

D. Shalkarov^{1*} , K. Aubakirova² 

¹National University of Defense named after the First President – Elbasy,
Kazakhstan, Astana

²Korkyt Ata Kyzylorda University, Kazakhstan, Kyzylorda

*e-mail: Dihya-83@mail.ru

THE REFLECTION OF RELIGIOUS WORLDVIEWS IN ISLAMIC CULTURE IN THE WORK "IRSHAD AL-MULUUK WA AS-SALATIIN"

The article reflects the medieval Turkic worldview, the influence and interdependence of the Turkic spiritual culture on the Islamic world, the linguistic features of the Turkic Kipchak ethnic group and their relationship with Islamic culture, the prevalence of the Turkic language and its place in society, language and grammatical features. It is considered that the Kipchak language played an important role in the social relations of the Islamic world. As an explanation of religious works written in Arabic language at that time (XIV century), the public discusses the writing of religious treatises in Kipchak, their originals and copies, religious treatises and translations of classical literature in Kipchak. The work written in the 14th century in Kipchak, Irshadul-Muluk Was-Salatin is one of the most important works in the history of Turkic language and literature. It is also discussed that the work has become one of the most important works not only among the Turks, but in the Islamic world as a whole. It is reported that the manuscript was written in the Kipchak language by order of the Emir of Alexandria Saifi Bajman, and hermeneutic and textual analysis of the manuscript is carried out.

Key words: Turkic world, medieval Kipchak space, Islamic culture, Turkic worldview, Kipchak language.

Д. Шалкаров^{1*}, Қ. Аубакирова²

¹Қазақстан Республикасының Тұңғыш Президенті – Елбасы атындағы
Ұлттық қорғаныс университеті, Қазақстан, Астана қ.

²Қорқыт Ата атындағы Қызылорда университеті, Қазақстан, Қызылорда қ.
*e-mail: Dihya-83@mail.ru

«Иршад ал-Мүлуук уа ас-Салатиин» еңбегіндегі діни дүниетанымдардың ислам мәдениетіндегі көрінісі

Мақалада ортағасырлық түркі дүниетанымының көрінісі, түркі рухани мәдениетінің ислам әлеміне әсері мен өзара сабақтастығы, түркілерден шыққан қыпшақ этностық тобының тілдік ерекшеліктері мен олардың ислам мәдениетімен байланысы, түркі тілінің кең аралға таралғандығы мен қоғамдағы алатын орны, ислам әлемінде қыпшақ тілін үйрету, оның тілдік және грамматикалық ерекшеліктері ескеріліп оқытылғандығы, қыпшақ тілінің ислам әлемі қоғамдық қатынасында маңызды рөл атқарғандығы қарастырылады. Сол кезеңде (XIV ғ.) жазылған араб тіліндегі діни еңбектердің түсіндірмесі ретінде қоғамда қыпшақ тілінде де діни трактаттардың жазылғандығы, олардың түпнұсқалары мен көшірмелері, заманындағы діни-бағыттық трактаттар мен классикалық әдебиеттердің қыпшақ тіліндегі аудармасы талқыланады. XIV ғасырда қыпшақ тілінде жазылған «Иршәдул-мүлуук уәс-салатин» еңбегі түркі тілі мен әдебиеті тарихында ең маңызды еңбек болғандығы, ондағы түркі мәдениеті мен дүниетанымының ислам әлемімен сабақтасқандығы, бұл діни трактатта терминдердің басым бөлігінің қыпшақ тілінде берілгендігі талқыланады. Сонымен қатар еңбектің тек қана түркілер арасында емес, тұтастай ислам әлемінде маңызды еңбектің біріне айналғандығы талқыланады. Қолжазба Александрия әмірі Сайфи Баджман бұйрығымен қыпшақ тілінде жазылғандығы туралы мағлұмат беріліп, қолжазба мәтіндеріне герменевтикалық және текстологиялық талдаулар жасалады.

Түйін сөздер: түркі әлемі, ортағасырлық қыпшақ кеңістігі, ислам мәдениеті, түркі дүниетанымы, қыпшақ тілі.

Д. Шалкарров^{1*}, К. Аубакирова²

¹Национальный университет обороны имени Первого
Президента – Елбасы, Казахстан, г. Астана

²Кызылординский университет им. Коркыт Ата, Казахстан, г. Кызылорда
*e-mail: Dihya-83@mail.ru

Отражение религиозных мировоззрений в исламской культуре в произведении «Иршад аль-Мулуук ва ас-Салатин»

В статье отражено средневековое тюркское мировоззрение, влияние и взаимозависимость тюркской духовной культуры на исламский мир, языковые особенности тюркского кыпчакского этноса и их связь с исламской культурой, преобладание тюркского языка и его место в обществе, язык и грамматические особенности, считается, что кыпчакский язык играл важную роль в социальных отношениях исламского мира. В качестве объяснения религиозных произведений, написанных на арабском языке того времени (XIV век), общественность обсуждало написание религиозных трактатов на кыпчакском языке, их оригиналы и копии, религиозные трактаты и переводы классической литературы на кыпчакском языке. Труд написанный в XIV веке на кыпчакском языке «Иршад ал-Мулуук ва ас-Салатин» является одним из важнейших произведений в истории тюркского (кыпчакского) языка и литературы. В статье также обсуждается, что данное произведение стало одним из самых важных произведений не только среди тюрков, но и в исламском мире в целом. Отмечено, что рукопись написана на кыпчакском языке по приказу эмира Александрии Сайфи Баджмана. Проведен герменевтический и текстологический анализ рукописи.

Ключевые слова: тюркский мир, средневековое кыпчакское пространство, исламская культура, тюркское мировоззрение, кыпчакский язык.

Introduction

In the medieval Turkic world, the direct influence of the spiritual culture of the Mamluks of the Egyptian Turks on the medieval Turkic worldview and culture and the widespread of its vitality at that time played an important role in the daily life of Turkic peoples and ethnic groups. In the arena of history, the Mamluks (Turks), who came to Egypt as slaves, eventually came to power. From that time, the Turkic language was given importance and a significant place in society. In the process of teaching the Turkic language in the society, the language and its grammars were studied and played an important role in the daily life of public relations. The Turks were able to translate not only their linguistic features, but also the religious principles of religious works of that period and classical literature from Arabic into Turkic (especially the common Kipchak language).

Of these works, *Irshad al-Muluk wa as-Salaatin* contains the most Kipchak elements. This work contains the most important spiritual elements of Turkic culture. This work was considered one of the most important in the history of the Turkic language and literature. The fact that the author of the work of fiqh (translation) written in Arabic or the person who translated it into Turkic is unknown is of interest to the whole Turkic society. It is known that the only version of this work was copied by a

Turkic scholar named Berke Faqih in 1387 in Alexandria and kept in Istanbul in the Hagia Sophia section of the Sulaymaniyah Library under number 1016. In this regard, before focusing on the culture and language, worldview and ethnic characteristics of the Kipchaks, it is necessary to determine their important place in history and what ethnic names they received. The Kipchaks are called "Kuman" by the European name, and in the most popular works in the Islamic world, they are an ethnos or ethnic groups named "Kipchak".

Justification of the choice of articles and goals and objectives

Due to the two different shades of their names, chances are their name has been shaped through history, the Kuman ethnic group was oppressed by the Karakatays in 1017, migrated to the West and migrated to Eastern Europe in 1050, and it was found that the Kumans, who occupied the northern shore of the Black Sea, mixed with the rest of the Pechenegs and other ethnic groups of the Oguz tribes. As a result of the conquest of the Russian principality and Byzantium, he fought and won against the Pechenegs. Both countries had direct diplomatic relations with them and even developed a tradition of mutual exchange of brides. In history it's known as the Russian principality in 1103 dealt a heavy blow to the Kumans. As a result, the weakened Kumans

became part of the Turkic ethnic group from the east under the name Kipchak. The confederation of united tribes, called Kipchak, remained in Europe under the former name of Kuman.

Therefore, since the XII century, the names Kuman and Kipchak reflect the basic concept of the name of the same people. A great ethnic group was formed under the leadership of the Kipchaks. By the middle of the XII century, as a result of the Mongol invasion, as a result of the management of their territory, which was expanding every year, the Kipchaks developed even more and spread over a wider area. As a result, the Kipchaks occupied a wide range of lands, including Hungary, Romania, Russia and Georgia. Some of the Turkic ethnic groups there lost their own national and ethnic identity (code), adopting Christianity, the religion of the local people (Ceric, 1995: 347).

The Kipchaks had a direct impact on the development and formation not only in Central Asia and the Caucasus, but also the Mamluk sultanate in Egypt, and played an important role in the political, economic and military life of the Arab caliphate at that time. The Kipchaks, as a dominant ethnic group, spread throughout the world and proved their political viability in the medieval world political arena. In general, in the XIII and XIV centuries Kipchaks began to spread in Asia Minor and Egypt. Their widespread use was influenced by various world political events of that period. The peculiarity of their place in world politics can be considered as the fact that there were Kipchaks who were sold into slavery in another country and rose from slavery to the rank of commander-in-chief. One of them is the famous Sultan Beybars. The Kipchak language is an old group belonging to the western group of medieval Turkic languages. The Kipchaks included the Turkic tribes that had previously migrated to the east of the Black Sea and formed the northern direction of the Western Turkic language. For example, the famous geographer and historian, linguist Abu Hayyan wrote four works about the Turkic language.

Scientific research methodology

The author of *Irshad al-Muluk wa as-Salaatiin*, who translated from Arabic into Kipchak to guide the kings and sultans of that period, is unknown. As for the text and content of this work, it was written by order of the Sultan of Alexandria Saifi Bajman to scientists. As for the author of this work, even the name of the translator who translated it from Arabic into Turkic is unknown. On the last page of the

text (collophone) it is written that this version *istin-sah* (copy or reproduction) was made by Berke ibn Barakuz ibn Kandud ibn Oki. It is known that this work was written in 1387, by hijra in 789, on the 20th of Shawwal in the city of Alexandria. It is written in a language (Kipchak) which very closes to the Khorezm language, the official language of the Golden Horde. This work was authored by Kutb's Khosrow Shirin in 1383 in Alexandria copied by the Kipchak faqih Berke Faqih. Berke Faqih not only made the Kipchak work *istinsah*, but at the end of the work he wrote it as a *manzuma* (supplement).

The supplement added by Berke Faqih at the end of Qutbun Khosrow and Shirin was published by Ananiac Zashatskowski, Abd al-Qadr Inan, Najm ad-din Hadjimenoglu. From the content of this *manzuma* we can get some information about Berke Faqih. Here we know that Berke Faqih is in the palace of Amir Altyn Buga. It is written that Berke Faqih came to Alexandria to take revenge on the infidels for the Muslims. The fact that this raid was carried out against the Cypriots can be seen from the current socio-political events. The *manzuma* (supplement) Berke Khosrow and Shirin have written at the suggestion of his friend Kutlu Hodja, who came to Alexandria with him. Although well-known throughout Egypt for his knowledge and science, in his work he expressed his dissatisfaction with the lack of respect for the faqihs in the society of that time, and the fact that he was neither full nor hungry due to the hardships of his time. Although Berke Faqih wrote this work closer to the work of Kutti Bilik, we notice that it did not have a poetic quality; the verses did not correspond to each other and were not written in a coherent way.

Main part

The influence of the old Turkmen language which no different from the Kipchak language of the Golden Horde to the language of labor is small. Abd al-Qadir Inan considers the content of Berke Faqih's *manzuma* to be one of the first Kipchak writings in Egypt. In general, *Irshad al-Muluk wa as-Salaatiin* covers the topics of jurisprudence and the views of Hanafi scholars in jurisprudence. The author of this work also expresses his views on some issues of *fiqh* (Sharia law). This work consists of 29 books, 56 articles and 93 chapters (parts), and finally the final section, which covers 49 issues in the field of jurisprudence.

The introduction to the manuscript (1/A) explains the reasons for writing the work after praising

the Creator and praying for the Prophet and his relatives. It is observed that the ruler of Alexandria, Saifi Ajman, demanded the publication of a meaningful work in accordance with the Hanafi School. In order to carry out that order, he wrote that this work was written and named "Kitab Irshad al-Muluk wa as-Salatiin." That is, this demand shows that in that century, the Hanafi School was important not only in Central Asia, but also in the Arab (other Muslim) world. In the introductory part of the book, it is written that the rules of the Shari'ah are obligatory, motivation, Sunnah and morals, the ways of worshipping Allah and gaining His pleasure. According to Islam, there are sections on the signs of disbelief and the dangers of apostasy, 62 issues related to the creed (book of purity, book of prayer, book of alms, book of fasting, book of pilgrimage, book of oath, book of liberation of slaves, etc.) is (Ibn el-Fakih, 1885: 253).

The importance of this work for the Turkic society has not yet been explored and interpreted. In the course of the research, only the final research papers written by 9 students of the Department of Turkish Language and Literature of the Faculty of Literature of Istanbul University are visible. Sentences often do not correspond to the grammatical rules of the Turkic language, because they are translated from Arabic sentences to sentences, words to words directly. We believe that the author (translator) may be a specialist who is fluent in Arabic. There were no mistakes in the translation. Of the 4,200 words used in the translation, 57% (2,407 words) are in Arabic, 41% (1,700 words) are in Turkish, and 2.5% (93 words) are in Persian. The author uses some linguistic and religious terms, sometimes in Turkic, sometimes in Arabic or Persian, and his linguistic richness is wide and rich, he uses a wider range of terms.

On page 1 /B of the manuscript:

I began with the name of the Almighty God, who gave sustenance to the whole world, guided the meek and blessed them. All praise is due only to God, who has shown the right path. Here we see that in the Arabic version of the manuscript, the name Allah is translated into the Kipchak language as Tengri. However, the author emphasizes that the meaning of the name is the same. The author also mentions in the text that the Arabic word "هداية" – "Hidayat – right way" is in the Kipchak language «بولغا توغرو تە يولغا توز» given as «the straight and right way» and that this path is given only by God.

On page 2 /A of the manuscript:

May God prolong his remaining life in the way

of science and education, and increase his honor, beauty, and sustenance. May God open his source of attention, mind and consciousness? This short book is based on the Madhhab of Imam Aqzam, known throughout the Islamic world as Abu Hanifa. May God be pleased with him? I have started this short book in obedience to the official order of His Majesty Ali. Before we begin, I ask God to help me not to make mistakes, to ask for forgiveness and to make our words come true (Islam Ansiklopedisi, 2020: 369).

In the original Arabic text (في تحصيل العلم) the word "on the way to science and education" is used, while in the Kipchak version (قلماق علم حاصل – to produce knowledge) the word "hasil" is used. The Turkish version of Dr. Recep Toparli's work uses the words "Ilm tahsil kılmak" and "tahsil". Here we notice that the Turkish author did not use the word "hasil" in the Kipchak version, based on the Arabic text.

In the text, the author emphasizes that he started his book in the direction of the school of hanafia, the famous a legal scholar known in Central Asia under the nickname Abu Hanifa and that it is an important school and the leading school in the Islamic world. It is also clear that the Emir of Alexandria ordered the author to write this book in the Hanafi style. Therefore, the word "God" is often used in the author's work, emphasizing the importance of this work among the Turkic peoples. The tendency of the authors of that period in their works started to praise the first creator and to greet the prophets can be seen in the works of any author (Kavakçı, 1976: 214).

On page 2 /B of the manuscript:

After praying to God, taking a risk to God, wishing him well and entrusting my work to God, I named my work "Irshad al-Muluuk wa as-Salatiin". I wrote with the hope that the values contained in my work would have an impact on our spirituality and that ordinary people would be able to use them. That is why the slaves of God are shown how to fulfill the duties and obligations of the Shari'a, the Sunnah and the manners. That's why; I began this work in order to gain God's approval and mercy, to list the ways of obedience to him and the ways to be close to him, to provide for him, and to feel his omnipotence and purpose. I tried to be divided into cheerfulness, blogging and for the miracles of the Creator.

The author began his work with the title "Irshad al-Muluuk wa as-Salatiin", which means "Guide to kings and sultans" and said that he risked his life

to the Creator, hoping only for the results from God. The author dwells on the fact that he prayed to Allah to avoid mistakes in the work, that the Muslim community uses this work for spirituality, that not only kings but also Muslims can get acquainted with the Shari'a norms from this work. The author was able to show the ways of praying worshipping and obeying only the Creator God, and to compare some of the values of their worship with the Turkic culture. In the Kipchak text «بيرديم ات تيب ارشاد والسلاطين الملوك» the author indicates the title of the work as "Irshad al-Muluuk wa as-Salatiin tiip at birdim" notice. Similarly, we can see that the Kazakh word "dep" is replaced by the Kipchak word "tib – tiip" (Şeşen, 1988: 279).

In this text we see that in the Kipchak version the concept of "تعالی تنکری" – Tengri Tagala" is widely used. For the Turkic worldview of that period, it was found that the use of the concept of "God Almighty" was more important than the concept of Alla Almighty. In the text, the word "سونکرا دان سغنان" in the Kipchak language is translated as "after prayer" in the Kazakh language, and it can be seen that the verb "prayer" is a widely used verb in the Turkic language. For example, the city of Syganak on the Syr Darya River is in the root of this word. Obviously, Syganak also means a place of protection and worship. The Kazakh equivalent of the word سونکرا also reveals the meaning of the word after. In the Kipchak version of the text it is written "توکل کا تنکری تع", in the Kazakh language it is translated as "From risking to God". In the text, "تع سونکرا دان تنکری دان خیر طلب قلغان" from asking for good from Tangri", the word خیر طلب is translated as asking for good, and the author uses the original Arabic words in the text. In other words, the letter ط in the word طلب could be used in the Turkic culture, or the simple letter ح could be used instead of the letter خ in the word خیر. However, it seems that the author of the work tried to inculcate this religious terminology in the Turkic worldview, using the original Arabic words in order to re-introduce them to the Turkic worldview.

In the phrase "سونکرا قلغاندان تسلیم کا تنکری" it is translated as "After giving to God", that is, we see that the author used the Arabic version of the word "taslim". In Turkic, the word is translated as "surrender to God", but in Kipchak it is translated as "surrender". The word "قلنمش تکلیف" in the text is translated as in Turkic. In the Kipchak language, this type of verb is also used in the form of "proposed" for aspects of religious ideology (Toparlı, 1992: 345).

In the concept of "تنکری نینک رضاسینا", the author takes the word "riza" from the Arabic word رضا; and relies on the original Arabic text. In the text "دن اولوغ ترور تنکری تعالی" we see that the Kipchak word غولوا corresponds to the Kazakh word Uly. In this sentence, "اول نارسا کم من قصد قلدیم", the author takes the concept of "aiming" from the main text in Arabic as "قصد قلدیم – qasdim". In the sentence "تع نیت قلدیم خالص قلغای" also compared the concept of intention with intention, and also used the additional verb "قلغای - قلائی" in Kipchak language, taking the term khalis from the original verb in Arabic.

On the page 3/A of the manuscript:

Mukallaf beautifully described that the slave was first created by God and provided with sustenance, and created your sustenance honestly. Anyone who has reached the age of puberty and recognizes his Creator should not associate him with him, nor should he liken him to anyone else, human beings or other creatures. This is stated in Surat al-Ikhlās. In this text, the author argues that the first duty of an adult who has reached the age of puberty is to recognize God as one, not to associate partners with him, not to be like anyone else.

On page 3/B of the manuscript:

A Muslim child (boy or girl) must recognize God as one and believe in angels, books and prophets, and prophets without prejudice. Anyone who believes in all of this will be judged a Muslim. Shari'ahrules such as prayer, fasting, and almsgiving are obligatory for such an adult Muslim child. If a person denies all these Shari'ah rulings and does not admit them, he will become a disbeliever. The author raises the issue of the obligation of a Muslim to fulfill the norms of Sharia after reaching the age of majority. There are also issues of recognizing the Creator as one, believing in him by word of mouth, the fact that the Creator was sent for mankind, the belief in the angels sent by the Creator to the world, his books and prophets sent to society believe in the prophets. And it emphasizes that a person who does not have any doubts in the way of believing in this will become a full-fledged Muslim (Van, 1970: 50).

On page 4/A – 4/B of the manuscript: the author explains the semantic meaning of the word faith and its meaning in the dictionary, explaining that faith is faith, as well as the meaning of believing. He explains to the individual that there is a Creator and that he will become a Muslim if he does not doubt his faith. On the contrary, he writes that if he does not believe in the Creator and clearly denies it, he will allow heresy according to the Shari'a. Here the author emphasizes that the issue of faith in the Is-

lamic Sharia is a very complex and responsible phenomenon of spiritual teaching and obedience. It is discussed that a person who does not acknowledge the Prophet Muhammad, disobeys his hadiths and commandments, and does not acknowledge that he is a prophet is a disbeliever. The author also decided to discuss the views of Abu Hanifa on this topic in the manuscript.

On page 5/A of the manuscript: In the text, we cannot conclude that an individual is a heretic if he doubts certain things in the matter of faith and does not renounce them completely. It is written that if there is a situation when a believer does not accept the values of the believer and rejects them, and declares it in his own language, then the individual is considered to have disobeyed the Shari'ah norms and commits heresy. In this text, the author tries not to deviate from the original religious terms written in Arabic in the Kipchak language.

5/B page of the manuscript: "اوش مونتك اوجون ابتي بيزيم اصحاب لاريميز تنكري انلاردان خشنود بولسون" ushu – اوش this, word for word اوجون word خوشنود- خشنود- اصحاب لاريميز companions, the word خوشنود is translated as to be satisfied. Here the author focuses on the use of Kipchak terms. However, some religious, linguistic, and cultural terms were used in the original Arabic language. The author gives information about the fatwas issued by the imams of the Mawerennahr region on some Sharia rules. Here, Muslims express their views on the rulings on some religious ceremonies on Nauryz, the official holiday of pagans (fire-worshipping Zoroastrians) (Fakih, 1385: 77/A).

The representatives of Christianity also provide information about the attitude of Muslims towards them on some holidays. The author prefers to call them Imams of Mawerennahr, because he focuses on the peculiarities of the worldview and views of non-Muslims in the region. He also noted some of the rituals of the Nauryz holiday, which has become ingrained among the Turks, and spoke about the actions of the Muslim people on this holiday. When writing the Arabic word صلوة in Kipchak, the author used the Persian word نماز, the Arabic word صوم is not from the original word, the Persian word اروج is used as a religious term, if fasting, and the Arabic word zakat is preserved in the original language. We notice that the word اولكنوجا in the Kipchak language in the text corresponds to the phrase in the modern Kazakh language until death.

On page 6/A-7/B of the manuscript, the author dwells on the views of the Zahiriyya madhhab on the issue of faith, that is, he writes that if a believer

confesses his faith with his tongue, deeds are also a part of faith. It is known that faith is speaking with the tongue and confessing with the heart, and doing with deeds. In the text, the author pays special attention to the main theories of faith in the work of the famous jurist Abu al-Layth "al-Fatawa", who contributed to the development of the method of Shari'a "Usul ad-din" and the views of several scholars of the Ijma 'i Ummah. It also makes it clear that a person, who denies any of the verses of the Qur'an or the verses of the Qur'an, or whoever denies the prophets and books sent down by God for mankind, will fall into disbelief in accordance with the requirements of Islam.

On pages 8/A-B of the manuscript, the author writes that a person's false oath is one of the main harmful factors that directly negatively affect society. He also denies that rituals such as reciting verses from the Koran, praying, and paying alms are part of the Shari'ah, and that openly reciting them can lead to apostasy without being a perfect Muslim. If a person expresses an opinion that he is tired or useless from the rituals of worship officially approved by the Shari'a, it is considered that he is in danger of leaving the religion, doubting that he has fully adhered to the religion. According to the Abu Hanifa Madhhab, the issue of considering the word "Bismillah" in the Qur'an as part of Surat al-Fatiha is also considered (Fakih, 1385: 78/B).

On pages of manuscripts from 10/A-B to 18/A-B it is said that human faith cannot be judged by individuals as "you do not have faith", that Muslims do not kill each other, that they do not insult the prophets, that Allah is the Ruler and the righteous, the non-interference of the Muslim child in the activities of nature, the mutual obligations of human beings to each other, the failure to test the work of the Creator are considered. The story of Abu Bakr (r.a) as a companion of the Prophet Muhammad, the story of Aisha (r.a), the wife of the Prophet Muhammad, the characteristics of a Muslim who will enter hell and paradise on the Day of Judgment, not insulting all the prophets, Omar (r.a) and Ospan Information about the Companions of Ali (r.a) is considered.

Results and discussion

On pages 20/A – 27/A of the Manuscript, it is necessary that there should be no lies in the statement or propagation of human Shari'ah norms. The author's instructions to the Muslim child on the strict observance of Sharia law are fully elaborated, discussed and described. The author begins with the

section on belief. In general, this section consists of topics covering up to 78 pages, covering the main issues of the faith. In the matter of faith, it is stated that the ummah of Moses was divided into seventy-one parts, the church of Jesus into seventy-two churches, and the ummah of Muhammad into seventy-three parts. According to the Shari'a norms of Islam, individuals are divided into Muslims, hypocrites and infidels. Defining the basis and conditions of faith, the ultimate basis, writes that the faith of the individual is confession with the tongue, affirmation with the heart. The author writes that an individual must believe in the Creator, his angels and books, prophets and the Day of Judgment, that the destiny of good and evil comes from the Creator, and that he believes in the account of heaven and hell and the Day of Judgment. It also emphasizes that the rewards of public worship are better than those of private worship.

On pages 35/A – 36/B of the manuscript, the scientist informs that the word of the Holy Quran was not created; it is the word of truth of the Creator. The author discusses the views of Abu Hanifa and his disciple Abu Yusuf on this issue. The author considers this issue as the eleventh issue of the main topics in the field of belief. The author addresses the issue of prophecy in human history and its place in the Shari'a as the twelfth issue. In it, all the prophets and apostles, from Adam to the last prophet, Muhammad, wrote about the trusts sent by the Creator to the ummah and the information about the sacred religion. The author tells about the history of the revelation of holy books and pamphlets to prophets such as Adam, Shish, Idris, Abraham, Moses, David, Jesus and Muhammad. Here the author mentions that the holy books such as the Torah, the Psalms, the Bible, the Koran were revealed to the prophets Moses, David, Jesus, Muhammad, and called the Holy Qur'an a second alternative name "Furqan" and provides information about the inalienable principles of the Koran (Çağbayır, 1996: 186).

The thirteenth issue is discussed on page 37/A of the manuscript. The author discusses the spiritual condition of the individual after death and the questions and answers of the angels Munkar and Nakir in the grave, their perception in matters of religion and opinions against it. According to the requirements of the Muslim Sharia, a true Muslim accepts the authenticity of these angels, and the author explains that their interrogation will take place in the afterlife. It says that an individual who denies the questions of angels and their actions is in danger of apostasy according to the Shari'a.

The fourteenth and fifteenth issues of the subject are discussed on pages 37/B – 38/B of the manuscript and the situation of the deceased Muslim in the grave. Several issues are considered in the context of whether it is influenced by the actions of a living person. In this regard, the author cites the story of Jesus passing by the tomb. The Prophet Muhammad gave examples from the hadeeths of the Prophet about praying and giving alms to the dead. He also gives extensive information about the Prophet's mercy and the order of the greetings to him. In his speech, the author thinks that "only this word is enough for a wise man" at the end of each chapter and subdivisions, drawing the same conclusion.

The sixteenth issue of the subject, pages 39/A – 46/B of the manuscript, tells the story of the Prophet Muhammad's visit to the Creator on the night of Miraj and Isra. It is said that a Muslim should admit that this story is true. Books revealed to mankind by the Creator inform us about the need to believe and the existence of the Hereafter. According to the author, it is obligatory for every human being to believe in those books and the Day of Judgment, and therefore to believe in the verses of the Qur'an. The manuscript discusses about the eighteenth issue deals with the account of man before the Creator. It tells us that human beings are accountable to the Creator and are responsible for all their actions. The nineteenth issue of the manuscript discusses the scales and scales of the Day of Judgment, the fact that mankind will cross the bridge of Sirat, and the existence of a book of deeds. The manuscript discusses about the story of Adam and Eve's life in Paradise in the history of mankind, when they were commanded by God not to eat wheat, and then they came to earth after living in Paradise. The author informs that some of the Companions of the Prophet were blessed with paradise. After spreading the principles of religion to the Islamic world, the Prophet Muhammad announced the appointment of his successors, the Caliph Abu Bakr, Omar, Uthman, and Ali, to the position of caliph in the Islamic World.

On pages 47/A – 50/B of the manuscript, the stories of the prophet Zechariah and Jesus are discussed. It tells the story of the mystery of Mary's birth. Among the Muslims, Hz. The author raises the controversial issue of whether Mary was a prophet or not. The author also writes about the miracles of the saints and the fact that the religion of the child often turns to the religion of the parents, based on the hadith of the Prophet Muhammad. The author emphasizes that the human mind is free, that this

free man can decide through the mind, that the mind is a great tool of choice for mankind, that the mind has the ability to distinguish between black and white, and that the mind is the most important cognitive tool for a Muslim.

On pages 51/A – 56/B of the manuscript, the repentance and repentance of human beings after their sinful actions, in which human is only a weak person before the Creator, the fact that there are seven gates of hell, each of them contains information about the suffering of a person who has committed various sins, is narrated in the words of the prophet. There is discusses the question of the heritage of mankind, the use of human will and power in worship and worship, the views of the Jabriya and Qadariyya sects on human will and power are wrong. The main attributes and epithets are considered.

On pages 57/A – 64/B of the manuscript, the profession and sustenance of human beings, the lawful gathering of the sustenance of the Creator of the earth for human beings only in an honest way, the order of giving alms and tithes, alms and khums to the needy according to the Shari'ah The author emphasizes the issue of distinguishing between the faith and deeds of the child, emphasizing the existence of different faiths of the prophets and the Shari'ah. It is explained that believing in the Creator of man is obligatory according to the Shari'ah and that faith and deeds are separate values. Author discusses the views of all sects on the decline and strengthening of human faith.

On pages 65/A – 77/B of the manuscript it is necessary to study the interpretations of the suras and verses of the Sacred Quran by specific methods, not everyone can discuss the verses on their own, the external and internal content of the verses The essence and essence of them, the secrets of their roots, the strengthening and weakening of the faith of the practitioner, the list of factors that negatively affect the faith, ways to strengthen the faith through practice, the simple features of Muslim tolerance and worship according to Sharia.

The manuscript, discuss the negative views of the Jabriya school of faith, the example of the sinner's faith, the story of Adam and Eve sent down from heaven for one sin, the command of the angels to worship the Creator of Adam, and the arrogance of the devil. The fact that the Creator disobeyed Adam and disobeyed the command of the Almighty God is considered. The story of the sons of Adam (Abel and Cain), the story of the two angels Harut and Marut, the magicians of Pharaoh, the story of Moses' brother Karun, the story of Abraham, the life

and death of mankind, the repentance of mankind before the Creator (Çağbayır, 1996: 189).

The author also discusses some of the negative views of the Murjiyah and Haruri sects on the issue of faith, the negative views of the Jabariya School on the day of al-Misaq, the Day of Judgment, the division of human food into haram or halal, the views of the Mu'tazilites and Rafizis on the issue of imamsip. The events of Mughawiyah and Imam Shafi'i's views on the issue of imamsip are also discussed in detail with the author, and Abu Hanifa's views and arguments are taken into account, and the views of this imam are taken as a leading opinion. The author of this section was able to discuss the issues of religious beliefs in 66 sections covered by the principles of Sharia. In the next section of the manuscript, he states that there are 61 duties in a Muslim's daily life, of which 50 are obligatory and 11 are obligatory. The first fard is the remembrance of Allaah, which consists of two remembrances, one with the tongue and the other with the heart. The second duty is to cover the child, and the author proves the verse in the Qur'an, "Cover your pensions, eat halal food, and do righteous deeds."

The author writes that the order of the duties is obligatory for every Muslim during the time of prayer, as one of the mainstays of the religion, as evidenced by the verses of the Qur'an on ablution and purity. It includes the duties of worship, such as performing ghusl (ablution), fasting, cultivating the nafs, and being content. The author writes about the eating honestly, risking only the Creator, accepting the judgment from the Creator, being thankful for everything and the blessings of the Creator, being patient with everything to repent of past sins, to worship sincerely, to stay away from the temptations of the devil, to worship with evidence, to love or hate the Creator of mankind, to serve one's parents and not to oppose them, to abuse one's trust It is necessary to be able to keep it properly, to follow the middle path in both joy and sorrow, and to observe the duties of a Muslim in his daily life, such as obedience to God.

On pages 82/A – 92/B of the manuscript, sila-i-rahm is to be kind to one's relatives, to learn from this world discusses the basic responsibilities of the individual in public relations, such as the ability to hide, not to lie and speak the truth, to avoid gossip, to keep the ears and eyes clean, to be fair in the scales. One should never despair of God, the Creator, human beings should earn their living and daily life honestly, not to give alms, menstruation of women, fun dirty Shari'ah values such as abstaining from

deeds, forsaking major sins, performing ghazals to protect one's homeland, performing daily prayers on time, not eating orphans, not associating partners with God, not drinking alcohol, not committing adultery, and not swearing falsely. The author lists all the obligatory lists and dwells on the obligatory kifaya and the general social tasks of mankind, such as studying science, collecting money, keeping orphans, answering greetings, responding to sneezing, inquiring about the condition of the sick, reciting the name of the prophet, and burying the dead not only as a general social phenomenon. The author reviews the book of duties of a Muslim in the ritual of ablution and purification.

The author writes this section of ablution in 14 pages, covering the procedure of ablution and the etiquette of purification, as well as some views among the sects on this topic, focusing on the basic principles of the Hanafi School.

On pages 92/B – 98/A of the manuscript, the section on ablution and cleanliness of a Muslim is mentioned. The section discusses when a Muslim's child ablution is broken. Two different biological substances are excreted from the human body, one of which violates the wudu' (feces) and the other don't. Based on the Shari'ah, the author attributes such phenomena as tears, sneezing, sweating, breastfeeding, drowning, earache, or miscarriage to the inviolable rules of ablution. The author considers the requirements of the inviolable rules of ablution only on the basis of religious beliefs. It also highlights the purity of human beings and the process of performing sincere prayers (Berke el-Fakih, 1385: 79/B).

On pages 98/A – 125/B of the manuscript, a discussion is held on the obligation of an adult to perform ablution. The duty of ghusl is to draw water from the mouth and nose, to fill the whole body with water. Here the author connects the word ablution with the Persian word "Oobdast". The word najis is used with the word nejaset (dirt), and the concept of ablution is used in the Arabic religious term "to get rid of ablution". The author focuses on the discussion of this section in more than 13 pages of his work. The manuscript provides information on the rules of purified water. The oceans, seas, lakes, rivers, and mouths and wells are among the purest waters that humans use for worship. The author discusses the information about the rulings on the purity of well water. If the well is contaminated with animal carcasses or other substances, the well will be cleaned and re-used. And author obliges the human being to perform tayammum in the absence of water to worship the Creator in order to be pure

and clean. The tayammum has its pillars and conditions. The tayammumrukun is to strike the ground twice. One time is to wipe the face with the hands; the second time is to wipe the wrists with the hands. In general, during the Samanids and Karakhanids in Central Asia, the views of the Hanafi religious tradition were formed among the Turks and spread widely in the Turkestan region. It is also known that famous scientists came from this region, and they are included in the biographical works of scientists from the Middle East. It is known that these phenomena occurred later in the Mamluk period. At that time, we see the creation of a golden bridge between Central Asia and the Islamic world.

Conclusion

In conclusion, the author demonstrates the viability of the Kipchak language, using in depth the three languages (Arabic, Persian and Turkic) contained in the content of this work. At the same time, the author considers not only the linguistic space of the three languages, but also proves that the Central Asian Islamic culture is widespread in it, and the Hanafischool is widespread in this region. This showed that the Hanafi school was widespread not only in the region, but throughout the Islamic world. He was able to include the values that are the main ideas and principles of the sect of Maturidiyya in Central Asia and the Islamic world. Showing the Central Asian model of Turkish culture and traditional identity, he showed that Islamic values are also the most important values for a Muslim. According to the traditional method of the scholars of the Islamic world, who are imbued with the teachings of the Qur'an, it is stipulated that a Muslim must first know the Creator, but also be aware of his attributes. Explaining in detail the basic principles of kalam, the scholar was able to inform about the religious views of the time and the views of ethnic groups on Islam.

In the Turkic world, traditional Islamic teachings have become a serious problem in today's society. Many of the values written in the structure of the thinker's work as a solution to this problem can help to solve the problems that are accumulated today. The religious views contained in the work can ultimately be in line with the traditional religious principles of our society, increase the spiritual immunity of our society and the Turkic world is directly related to Islam. In the content of this work, the author was able to use religious and linguistic terms in three languages, depending on the structure of

the Kipchak language, to the requirements of public consciousness at that time. He was able to show the vitality of the Kipchak language at that time and its importance not only in the Turkic world, but also in the Islamic world. In the course of research from this work, we note that the peculiarities of many religious and linguistic terms underlie the Central Asian Turkic worldview and Eastern spiritual culture. In addition to the interconnectedness of linguistic elements, we see that Islamic religious terms have developed in the Turkic worldview as original linguistic features.

We can also define the terms of the Islamic religious worldview and the stages of development and history of language culture. The first part of the work discusses how to form a religious culture of the individual, the culture of behavior among members

of other religions, the correct formation of attitudes to them, as well as the culture of correct formation of the Muslim's own position in recognizing the Creator. In explaining these topics, the author was able to take into account the rich and linguistic features of the Kipchak language, comparing the religious and linguistic features of the Turkic language with the religious worldview of the Islamic World, giving examples as an attractive and interesting topic for all society.

The research work was carried out within the framework of the project №AP09058201 "Theolinguistic space at the monument to Irshadul-Muluk Was-Salatin (XIV century)" with grant funding of the Science Committee of the Ministry of Science and Higher Education of the Republic of Kazakhstan.

Әдебиеттер

- Brockelmann, C. (1898) GAL, Geschichte der arabischen Litteratur. – Berlin. B.I. – 1072.
- Ceric, M. (1995) Roots of Synthetic Theology in Islam. A study of the Theology of Abu Mansur al-Maturidi. – Kuala Lumpur: ISTAC. – 456.
- Ibn el-Fakih (1885). Kitab el-Buldan. De Goeje. – Leyden: Elzeviriana. – 398.
- Islam Ansiklopedisi (2020). – Ankara: TDV Yayınları / İSAM Yayınları. – 529.
- Kavakçı, Y. (1976) XI ve XII asırlarda Karahanlılar davrinde Mavara an-Nahr İslam Hukukçuları. – Ankara: Otto – 305.
- Şeşen, Ramazan (1988) Ebü Osman Amr b. Bahr, Hilâfet Ordusunun Menkibeleri ve Türkler'in Faziletleri. – Ankara: Türk Kültürünü Araştırma Enstitüsü Yayınları. – 378.
- Toparlı, Recep (1992). Irşadül mülük ve es-selatin. – Ankara: ATATÜRK kültür, dil ve tarih yüksek kurumu, türk dil kurumu yayınları. – 627.
- Van Ess J. (1970). The logical structure of Islamic Theology. Logic in Classical Culture. Edited by G. E. Von Grunebaum. – Otto Harrossowitz. P. – 50.
- Берке Факих (1385) «Иршәдул-мулук уәс-салатин» қолжазбасы. – Стамбул: Сулаймания кітапханасы, Аясофья бөлімі №1016. – 498.
- Yaşar Çağbayır (1996). Bilge Kağan Yazıtı. Sevim Yörük-Yaşar Yörük. Açıklamalı Atasözleri Sözlüğü. – İstanbul: Serhat yayınları. – 293 s.

References

- Brockelmann, C. (1898). GAL, Geschichte der arabischen Litteratur [History of Arabic Literature]. – Berlin. B.I. – 1072.
- Ceric, M. (1995). Roots of Synthetic Theology in Islam. A study of the Theology of Abu Mansur al-Maturidi. – Kuala Lumpur: ISTAC. – 456.
- Ibn el-Fakih (1885). Kitab el-Buldan [The book of countries]. De Goeje. – Leyden: Elzeviriana. – 398.
- Islam Ansiklopedisi (2020). [Islamic Encyclopedia]. – Ankara: TDV Yayınları / İSAM Yayınları. – 529.
- Kavakçı, Y. (1976). XI ve XII asırlarda Karahanlılar davrinde Mavara an-Nahr İslam Hukukçuları [Mavara an-Nahr Islamic Lawyers in the XI and XII centuries under the Karakhanids]. – Ankara: Otto – 305.
- Şeşen, Ramazan (1988). Ebü Osman Amr b. Bahr, Hilâfet Ordusunun Menkibeleri ve Türkler'in Faziletleri [The Legends of the Caliphate Army and the Virtues of the Turks]. – Ankara: Türk Kültürünü Araştırma Enstitüsü Yayınları. – 378.
- Toparlı, Recep (1992). Irşadül mülük ve es-selatin [Guiding the sultans]. – Ankara: ATATÜRK kültür, dil ve tarih yüksek kurumu, türk dil kurumu yayınları. – 627.
- Van Ess J. (1970). The logical structure of Islamic Theology. Logic in Classical Culture. Edited by G. E. Von Grunebaum. – Otto Harrossowitz. – 50.
- Berke el-Fakih. «Иршәдул-мулук уәс-салатин» қолжазбасы [The manuscript of «Guiding the sultans» қолжазбасы]. – Стамбул: Сулаймания кітапханасы, Аясофья бөлімі №1016. – 498.
- Yaşar Çağbayır. (1996). Bilge Kağan Yazıtı. Sevim Yörük-Yaşar Yörük. Açıklamalı Atasözleri Sözlüğü. [Bilge Kagan Inscription. Sevim Yörük-Yaşar Yörük. Annotated Dictionary of Proverbs]. – İstanbul: Serhat yayınları, 1996. – 293.