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GENESIS AND TEXT FEATURES OF SHAKARIM KUDAIBERDIULY'S WORK "MUSLIM BOOK"

There are many people in Kazakhstan with higher education in the field of Islamic teachings. However, for various reasons, the work of these scientists was not properly appreciated and their work was not disclosed. To solve this problem, we tried to determine the place of the Kazakh scientist Shakarim Kudaiberdievich in the Islamic teaching and the importance of his works. The article contains research and information related to the work of Shakarim Kudaiberdiuly "The Muslim Book". The author describes the linguistic and stylistic features of the work, the methods and techniques that the scientist followed when writing. We are talking about the difference between Labor and other similar labor. The structure of sentences that take place inside the work is analyzed. In the course of the article, using a comparative method, the unsolved points related to the title of the work "The Muslim Book" were considered. Using the methods of thematic and textual comparison, the stylistic and content features of this work were determined. Using the method of historical comparison, the importance of the work before the Kazakh people was studied.

Key words: Muslim, linguistic, thematic, textual, features.

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Шәкәрім Құдайбердіұлының «Мұсылмандық кітабы» еңбегінің генезисі және мәтіндік ерекшеліктері

Қазақ елінің ислам ілімінде жоғарғы білімнің иесі болған тұлғалары аз емес. Алайда әртүрлі себептермен сол ғалымдарымыздың лайықты бағасы берілмей, жасаған еңбектері ашылмай келе жатыр. Осы ағаттықты шешу мақсатында біз қазақтың ғалымы Шәкәрім Құдайбердіұлының ислам іліміндегі алған орнын, жазған еңбектерінің маңыздылығын анықтауға тырыстық. Шәкәрім Құдайбердіұлына жазушы, ақын, ойшыл деп халық пен көптеген ғалымдар тарапынан атақтар беріліп қойылған қашан. Бірақ Шәкәрімнің еңбектері мен өміріне қарайтын болсаңыз Исламмен байланысын айналып кету мүмкін емес. Мақала Шәкәрім Құдайбердіұлының "Мұсылмандық кітабы" еңбегіне қатысты зерттеулер мен оған қатысты мағлұматтарды қамтиды. Еңбектің тілдік және стильдік ерекшеліктерін, оның ішінде ғалымның жазу кезінде ұстанған әдіс-тәсілдері жайында айтылады. Еңбектің басқа өзіне ұқсас еңбектерден айырмашылығы туралы сөз қозғалады. Еңбектің ішіндегі орын алған сөйлемдердің құрылымы талданады. Мақаланың барысында салыстырмалы әдісті қолдана отыра "Мұсылмандық кітабы" еңбегінің атына байланысты ашылмаған тұстары қаралды. Тақырыптық және мәтіндік салыстыру әдістері арқылы аталмыш еңбектің стильдік және мазмұндық ерекшеліктері анықталды. Тарихи салыстыру әдісі арқылы еңбектің қазақ халқының алдында маңыздылығы зерттелді.

Түйін сөздер: Мұсылмандық, тілдік, тақырыптық, мазмұндық, ерекшеліктер.

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Генезис и текстологические особенности произведения Шакарима Кудайбердиевича «Мусульманская книга»

В Казахстане много людей с высшим образованием в области учения ислама. Однако по разным причинам работа этих ученых не получила должной оценки и их работы не были раскрыты. Для решения этой проблемы мы попытались определить место казахского ученого Шакарима Кудайбердиевича в исламском учении и важность его трудов. Шакарим Кудайбердиевич был удостоен звания писателя, поэта, мыслителя народом и многими учеными. Но если посмотреть на творчество и жизнь Шакарима, невозможно избежать его связи с исламом. Статья содержит исследование и информацию о произведении Шакарима Кудайбердиевича «Мусульманская книга». В нем рассказывается о лингвистических и стилистических особенностях произведения, в том числе о методах, использованных ученым в письменной форме. А также речь идет об отличии труда от других подобных работ. Анализируется структура предложений в произведении. В ходе статьи сравнительным методом были рассмотрены некоторые аспекты, связанные с названием произведения «Мусульманская книга». Стилистические и семантические особенности данной работы выявлены методами тематического и текстового сравнения. Значение труда для казахского народа изучалось методом исторического сравнения.

Ключевые слова: Мусульманская, лингвистический, тематический, текстовый, особенности.

Introduction

It is safe to say that Shakarim's "Muslim Book" is one of the largest works that describes the most important tasks that muslims need. His work consists of a set of judgments that govern man's relationship with God, man's relationship with another person, and man's relationship with himself. "Muslim Book", like other books of jurisprudence, deals not only with Shariah rulings, but also with issues of Muslim morality, from civil law to criminal law. According to Ibn Abidin, Islam includes the topics of faith, ethics, worship, manners, and punishment. The first two are related to the teachings of aqeedah and ihsan, while the last two are related to the teachings of fiqh (Ibn Abidin 79/1). It is clear from Ibn Abidin's words that the topics of fiqh are divided into three general topics. That is, the general sequence of works of jurisprudence is based on these three topics. If we look at Shakarim's text on jurisprudence, it is clear that he did not deviate from the usual path of jurists. He begins the part of his work on the doctrine of jurisprudence with the chapter on prayers, then continues with the chapter on dealings and ends with the topics of punishment. However, although scientists generally adhere to this principle, they still make changes in the sequence of small topics. Each scholar has written a series of topics explaining the reasons for this. Analyzing the part of Shakarim Kudaiberdiuly's book "Muslim Book" that contains the rulings on fiqh, we tried to identify the books, personal thoughts and methods of writing, which the author relied on

in writing. Determining the jurisprudential views of Shakarim's "Muslim Book" requires a series of steps. The first is the order in which the author cites the themes in "Muslim Book". The second: the books cited by the author in the book "Muslim Book" and the names of scholars. Third: The main line of his judgments. However, before conducting these three studies, it is necessary to determine the genesis of this book, as well as the work on which it is based.

Genesis of Shakarim Kudaiberdiuly's work "Muslim Book"

The next task is to determine the subject of Shakarim's book "Muslim Book". In this case, we have several predictions. They are: 1. This book is a translation. In other words, given the number of poems translated by the scientist, it is possible that this work was translated from Arabic, Turkish or Tatar. 2. This work is Shakarim's own work, written without basing on any work. Given Shakarim's teachings in Islam and the fact that the people around him are imbued with the Shariah, we cannot rule out the possibility of this. 3. It is likely that Shakarim will be a symbiotic work, based on one work, not just translating it, but taking only the main directions and words and supplementing it with his own teachings. It was decided to conduct a two-stage text analysis to determine the strength of these three probabilities. They:

1. The first stage: "Did Shakarim rely on a certain work in writing the "Muslim Book"?" Find the answer to the question.

2. The second stage: “Is this a translation or not?” answer the question.

In order to find the answer to the first question, we have considered the works that Shakarim can rely on in writing his treatise. We have tried to determine the book on which he can rely, based on the words of the scientist himself or the words of those who wrote about him. In one of the memoirs of Shakarim's son Akhat he said about his father: “I am ignorant of this, I do not know about education, in other people there is a book “Gibadat islamiya”, they are written in Arabic or Turkish, they are not in Kazakh, I wrote them in imitation”(Sydykov, p.137). According to the scholar, he imitated “Muslim Book” in imitation of the “Gibadatu islamiya”. If we look at the works of “Gibadatu Islamiya” in Shakarim's time or before him, the closest and most available at that time was Ahmad Hadi Maksudi's (1868-1941) “Gibadatu Islamiya” (Ahmad Hadi 3), first published in Kazan in 1901. Shakirzhan Hamidi Takui's (1878-1922) work “Gibadatu Islamiya” (Shakirzhan 1) published by “Karimovs” in 1905, Abdulkadir Kashgari's work “Mukhtasar gibadat Islamiya” (Abdulkadir 1). The choice of these three works does not mean that there were no other works entitled “Gibadatu islamiya”. However, the reason for choosing these three works is that these works were widespread in the country at that time. That is why these works were used as a textbook in madrassas and mosques to open the child's first literacy. Although the latter of these books is similar to the ones covered by Abdul Qadir's “Mukhtasar Gibadat Islamiya”, his writing style is different. This book is written in the process of question and answer. The writing of the first two books is similar to the writing of Shakarim's work. It is difficult to rule out the possibility of relying on these two books. The similarities between the texts of the two books and the issues covered are obvious. These seizures are observed in several places.

First of all, the three works not only cover the rulings of the aqeedah and fiqh, but also the topics of the aqeedah first, followed by the verses of purity and prayer. This process is preserved in all three books. Books written in this process are called “Gylymkhaly”.

Second, it is the same when comparing individual topics in these works.

Topics of Ahmad Hadi Maqsudi's work “Gibadatu islamiya” (Ahmad Hadi 9b-18b):

1. The word of faith
2. Characteristics of God Almighty
3. Angels
4. Prophets
5. Books

6. Destiny

7. Hereafter and the Day of Judgement

Topics by Shakirzhan Hamidi Takui (Shakirzhan p.12-16):

1. Belief in God Almighty
2. Belief in angels
3. Belief in the books of God Almighty
4. Belief in the prophets
5. Belief in the Hereafter
6. Belief in destiny
7. Belief in the resurrection

Topics of Shakarim's book “Muslim Book”:

1. The meaning of faith
2. Allah Almighty will think of everything wisely
3. To think about the unity of God Almighty
4. To know the attributes of God Almighty
5. Belief for the angels of God Almighty
6. Let's look at the books that Allah Almighty sent to the prophets
7. Belief for the prophets of God Almighty
8. Belief for the Hereafter
9. Belief that good and evil do not exist without the destiny of God Almighty
10. Belief for the Resurrection (Kudaiberdiuly)

Comparing the topics of the three works, it is clear that the topics are the same, although the names are written in different words. “However, the similarity of the themes is not enough to prove that the two texts are based on each other, because the conditions of faith come in this order,” if we take into account the word that can be said, then in response Shakarim started his work with these themes, as well as the coincidence of the words that came in the theme is not just a similarity.

However, a study of the themes and texts of the works of Ahmad Hadi and Shakirzhan Hamidi revealed that they also relied on other books. In both works, the order of the topics of aqeedah, followed by fiqh, is the first feature of the works written in the style of science. It is difficult to say that the works written in this process are the work of the whole creed or the work of the whole jurisprudence. This work is limited to describing the most important rulings that a Muslim should know. It can be considered as a textbook for the general public or for primary school students, rather than for specialists in the field. In this regard, the well-known scientist Zarnuji said: “The best thing to teach is gylymkhal” (Zarnuji 4). The works written in the process of gylymkhal include the knowledge of God, the rights of God, angels, books, prophets, the hereafter, in short, fiqh, including purity, prayer, treatment, punishment (Ahmad Abidin 7). The work of the modern Khalifa

Altai “Gylymkhaly” and the works of Mukhitdin Isaully and Kairat Zholdybay “Islamic gylymkhaly” were written in this process. Thus, it was found that the works of Shakarim, Ahmad Hadi and Shakirzhan were written in the scientific process, and the fact that the texts of the three have literally similar places means that they originated from the same place. Shakarim Kudaiberdiuly in his book “Muslim Book” says that such things are called in the book Ajsam Latife (Kudaiberdiev 10). It is clear that the scientist is referring to a work called “Book”. When the Shariah says “Book”, it means the Holy Quran. However, if you look at the place where the scientist used the word “book”, you will notice that it means a certain work. In the Hanafi school, when the “Book” is mentioned, the text of Imam Quduri “Mukhtasar” is meant. In this regard, Abdul Ghani al-Gunaimi wrote: “If our scholars say ‘Book’, then this work is meant” (Abdul Ghani 29). However, Mukhtasar is a work written in jurisprudence. The scholar’s word “ajsamu latifa” refers to the doctrine of the aqeedah. This is because the scientist is referring to angels. In addition, we could not find this word in the work of “Mukhtasar”. This eliminates the idea that the word “Book” refers to the book “Mukhtasar”. Another work that is referred to as a “book” is “Ilmu al-hal” by Jindi Zada Amin Efendi Abbasi. In this regard, Ahmad Abidin says: “The book is ilmu al-khal” (Ahmad Abidin 7). As we have mentioned above, since the works of Shakarim and Ahmad Hadi and Shakirzhan Hamidi were written in the scientific process, the word “Book” is more likely to refer to this “Ilmu al-khal” (gylymkhal). In addition, we found Shakarim’s word “ajsamu latifa” in this work. So, after finding that the word “book” refers to the work “Ilmu Khal”, comparing Shakarim’s work “Muslim Book” with him, we realized that the sequence of the above topics and the words of the two are similar, perhaps in some places the same. Has Shakarim relied on a certain work when Shakarim’s “Muslim book” is written in writing? “As answered, he assumes that the work of his loved work is the work of Kendi Zada Efendi Abbasi.

When Shakarim discovered that the book he relied on to write his work was Jindi Zada’s “Ilmu al-Khal” the scholar asked, “Did he translate the book alone or not?” There was a question. In order to find the answer, we decided to compare the two texts in detail. Evidence that this work may have been a translation is that the scholar cited some texts from other texts without modification. As for them:

- On the subject of his work on angels, Shakarim says: “Angels are servants of God, each in a different position. They are neither male nor female, they do

not eat or drink, and they do not sin. They also have good of them, like prophets: the angels Jibril, Israfil, Azrail, and Mikail are. By the command of God, he can take various pictures and also disappear. God created them as our bodies. Ajsam Latife says such things in the book.”

- Commenting on the Turkish work i’lmu al-khal, Ahmad ibn Abidin states: “They do not eat or drink, they are not described as men or women, nor do they sin. They are commanded to do what is commanded. They have both advantages and disadvantages. Allah Almighty has appointed each of them in the ministry. The best are: Jibril, Azrail, Israfil, Mikail (peace be upon them!)”. If we compare these two texts, we can see that they are exactly the same. It is obvious that Shakarim’s lack of order in some places is due to his method of translation. Nevertheless, there is reason to believe that these two texts are one.

- On this subject, the scientist says: “By the command of God, he can take various pictures and disappear. God created them as our bodies. Ajsam Latife says such things in the book. “ Commenting on the work of al-’Ilmi al-Khal, Ahmad Abidin wrote: It is possible to take on different forms “(Ahmad Abidin 47). When comparing the two texts, it is clear that they have the same meaning. A person who speaks Arabic can see that the two texts come from the same source. However, despite the fact that Shakarim translated some parts, it is not just a translation, but, on the contrary, it was written in his own pen. His inclusion of Kazakh proverbs, the use of the word “our Kazakh” in the interpretation of some terms, and in some places his disagreement with other scholars, deny that the work is a complete translation. However, it is clear that the writing process is based on the above works. Evidence of this is his quote: “Elsewhere there is a book called “Gibadatu islamiya”, which is written in Arabic or Turkish, but not in Kazakh, I imitated them” (Sydykov 137) and “In the book “Ilmu al-Khal” is a sign of merit.

Text analysis

We need to determine what kind of work the “Muslim Book” belongs to in the classification of books in Islamic jurisprudence. It is obvious that this study will help to find out Shakarim’s level of education. In Islamic jurisprudence, books are divided into “text”, “commentary”, and “fatwa” depending on the way they are written. Commenting on Nur al-Idah, al-Husseini Muhammad Abu’ud (died in 1759) said: They are: text, commentary,

fatwa “(al-Husayn 28) (al-Husseini Muhammad Abu’ud. *Dau al-Misbah. Daru al-Malik. Cairo.* – p.330). The text is summarized with one-sided imagery and tells the work that requires commentary. Ibn Abidin (1784-1836) in his work “U’qudu rasmu al-mufti” that he had written in text genre, said: “The works of Hanafi school written in text genre do not engage in cancelled sayings and weak riwayat. They are limited to conveying the rulings of the school” (Ibn Abidin 278). The main texts of the Hanafi school are “Mukhtar li al-fatwa”, “Multaqu al-abhur”, “Bidaya”, “Kanzu daqaiq”, “Mukhtasar al-qudiri”. The commentary reveals the meaning of the words that appear in the abridged works and considers issues that do not appear in the text. If the commentary covers the entire text, it is a comment. If it is limited to explaining some difficult words, it is called hashiya (al-Husseini 28). For example: Gunaymi’s commentary on Kuduri’s text, etc. works. As for the books of fatwas, we are talking about the works that are written in response to the question. The works written in this style do not fully cover the issues of fiqh, but only the answers to special rulings. In addition, Abu Hanifa and his disciples did not respond to the rulings in these works in accordance with the times and customs (al-Husseini 28). These books include “Fatawa Qadihan”, “al-Fatawa az-Zahiriya” and others.

If we look at the way Shakarim wrote the “Muslim Book”, it is similar to the text genre. The reason for this is that the texts of the Hanafi school have already been assigned. Shakarim’s work cannot be included in the category of Hanafi texts. However, our goal is to determine the style in which the rulings of fiqh in Shakarim’s work are written in the classification of Hanafi jurisprudence. There are several reasons to support the idea that it is written in text style:

1. Abbreviated text. The rulings in “Muslim Book” are summarized. The scientist is limited to making judgments on the matter without exaggeration. For example, the scientist said: “Hunting is not a problem. However, if it is obligatory, motivated and worshiped, it will become obal. When shooting, one should practice “Bismillah Allah Akbar”. Thus, after reciting the Bismillah, he said, “It is halal if you do not become anything and die while you are there” (Kudaiberdiyev 82). According to the scientist, it is limited to sentencing. Every word implies a certain jurisprudential sentence. These are, of course, the properties of texts. For example, Quduri, the author of a well-known text, says: And if a dog eats an animal, it does not call it halal” (Quduri 472). Kuduri’s text is limited to narrating the sentence without any additional words. When comparing

the two texts, it is clear that the main purpose of both texts is to convey the sentence. For this reason, Shakarim’s book can be considered as a text book.

2. Exclusion from evidence and disputes. Shakarim’s work does not differ the views of scholars on the issues raised. On the contrary, the scientist makes figurative judgments, saying, “This is the obvious solution.” For example, a scientist writes: “when performing ablution, he washes the bottom of the stool, then he washes both hands, rinses his nose three times, washes his face from the hair on his forehead to the chin, washes both ears three times, pass hand over head, ears, neck, washes both feet to the ankles three times, washes between his fingers” (Kudaiberdiyev 58). It is clear from this sentence that the scientist is limited to narrating the sentences. The texts of the Hanafi school are written in this way. The authors of the main text do not determine which of the arguments is correct, which scientist’s opinion is closer to the truth, and which side’s evidence is stronger. The texts are limited to describing the sentences selected from the author’s point of view.

3. Another proof that it is a book written like a text is the scientist’s own words. Shakarim’s work is not a book that argues among scholars, but a book of judgments. For example, the scientist said: “And unlike the calendar and other accounting sciences, it is necessary to fill a month with thirty, even if it is a straight line, counting from twenty-nine. Let the one who does not believe in this word look at the book “Fathu al-Qadir” (Kudaiberdiyev 73) The purpose of the book is to briefly describe the verdict and to give detailed information on this issue to those who want to read the Book of Kamal Ibn Humam. That is not the purpose of the book. The scholar said: “What is haram in the verse is halal – it is not believed in the verse. We can’t fit this in this booklet. See Hadith Rahmatullahi ‘alaihi wa sallam in the Risala Bismillah. It is haram and a person who recites the Bismillah becomes a disbeliever. Allahu alam “also tells us the nature of the book (Kudaiberdiyev 82). The statement, “We can’t fit this in this booklet,” makes it clear that the book’s purpose is not to address this issue. The following statement, “See Hadeem Rahmatullahi ‘alaihi wa sallam in his book “Risalat Bismillah” is a reference to anyone who wants to know more about this issue.

Conclusion

As we mentioned above, Shakarim’s work is written in the scientific style. Although the scientist has translated directly from other books in his work, the possibility of the work being translated is

ruled out. The use of words such as “our Kazakh” by the scientist, as well as the use of proverbs and emotional words of the scientist in some places, precludes the possibility of a pure translation of the work. In addition, Shakarim’s work differs from the usual scientific works in the breadth of topics and the coverage of the sentences “muamalat” (relations of trade, such as trade) and “jinayat” (punishment). Comparing Ibrai Altynsarin’s “Muslim Booklet”, Ahmad Hadi Maqsudi’s “Gibadat Islamiya”, Shakirzhan Takui’s “Gibadat Islamiya”, Jundi Zada Amin Efendi’s “I’lmu al-Khal” and other similar works in the genre of Gylymkhal, we found that topics such as selling, hunting, marriage, divorce, guarantee, gift, and punishment did not cover the rules of fiqh.

Taking into account the above analysis, it was found that Shakarim’s work “Muslim Book” was written in the text genre in the classification of books of the Hanafi school. This is evidenced by the fact that the work is limited to the delivery of the main rulings of the Hanafi school, not to the controversy within the sect, as well as the author of the work “We cannot fit in this booklet” and other similar words. However, although Shakarim’s work is written in the text genre, there is no question of classifying it as one of the approved texts of the Hanafi school. This is because the main texts of the sect have long been approved by scholars. The purpose of the study was to determine the genre of the book “Muslim Book” in terms of writing style, and it can be said that the results were appropriate.

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