kazakh Ualimukhamet Khoja, who is engaged in collecting rare manuscripts and ancient books in Iran, by the will of his father Abdzhan Akhun, brought to Kazakhstan an ancient manuscript of Khoja Ahmed Yassawi's poems, a manuscript of the Quran

(600-700 years ago) (Fig.3), historical and Jalair, historical Rashidi books with the support of the patron Botbay Oralbek. The books were handed over to Aitjan Ydyrisuly Aydashev, an employee of the Ministry of Foreign Affairs of the Republic of Kazakhstan, based on the power of attorney from Ualimukhamet Khoja. A.I. Aidashev presented them to the National Museum of the Republic of Kazakhstan (Kitap qory, 2023).



Fig.3. Quran

*In Arabic, complete version. In the style of Turkestan or Bukhara manuscripts.
Date: Written approximately 600-700 years ago. ҚҰҰМ НҚ 42527*

The written heritage in Arabic and Persian mentioned above includes only one or two examples of Quran manuscripts from the Middle Ages and the 19th century. In addition to these, the museum collection also contains undated works written in Arabic script. One of them is a small-sized manuscript of the Quran. It is written in the thuluth style of Arabic script. The manuscript consists of 295 pages. Width: 11.3 cm, Length: 9 cm. Materials: paper, leather (Fig. 4).



Fig.4. Quran

Manuscript 145. ҚҰҰМ НҚ 32486

One of the valuable artifacts in the collection of Persian manuscripts at the National Museum of the Republic of Kazakhstan is "Divan-i Khoja Hafiz Shirazi" by the famous Persian poet Shams ad-Din Muhammad Hafiz Shirazi (1325-1389). This collection includes the poet's ghazals, with rubaiyat provided at the end. The year of transcription is unknown (Fig.5).

The next manuscript artifact is "Divan-i Bidil" (The Divan of Bidil), which contains the ghazals and rubaiyat of the Persian poet Mirza Abd al-Qadir Bidil (1644-1720). It was copied in the city of Bukhara. The manuscript consists of 286 pages (Fig.6).



Fig.5. Ходжа Хафиз Ширази
Manuscript 63. ҚРҰМ НҚ 32488



Fig.6. Divan-i
Bidil
Manuscript 168. ҚРҰМ НҚ
32489

Another work written in Persian is “Jalayir History”. Compiled by: Shirin Bayani. On pages 6-7 of the book, there is a genealogical tree of the Jalayir dynasty presented in diagram form, along with a map of the regions under Jalayir rule. Date: Tehran, 1966.



Book. “Jalayir History” (“Tarikh al-Jalayir”)
ҚРҰМ НҚ 4252

The scientists have long emphasized the need not only to collect and preserve the Arabic and Persian written artifacts in museum collections but also to actively engage in their research and promotion. Furthermore, the training of specialized professionals in this field is critical. Without concrete steps in the field of source studies, which is a fundamental branch of historical science, and without the preparation of qualified experts, the rich written heritage accumulated in these collections cannot be fully explored.

The founder of the science of source studies in Kazakhstan, historian K. Atabaev, pointed out that being able to read texts correctly is one of the most complex problems in working with written sources. He noted that many written heritage pieces in archives, museums, and libraries, which have been written in Arabic script, remain unread and have not entered scientific circulation, emphasizing that special training is necessary for reading them. He stated: “One of the major paleographic problems relates to written sources in the Kazakh language that are written in Arabic script. For almost a thousand years, until 1929, Arabic script was used in the territory of Kazakhstan, which has forced many researchers to rely on the texts translated into Russian by various interpreters in their scientific works. It is hard to believe that such texts have been accurately translated and convey the exact meaning of the sources” (Atabaev, 2007: 80).

It is well known that preserving the written sources that have become a precious heritage of our people for future generations is achieved through original and translated materials. In this regard, it is essential to conduct comprehensive research and study of the Arabic and Persian written sources at the National Museum of the Republic of Kazakhstan, translate them into Kazakh, and introduce them into scientific circulation. In essence, the preparation of qualified specialists for the study of written sources, as well as the research and promotion of historical and cultural heritage, are specific tasks set at the state level. However, it is evident that the research and promotion activities in this field among museums in Kazakhstan have been progressing slowly to this day.

The written sources in Arabic and Persian languages from the collections of the National Museum must source-based analysis to determine the degree of authenticity of the information contained in these texts and their scientific and cognitive significance. Then, in order to identify the critically examined original text of the written heritage and prepare it for publication, it is necessary to conduct *textological*, or philological, analyses, providing commentary on the text of the written sources and thoroughly revealing their inner meaning. *Hermeneutic* analyses should be conducted to determine the interrelationship of the texts with other written monuments (Atabaev, 2007: 17). Furthermore, *paleographic* analyses should be performed to determine the place and time of creation of the written monuments, including the study of changes in graphic symbols, the decoration process of manuscript pages, the correct spelling conventions, and the ink and pigment used for writing. *Codicological* analyses should also be conducted to describe the physical dimensions of the manuscripts, such as their length, width, thickness, preservation condition, and internal aspects: the preservation or damage of the pages, the text's volume, the number of lines, and information such as the author of the written heritage, the place and year of its creation, the copyist, and the reasons for its writing (Shajmanov, 2015).

Museum specialist T. Kartaeva, while emphasizing that written artifacts in museum collections are the objects of museum source studies, wrote: "The foundation of museum source studies consists of museum objects and groups of scientific materials, which serve as tools for conveying information to society. Sources describe social realities and the interrelationships between subjects. The development of methods for conducting museum source analysis and identifying historical facts contributes to the advancement of historical science by highlighting the importance of historical source studies. A source is considered a historical value that describes events in human life and depicts historical facts and objective information. When organizing individual and group subjects, it possesses two dual properties: the objectivity and subjectivity of the source. As a result, museum collections function as repositories that present historical data to society. A museum object can never be considered fully researched. The advancement of science, the improvement of research methods, and the proliferation of new technologies create opportunities for uncovering previously unknown information in the study of museum sources" (Kartaeva, 2018).

In this regard, it can be said that working with and studying the written sources in Arabic and Persian languages collected in museum collections requires the training or involvement of source-study historians, philologists, translators, and textologists.

In this regard, it is important to note that the Rare Books Museum of the "Gylym Ordasy" RSE is contributing to the retranslation and republication of manuscripts preserved in Arabic and Persian, as well as the works of Eastern poets and writers, and other rare publications. These materials, which remain largely unexplored, are rich in new information about the daily life, ethnography, traditions, religion, customs, language, literature, folklore, history, genealogy, cultural heritage, and arts of the peoples who inhabited Kazakhstan, Central Asia, and the Eurasian region (<https://e-history.kz/kz/historical-education/show/12810>).

Written sources are widely analyzed from textual, paleographic, and codicological perspectives in the field of science. For instance, the prominent scholar Q. Mukhamedkhanov stated

that the textual study of written sources is not merely about identifying errors and discrepancies within a particular text; rather, it serves as a tool for scientific understanding that offers significant insights into the history of artistic styles. Moreover, text analysis is not just about locating changes but also about interpreting those changes, mistakes, and deviations (Mukhamedkhanov, 2010: 7).

The specialist in textual studies, S.A. Reiser, discussed the textual work with written sources: “The textologist's task is to restore the viable text whenever possible. The correction of a flawed text or some part of it without necessary documents is known as conjecture. However, the first rule that a textologist should adhere to is to avoid being overly fond of conjecture. This is because, during the process of correcting errors based on conjecture, it is quite possible for the textologist to make mistakes. Conjecture should only be applied when the text is clearly flawed, and the researcher’s conjecture holds considerable reliability” (Reiser, 1978: 42).

“It is true that errors occur during the publication of written sources. When preparing scientific or academic publications, it is essential to refer to manuscripts, which are the original sources of the text. Textual analysis requires the researcher not only to have years of experience but also to possess exceptional abilities to read manuscript texts. The responsibility involved is significant as well”, - states the well-known textologist M.O. Chudakova.

Another type of manuscript analysis is codicological analysis. Today’s task of codicology is to collect manuscripts of historical and cultural heritage and find methods of processing, new data, create their catalog and comprehensively study their history. The field of codicology intersects with several sciences: history, philology, data science, bibliography, literary studies, textology, paleography, archeography, etc.

Codicology is closely related to the field of paleography, since the 1940s it has become a separate branch of history and philology. The above-mentioned fields of science are closely connected and complement each other. Codicology provide an opportunity to fully analyze manuscripts (Paleography, codicology..., 2013).

The Central State Museum of the Republic of Kazakhstan is one of the largest museums in Kazakhstan, where valuable samples of ancient and medieval manuscripts, rare books, and various documents are preserved.

In collection of rare religious books and manuscripts of the museum the oldest manuscript is the Qur’an written in 1643 (1054 Hijra). The collection also contains more than 30 Qur’ans, many religious books and manuscripts published in the cities of Kazan, St. Petersburg, Omyb, Orynbor, Tashkent and Samarkand between 1770 and 1925. Among the religious books there are ones published in Turkish, Indian and Egyptian printing houses.

The collection contains manuscripts and books by people who left their mark on Kazakh history and culture. There are manuscripts related to the great poet Abai Kunanbai-uly written in Kazakh language with Arabic letters (the so-called *töte jazıw* “short script”). A rare manuscript written by the poet in 1899 „A few words about the origin of the Kazakh roots” can be considered as one of our unique relics. The value of the archive also was increased by the manuscripts from his son Turagul in 1925-1927 and one by Murseit Bikeuly about the poet Abai’s works (<https://csmrk.kz/index.php/kz/mnu-collections-kz>).

Researcher J. Beltenov in his article “Muslim manuscripts and rare books in the collections of the Republic of Kazakhstan” analyzes the linguistic features of the rare books in the collections of the Central State Museum. Their writing style, ornaments, the main texts and their additional notes and corrections. Firstly, he states that more work is need to analyze the manuscript. Secondly, he determines the Arabic calligraphy (husnikhat) of the manuscript. Additional signs of vowels at the top and bottom of the letters are very similar to each other. He states that the possibility misreading creates questions using translations (Beltenov, 2020).

Most of the manuscripts in the archives of the East Kazakhstan regional architectural-ethnographic and natural-landscape museum-reserve consist of a collection of religious and literary

texts. Among such texts are collections of surahs of the Qur'an, collections of materials on Islam, collections of hadiths, literary works like "Jüsip and Zuleikha", "Dakhri" and the saga "Qissa Saif Mulk" (1894).

Unique monuments of Arabic writings in the Turkic language, widely spread in the territory of East Kazakhstan, are described in K.M. Tokumbaiev's study. He provides a lot of information about the unique manuscripts written in Chagatai Turkic with Arabic script in the museum archive. Considering the linguistic features of works written in Chagatai, he emphasized that these manuscripts were understandable to all Turkic peoples of that region.

Kazakh Turkologist T.K. Beysembiev expressed the following opinion: "In the 16th - 19th centuries, the Central Asian Chagatai Turkic language was the common literary language of the Kazakh, Uzbek and Uigur peoples. Therefore, the works written in that language by the Central Asian khanates were understandable to educated and literate Kazakhs. The Central Asian Chagatai Turkic language played the role of regional language and flourished during the spread of Islam on the territory of Kazakhstan. At the initial stage of its development, the Central Asian Turkic language used two types of writing: Uighur and Arabic. In the 15th century, the Arabic language was given considerable priority" (Beysembiyev, 2004: 58-60).

K.M. Tokumbaiev makes a paleographical analysis of the book „Mukhtasar Ilmi-hal” as follows: „With simple articulation scheme of Arabic letters any student can clearly understand how labial, alveolar and dental consonants are formed. Here the ways and place of sound formation are well shown. The diagram is drawn in two-color ink and brief explanations are provided. The copyist was a literate person, spoke one of the Turkic languages and used the Central Asian Turkic literary language. Few corrections in the manuscript proves that the work was done carefully and meticulously” (Tokumbaiev, 2021).

East Kazakhstan Regional Ethnographic Museum submitted a list of 104 books and documents to the Kazakh National Committee of UNESCO's "Memory of the World" program: Muslim manuscripts written in Arabic script before 1922; Printed versions of the Qur'an between the second half of the XIX century and 1940; Religious publications written in Arabic script before 1940; Other publications with Arabic graphics at the beginning of the 20th century; Documents written in Latin and Arabic script before 1940 (Musakhanova, 2017).

As mentioned above, if the list of all manuscripts held in the collections of Kazakhstan's museums, as well as cultural and scientific centers, archives, and libraries, were included in a unified electronic database, a systematized collection of manuscripts would be created. This issue was proposed about ten years ago by "Gylym Ordasy" (the Science Center).

A few years ago, the creation of a republican electronic manuscript archive "Gylym Ordasy" was proposed. If the technical work on creating a common republican electronic archive of manuscripts is carried out by "Gylym Ordasy", and if institutes, cultural, scientific centers, archives, museums, and libraries in the Republic of Kazakhstan enter all the manuscripts in their archives into that electronic archive, a common systemized archive of manuscripts will be created.

If a public electronic archive of manuscripts will be open and publicly available it will be possible for individuals to offer their manuscripts to the archive. This database includes not only registration, but also search engines with automatic word lemmatization. Search mechanisms will be able to include paleographical, archeographical, codicological, and linguistic features in addition to the parameters used when creating a catalog for modern books. The archive consists of two main parts: one according to the format of book publishers (RUSMARC, Authorities), the other is adapted to manuscripts (Arabic and Latin symbols and seals), and a structured line that can give its features and characteristics. Input, search, and editing to give the characteristic information of manuscripts is done by FOXPRO program of DOS and adapted to WINDOWS environment.

In this way, the multifunctional information and search apparatus of the public archive of manuscripts will be available for obtaining and supplementing references according to the requests of readers, employees, and researchers (Bekishev, 2013).

This issue continues to be relevant today, as highlighted in the publications of scholars and state officials. In this context, scientist and correspondent member of the National Academy of Sciences A. Nukhuly raised the importance of scientifically researching, preserving, and systematizing handwritten manuscripts as a national spiritual value, as well as the need for government-level support. He noted the difficulties in accessing manuscripts abroad, both materially and in terms of conducting scientific research, emphasizing that our manuscripts stored in foreign archives have yet to be fully cataloged. In the article titled “Valuable Manuscripts in Need of Care” (Qundy qolzhazbalar qamqorlyqq zaru”), the author discusses the urgent measures that need to be taken to address the accumulated issues regarding manuscripts and rare books in our country. Among the proposed actions are the creation of a state registry of manuscript heritage stored in several organizations and institutions under the Ministry of Culture and Sports, the establishment of a unique electronic database, and the development of a common system. It emphasizes the need to transition to a fully digital system, publish catalogs, and conduct typological research to put these resources on a scientific path. The article also highlights the importance of training specialists who can freely read inscriptions in Old Turkic, Chagatai, and Arabic scripts (Qadim, Zhadit, Tote) and can study them from a codicological perspective (Nukhuly, 2023).

One of the primary responsibilities of museums is to promote and disseminate the written artifacts after conducting comprehensive research on them. The methods of promoting museum artifacts include displaying them in exhibitions, publishing various catalogs and scientific works as books, and conducting lectures and seminars. For instance, in recent years, several museums in Kazakhstan have hosted exhibitions showcasing written heritage in Arabic and Persian from the medieval period and beyond.

In 2022, the National Museum of the Republic of Kazakhstan hosted an exhibition titled “Written Heritage of the Great Steppe” (“Uly dala tarihyyn zhazba muralary”). This exhibition widely promoted rare manuscripts related to the unique culture of the Kazakh people, showcasing their social roles in various cultural and historical contexts, as well as the history of domestic written culture that has developed since ancient times. The exhibition featured unique written artifacts from the “Manuscripts and Rare Books” Center, including the Quran written in the 7th century, as well as works by Khoja Ahmed Yasawi, Ibn Muhammad Samarqandi, Mahmud, Ibn Khalifa, and other unique artifacts.

In 2022, an exhibition titled “Religious Manuscripts and Publications (Based on the Materials of State Central Museum of Kazakhstan)” (“Dini mazmundy qolzhazbalar men basylymdar (QR MOM materialdary negizinde)”) was organized in a special area of the State Central Museum. Among the artifacts featured prominently in the exhibition were religious books from the museum’s collection, Quran commentaries, Kazakh-language manuscripts written in ancient and Arabic scripts, as well as dictionaries.

On June 14, 2024, the State Central Museum organized a similar exhibition titled “Islamic Spirituality” (“Islam rukhaniyaty”), showcasing rare manuscripts and unique publications in Arabic, Persian, and Chagatai languages related to Islamic culture.

On September 18, 2024, a traveling exhibition titled “Khoja Akhmet Yasawi and the Historical Turkestan” was held at the Kostanay Regional Museum of Local Lore, organized by the “Azyret Sultan” National Historical and Cultural Reserve. The exhibition featured valuable archaeological artifacts discovered in the city of Turkestan, along with selected works by Q.A. Yasawi, such as “Divan-i Hikmet”, “Mirat al-Qulub”, “Paqirnama”, and other precious manuscripts.

During the visit of the President of Kazakhstan to France on November 29-30, 2022, the idea of organizing a National Exhibition of Kazakhstan at the Louvre Museum was proposed. The

historical significance of presenting our country's rich cultural heritage at this exhibition, which will take place in Europe's largest museum, attracting nearly 10 million visitors from all over the world each year, is immense.

In 2026, museum institutions in our country are contributing to the organization of the exhibition "Life in motion: the cultural code of the Kazakh steppe civilization", which will be displayed in the halls of the Louvre Museum. This exhibition will showcase valuable manuscripts and rare publications that form the cultural code of the steppe civilization, dating from the Middle Ages to the first half of the 19th century, and is expected to introduce and promote these treasures to the global audience.

Research Results

According to the research, the majority of the Arabic and Persian written materials preserved in Kazakhstan's major museums consist of religious manuscripts and publications, works of poets and thinkers from the Middle Ages and the 16th to the first half of the 19th century, as well as manuscripts and books of individuals who left their mark on Kazakh history and culture.

To determine the value of the Arabic and Persian written materials, though limited in number, written in Arabic script and preserved at the National Museum of the Republic of Kazakhstan, it is necessary to conduct comprehensive research from textological, paleographical, codicological, archeographical, and philological perspectives, identifying the structural, content, and linguistic features of each document. In this regard, the need for the training of specialized experts is undeniable.

In addition, if all the written heritage stored in the collections of museums across our country, including Arabic and Persian written materials, were consolidated in a unified electronic database, any document would become accessible, making it more efficient to work with these sources.

Conclusion

Many of our cultural values and unique manuscripts are stored in the museums of our country. The study of manuscripts is one of the most important and urgent tasks of Kazakh science. Every manuscript can be a valuable source of information about the history, culture, language, literature, social, public and political life of a nation. However, limited access to written sources and manuscripts stored in museum collections in the country and the lack of specialists training students are the reasons for the decline of research in this field. Moreover, the manuscripts with different content and inscriptions in the collections of Kazakhstan museums have not been completely entered into scientific circulation.

Various manuscripts preserved in the museum collections inform about the spiritual, cultural, socio-economic, religious, philosophical, social and political life of the country from various historical periods. Therefore, it is important to study these unique manuscripts that reflect our deep-rooted history.

At the same time, publishing various catalogs and research works on our written heritage in Arabic and Persian, and presenting them at international exhibitions, clearly demonstrates the contribution of our nation to global civilization.

Researching and promoting written sources opens opportunities for young scholars to work with original sources, while also allowing for the upbringing of a well-educated, patriotic generation with a strong spirit.

Analyzing the written sources in Arabic and Persian from museum collections through such research directions as textology, paleography, codicology, terminology, and archeography, as well as sorting, systematizing, and publishing them in a complete scientific manner, imposes significant responsibilities on museum professionals, particularly research staff.

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ҚАЗАҚСТАН МУЗЕЙЛЕРІ ҚОРЛАРЫНДАҒЫ АРАБ, ПАРСЫ ТІЛДЕРІНДЕГІ ЖАЗБА ДЕРЕКТЕРДІ ЗЕРТТЕУДІҢ МАҢЫЗДЫЛЫҒЫ

Аңдатпа. Мақалада еліміздегі ірі музейлерінің қорларындағы сақтаулы жатқан ортағасырлық және ХҮІ-ХІХ ғасырлар аралығында жазылған араб, парсы тілдеріндегі жазба деректер, олардың тарихи маңызы мен қазақ мәдениетінде алар орны, зерттелу және насихатталу жолдары қарастырылды. Жұмыстың мақсаты – Қазақстан музейлеріндегі араб, парсы тілдеріндегі жазба дерек түрлерін сипаттай отырып, оларды ғылыми айналымға түсірудің маңыздылығын айқындау. Зерттеудің тарихи, жүйелік, библиографиялық, талдау, жинақтау әдістері пайдаланылды. Зерттеудің жаңалығы – Қазақстан музейлеріндегі қазақ халқының тарихи, рухани, мәдени өмірінен мол мағлұмат беретін араб, парсы тілдеріндегі жазба деректерді түрлі аспектіде жан-жақты зерттеп, зерделеп, насихаттау қажеттілігі және оларды ғылыми айналымға түсірудің маңызын айқындау. Алға қойған мақсатқа жету үшін Қазақстандағы бірнеше музейлер қорындағы сақтаулы араб, парсы тілдеріндегі жазба деректерге шолу жасау, оларды кешенді түрде талдау әдістерін нақтылау, сондай-ақ музей қорларында жатқан құнды жазба жәдігерлерді жүйелеу, зерттеу, насихаттау жолдарын айқындау міндеттері қойылды.

Зерттеу нәтижесінде Қазақстан музейлеріндегі араб, парсы тілдеріндегі жазба деректердің текстологиялық, палеографиялық, кодикологиялық тұрғыдан зерттеудің, сондай-ақ жүйелі жұмыс жасау кепілі бола алатын жазба деректердің ортақ электрондық қорын жасау қажеттілігінің маңызы сөз етілді.

Алғыс: Мақала ҚР Мәдениет және ақпарат министрлігінің «Дөңгеленген дүние: қазақ дала өркениетінің мәдени коды» тақырыбындағы бағдарламалық-нысаналы қаржыландыру ғылыми жобасын жүзеге асыру аясында дайындалды (жеке тіркеу нөмірі: BR22082508).

Түйін сөздер: музей, қор, жазба деректер, мәдени құндылықтар, қолжазбалар, палеографиялық талдау, текстологиялық зерттеулер, кодикология

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ВАЖНОСТЬ ИЗУЧЕНИЯ ПИСЬМЕННЫХ ИСТОЧНИКОВ НА АРАБСКОМ, ПЕРСИДСКОМ ЯЗЫКАХ ИЗ ФОНДОВ МУЗЕЕВ КАЗАХСТАНА

Аннотация. В статье рассмотрены письменные источники на арабском, персидском языках, датируемые периодом между XVI - XIX веками, хранящиеся в фондах крупнейших музеев страны, также их историческое значение и место в казахской культуре, пути изучения и пропаганды. Цель работы – определить важность их включения в научный оборот с описанием видов письменных источников на арабском, персидском языках из фондов музеев Казахстана. Используются исторические, системные, библиографические, аналитические и обобщающие методы исследования. Новизна исследования заключается в необходимости всестороннего исследования, изучения и популяризации письменных источников на арабском, персидском языках и ценных рукописей, хранящихся в фондах музеев Казахстана в различных аспектах, дающих представление об исторической, духовной, культурной жизни казахского народа и определении значения их введения в научный оборот. Для достижения поставленной цели были поставлены задачи по обзору письменных источников на арабском, персидском языках из фондов нескольких музеев Казахстана, уточнению методов их комплексного анализа, а также определению путей систематизации, изучения, пропаганды ценных письменных памятников из фондов музеев.

В результате исследования было озвучено значение текстологического, палеографического, кодикологического изучения письменных источников на арабском, персидском языках, а также необходимости создания общего электронного фонда письменных источников, который может стать гарантом систематической работы.

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Ключевые слова: музей, фонд, письменные источники, культурные ценности, рукописи, палеографический анализ, текстологические исследования, кодикология

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