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RELIGIOUS IDENTITY: RESEARCH BY DOMESTIC SCIENTISTS

The article provides an overview of research on religious identity conducted by the scholars from Kazakhstan. An analysis of various methodological approaches and the evolution of the study of religious identity in Kazakhstan was carried out. The findings were obtained through application of a qualitative analysis of 21 publications using the keyword "Religious identity" in two internationally recognized citation databases, i.e., "Scopus" and "Web of Science". Through application of such research method, the authors attempted to answer the research questions relating to following issues; the aspects religious scholars from Kazakhstan pay attention to and scientific conclusions they reached when studying the problem of religious identity, the hierarchy of factors influencing the formation of religious identity, interaction of religious identity with other spheres of identity and forms of its manifestation. The analysis of publications allowed the authors to carry out some terminological differentiation and identify the main priority areas that would enable scholars from Kazakhstan to formulate future research tasks. Further, the article focuses specifically on the religious identity of women and provides the results of the analysis of educational, age, ethnic, and cultural factors forming and changing their religious identities. At the same time, the analysis of the selected publications made it possible to identify the gaps jeopardizing the advancement of the scholarship of religious identity in Kazakhstan.

Key words: religious identity, religious values, globalization, society, trust, view.

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Діни бірегейлік: отандық ғалымдар зерттеуі

Мақалада қазақстандық ғалымдардың діни бірегейлік бойынша жүргізілген зерттеулеріне шолу жасалады. Қазақстандағы діни бірегейлікті зерттеудің түрлі әдіснамалық тәсілдері мен эволюциясына талдау жасалды. Біз әлемдегі екі жетекші дәйексөз дереккорлары болып табылатын «Scopus» және «Web of Science» базасынан «Religious identity» түйін сөзін қолдану арқылы табылған отандық зерттеушілердің 21 жарияланымын сапалы талдау негізінде ғылыми нәтиже алдық. Осы зерттеу әдісіне сүйене отырып, біз келесі сұрақтарға жауап беруге тырыстық: Қазақстандық дінтанушылар діни бірегейлік мәселесін зерттегенде қандай аспектілерге назар аударып, қандай ғылыми тұжырымдар жасайды? Діни бірегейліктің қалыптасуына әсер ететін факторлардың иерархиясы қандай? Отандық зерттеушілер діни бірегейліктің басқа бірегейлік салаларымен өзара әрекеттесуін қалай анықтайды, олардың тоғысуы қандай формаларда көрінеді? Жарияланымдарды талдау кейбір терминологиялық жіктеу жүргізуге және қазақстандық ғалымдарға келешекте зерттеу міндеттерін тұжырымдауға мүмкіндік беретін негізгі басым бағыттарды анықтауға мүмкіндік берді. Мақалада әйелдердің діни бірегейлігі, олардың діни бірегейлігінің қалыптасуы мен өзгеруіндегі білім, жас, этникалық және мәдени факторларға талдау жасалды. Сонымен бірге, аталған жарияланымдарды талдау отандық ғылымның осы бағыттағы ғылыми артта қалуына әкелетін олқылықтарды анықтауға мүмкіндік берді.

Түйін сөздер: діни бірегейлік, діни құндылықтар, жаһандану, қоғам, сенім, көзқарас.

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Религиозная идентичность: исследования отечественных ученых

В статье осуществляется обзор исследований по религиозной идентичности, проведенных казахстанскими учеными. Осуществлен анализ различных методологических подходов и эволюции изучения религиозной идентичности в Казахстане. Научные результаты нами получены на основе качественного анализа 21 публикаций отечественных исследователей, найденных по ключевому слову «Religious identity» в двух ведущих базах цитирования в мире – «Scopus» и «Web of Science». На основе данного метода исследования мы сделали попытку ответить на следующие вопросы: На какие аспекты уделяют внимание и каким научным выводам пришли казахстанские ученые-религиоведы, изучая проблему религиозной идентичности? Какова иерархия факторов, влияющих на формирование религиозной идентичности? Как отечественные исследователи определяют взаимодействие религиозной идентичности с другими сферами идентичности, в каких формах проявляется их пересечение? Анализ публикаций позволил провести некоторую терминологическую дифференциацию, выявить основные приоритетные направления, которые позволили бы казахстанским ученым сформулировать исследовательские задачи на будущее. В фокусе статьи – религиозная идентичность женщин, анализ образовательных, возрастных, этнических и культурных факторов формирования и изменения их религиозных идентичностей. Вместе с тем, анализ данных публикаций дал возможность выявить пробелы, которые могли бы привести к научному отставанию отечественной науки в этом направлении.

Ключевые слова: религиозная идентичность, религиозные ценности, глобализация, общество, вера, взгляд.

Introduction

Religious identity is a complex, multifaceted concept and category that requires in-depth study by scholars from various fields. Religious identity includes the ways in which individuals and communities understand, experience, and express their religious beliefs and attitudes. The study of religious identity is important for understanding social phenomena such as political behavior and participation, intergroup relations, cultural integration, and individual psychological well-being, etc.

Research into religious identity in Kazakhstan has changed significantly over the past few decades. Studies conducted recently reveal shifting public attitudes toward religion, a rise in religious variety, and improvements in theoretical and methodological approaches. The growth in the number of publications in foreign peer-reviewed journals is also encouraging. These studies often use qualitative methods, such as ethnographic research and indepth interviews, to capture the lived experiences of individuals and groups who strictly practice religion (Smith, 2003).

In recent years, there have been significant changes in interdisciplinary approaches to research. Researchers increasingly recognize the links between religious identity and other aspects of identity, such as ethnicity, gender, and socioeco- nomic status (Peek, 2005). These changes led to the adoption of mixed methods, in which research combined quantitative surveys and qualitative interviews to provide a comprehensive understanding of the dynamics of religious identity (Ganzevoort & Roeland, 2014).

Determining the function of religious institutions in the establishment and maintenance of religious identity is one of the most significant areas of the current research. Institutions such as mosques, churches, and synagogues are considered important places for the transmission of religious values and practices. These institutions provide social support networks that strengthen religious identity in the face of external pressures and secularizing trends (Putnam & Campbell, 2012). Research shows that active participation in work of religious institutions enhances a sense of belonging, which is an important component of religious identity (Wuthnow, 2007).

Another important area of research is the impact of globalization and migration on religious identity. The rapid movement of people across borders has led to increased religious pluralism and the emergence of hybrid religious identities. In studying how migrants negotiate their religious identities in new cultural contexts, researchers have encountered issues such as discrimination and the need to reconcile different belief systems (Levitt, 2009). People

construct their religious identity based on both their present surroundings and their ancestry (Ebaugh & Chafetz, 2000). This approach points to the adaptive and fluid nature of religious identity.

Psychological approaches to religious identity have contributed to this field by examining the influence of religious beliefs and practices on mental health and coping mechanisms. Research shows that a strong religious identity can provide a sense of purpose and stability during times of adversity (Koenig, 2012). However, there is also evidence that threatening and fundamentalist religious identity may have negative psychological consequences, such as increased anxiety and decreased openness to new practices (Hood, Hill, & Spilka, 2009).

The intersection of religious identity with political and ethnic identity has become an important area of research revealing deep connections between belief systems, political attitudes, and group affiliations. Political scientists have studied the influence of religious identity on political attitudes and behavior noting that religious beliefs determine political preferences and affiliations. In particular, citizens with a potential religious identity are likely to support policies that are consistent with their moral and ethical values (Layman, 2001). This connection is evident in societies where religion and politics are closely intertwined and lead to the formation of religious-political blocs that have significant influence on politics (Wilcox & Robinson, 2011).

Ethnic identity further complicates the relations. Due to the fact that religion and ethnicity are frequently entwined, complex identity structures that spur social and political development are created. In many contexts, religious and ethnic identities reinforce each other, and religious practices provide or counteract ethnic markers (Smith, 2013). Such intersections can lead to both cooperation and conflict. Ultimately, a common religious-ethnic identity can unite communities against external threats but can also increase tensions in relations with other groups (Juergensmeyer, 1993).

Despite the progress made, there remain significant gaps and challenges in the scholarship of religious identity. We believe that more case studies to understand how religious identity develops and changes over time are required. Furthermore, findings may be more generalizable and reflect the range of religious beliefs in the society if a study sample includes more varieties of religious traditions and underrepresented groups (Ammerman, 2013).

Justification of the choice of articles and goals and objectives

The article's *goal* is to provide a thorough overview of the studies on religious identity that have been done in Kazakhstan and to present the findings and theoretical underpinnings that have influenced the field.

To achieve the goal, the following objectives have been assigned:

to demonstrate the evolution of the scholarship of religious identity, its growth and modifications;

to ascertain the effects of how religious identity interacts with other facets of identity such as gender, socioeconomic status, and ethnicity;

to reveal the influence of religious identity on mental health and to identify the links between religious, political, and ethnic identity;

to highlight the most relevant findings of recent research and to make suggestion about future directions to deepen our understanding of religious identity.

By achieving these objectives, the article aims to contribute to the academic discourse on religious identity and provide a foundation for future research. Therefore, we are to find the answers to the following *research questions*:

1. What aspects do Kazakhstani religious scholars pay attention to, and what conclusions have they reached when studying the problem of religious identity?

2. What is the hierarchy of factors influencing the formation of religious identity?

3. How do researchers in Kazakhstan define the interaction of religious identity with other spheres of identity, and in what forms does their intersection manifest itself?

Scientific research methodology

In this article, we analyzed the content of the research on religious identity made in Kazakhstan in terms of their conceptualizations, features, and similarities. We focused on the articles indexed in two leading global citation databases, Scopus and Web of Science (WoS), using the keyword "Religious identity". We accessed the "Article title, Abstract, Keywords" service in the Scopus database and the "Topic" service in the WoS database. Consequently, 5 170 materials from the Scopus database and 2 686 materials from the

WoS database were located. Among the materials found, we selected studies by researchers from Kazakhstan. Table 1 illustrates the selection of 30 materials from the Scopus database and 10 materials from the WoS database. This approach allows for a systematic analysis of articles reflecting the current state scholarship of religious identity in Kazakhstan. It is noteworthy that the further analysis did not pay include 11 articles published in journals that are no longer indexed in the Scopus database. Furthermore, the analysis was performed on 21 materials since 8 materials were concurrently indexed in two of the top citation databases.

Table 1 – Number of Scopus and Web of Science databased publications by scholars from Kazakhstan; keyword "Religious identity"

2004	1	2020	8 (3)
2016	1 (1)	2021	4
2017	3	2022	2 (2)
2018	3	2023	2
2019	5 (4)	2024	1

The data were collected by the authors using the Scopus and Web of Science databases; the WoS data are displayed in brackets (information as of April 1, 2024).

According to the Scopus database, most of the materials listed in Table 1 are in the "closed access" format; only 8 materials are in open access. Most of the materials are articles and one is a book chapter. Researchers from 29 institutions in Kazakhstan are shown the data; of these, the following institutions have more than two publications: Al-Farabi Kazakh National University – 16; Gumilyov Eurasian National University – 4; Nazarbayev University – 4; Toraighyrov University – 4; Institute of Philosophy, Political Sciences and Religious Studies – 3; Karaganda University of Kazpotrebsoyuz – 3; National Academy of Science – 2; Karaganda Buketov University – 2; Zhansugurov Zhetysu University – 2. There have been publications of two collaborative studies with contributors from the Russian Federation, two with those from the UK, and one in collaboration with an author from Canada. The following journals have published more than two articles: "European Journal of Science and Theology" – 6; "Central Asia and The Caucasus" (due to the suspension of indexing in 2021, these materials were not analyzed) – 4; "Social Identities" – 2; "Religiovedenie" – 2.

As for the materials in the WoS database, there are 8 journal articles, one book chapter, and one conference proceeding. Only two of these publications are open access. The WoS Index is divided into several categories: Emerging Sources Citation Index (ESCI) – 7; Book Citation Index – Social Sciences & Humanities (BKCI-SSH) – 1; Conference Proceedings Citation Index – Social Science & Humanities (CPCI-SSH) – 1; Social Sciences Citation Index (SSCI) – 1. Researchers from eleven institutions of Kazakhstan are represented in the WoS database; among them five are from Al- Farabi Kazakh National University and four from Gumilyov Eurasian National University. One publication was in collaboration with a Russian author. Four papers that appeared in the "European Journal of Science and Theology" contain more than two studies.

Following the sampling, we analyzed the main themes to classify the publication thematically (see Table 2).

Table 2 – Thematic Classification and Characteristics

Section	Main issues covered
main findings from the analysis of religious identity	institutionalization of religious identity pluralization of Islam new identity issues religious values in the modern world promoting identity through various works
analysis of the origins and features of religious identity in Kazakhstan	global-local interaction of religious identity foundations for an inclusive religious identity and peculiarities in the history of Kazakhstan arising problems religious identity in a multicultural and multiethnic society religiosity of urban residents and traditional attitude towards Islam factors and preferences in religious identity of student youth
issues concerning women	religious identification of modern Kazakhstan women women in religion initiative and a view from Kazakhstan gender and faith, gender symbolism

Before discussing the results of the qualitative analysis, the following limitations revealed in the systematic literature review shall be mentioned.

1. Focus on the publications in Scopus and Web of Science databases; thus, the study is limited to the research findings published by scholars from Kazakhstan indexed in two leading citation databases. The publications in the journals no longer indexed in the Scopus database were not included. The rationale for the selection is given above.

2. Language and accessibility: most of the analyzed materials were published in English. We analyzed 3 articles published in Russian. In addition to open access studies, the results of several closed access studies were considered.

3. Complexity of religious identity research: religious identity is a complex concept closely related to other social identities such as cultural, national, linguistic, affiliation, and class. Recognizing these connections, we would like to clarify that the main analytical category in the study is religious identity. This approach will not thoroughly examine other types of identity that might provide a full understanding of contemporary social forces.

4. Data limitation: the article is based on the previously published research findings and secondary data sources because of theoretical character of the analysis of religious identity research. This analysis did not involve primary data collection, i.e., questionnaires, in-depth interviews, or field investigations.

Results and discussion

Main Findings of Religious Identity Scholarship

D. Beben's research in a published collection of papers provides insight into the process of identity of a group of mountain communities with a vibrant culture, language, and complex political history. The chapters in the book develop concepts of affiliation and critically analyze how globalizing and transregional dynamics affect scattered communities' integration, engagement, and activity. Various arguments have been presented in the work regarding the process of identity and identification. In turn, D. Beben (2019, 123-142) focuses on the process of institutionalization of religious identity, the movement of traditions, and the role of history in the introduction of religious understanding. In our opinion, this process includes several key components: firstly, over time, religious customs are disseminated, modified, and maintained. This process includes the transmission of traditions

from generation to generation, their adaptation to new positions, and the ways in which they enter everyday life. The movement of traditions tends to be dynamic and reacts to historical and cultural changes. Secondly, history plays a crucial role in introducing and strengthening religious concepts. Historical events, memories, and personalities contribute to the development and interpretation of religious beliefs. It involves religious communities remembering and reinterpreting their past to shape their present identities and practices. Thirdly, the process of institutionalizing religious identity shapes the formalization of religious practices, doctrines, and organizational structures. At this point, we believe that religious movements transform from informal gatherings and practices to more structured and officially recognized institutions. Establishment of religious bodies, codification of doctrines, and renewal of religious texts and rituals will be the main activities of this process. Thus, we can say that religious identity is formed through the interaction of tradition, historical perspective, and institutional structures.

The article by M. Dunne, N. Durrani, K. Fincham, and B. Crossouard (2020) challenges the stereotypical homogeneity of Islam often prevalent in global discourses. The authors show different ways in which young people construct their religious identity. The analysis is based on the notion that local, national, and global discourses are important for assigning subjects and constructing their identities. These ongoing processes foster pluralism and diversity within specific historical contexts. The authors point at such values as universal peace and harmony characteristic for the global Muslim ummah being a common point in young people's understanding of Islam. The interweaving of debates about religion with debates about nationality leads to the study of various socio-historical consequences for the youth of post-colonial countries. Therefore, we believe that local and national issues create the religious identity of young people within the historical and political positions of each nation.

A.Zh. Idrissov's (2021) study examines how religion plays a part in a new identity. According to the independent researcher, religion is an alternative to secular nationalism and is reviving a new religious identity as a reaction to the crisis in the secular form of nation-building. The author of the study views religious identity as an inflexible framework created by certain actors through a variety of techniques. Analyzing the role of religion in the formation of a new identity, the author draws the following conclusions: 1) religion acts as a legitimating factor

in new religious communities, providing a sacred justification for power; 2) religion acts as a hostile dominant identity that is a factor in protecting individual identity in the wave of globalization; 3) the religious community acts as a separate "imaginary" structure that dissolves linguistic and ethnic boundaries on a global scale and is considered a divisive factor in local conflicts. These findings highlight the dual role of religion in shaping identity: religion unites and legitimizes communities or, alternatively, it causes disagreements and conflicts in the local situation. Thus, the influence of religion on identity is multifaceted; it serves as both a source of solidarity and an object of conflict.

The most fundamental component of a religion is its foundation of ideals, which connect the followers' experiences with their belief in the Creator. A religious worldview is formed by religious practice and self-awareness which together generate religious values. Religious values are dynamic because, in contrast to dogmas, they evolve. Processes of religious identity development and raising secularization are linked to religious values (Kosichenko et al., 2022). The authors claim that these characteristics foster relationships with liberal and secular beliefs. Despite the conceptual framework based on human acts and worldviews, secular and religious values do not correlate even though they both share a moral space. Despite having their roots in religious principles, liberal values eventually clash with religious principles. The liberal values that dominate the modern world push religious values out of public life and discourses. Secularization is probably one of the most significant features of our time. The authors contend that because religion is linked to the ontological immutability, history persuasively demonstrates that religion is a reality of societal and individual life. Therefore, freedom and creativity increase the relevance of religious values as a form of human spirituality. The authors argue that, despite the important role of religious values in individual spiritual life, they are less in demand in the modern world focusing on other value based on the ideas and practices of misunderstood pluralism. Therefore, we can say that religious values play a decisive role in the formation of religious identity and preservation of spiritual life. Religious identity interacts with secular and liberal values contributing to secularization and tolerance due to the spiritual nature of humanity. The challenge is to reconcile these values in a modern context that prioritizes materialistic and pluralistic ideals.

Among the findings in the analysis of religious identity, it is said that the self-awareness of a multifaceted person is an actual problem. The article by A.R. Gaynutdinova, A.F. Galimullina, F.G. Galimullin, and A.K. Kairzhanov (2019) analyzes the work of the Tatar poet, writer, and philosopher R.R. Bukharaev (1951–2012), who lived in England for more than 20 years and wrote in Russian. The authors showed how Bukharaev demonstrated the ability to organically perceive the ideas of the universal artistic culture, literature, and worldview from the ancient times to the present day as well as adopting to the new cultural situation while preserving his national and religious identity. The authors conclude that Bukharaev's novel "Letter to Another Room", published in 2011, offers a perception of England through the perspective of an Other. The poet rejects the one-sided notion of the "gentleman" as the sole bearer of the English literary and cultural tradition, introducing himself as an Other to the English tradition. The image of England in the novel is ambiguous: on the one hand, the writer has found a real House with a wonderful garden, a place for recreation and creativity; on the other hand, the author does not seek to glorify English society. He strives for maximum objectivity in the artistic representation of England in his novel. The peculiarity of the novel is the combination of the Russian and English realities in the text, the comparison of the everyday life of the English with the memories of the Russian life. Based on these findings, we draw the conclusion that famous people may both affect readers' identities and creatively express their religious identity.

On foundations and Features of Religious Identity in Kazakhstan

L. Yerekesheva (2004) examines religious identity in Kazakhstan and Uzbekistan and analyzes the impact of globalization and modernization thereon. According to the author, within international relations theories and sociology of religion, such an identity in Central Asia cannot be considered only as a local product. Influences on religious identity are two-dimensional: local and external. This duality reflects the influence of global religious movements, political ideologies, and transnational connections although local historical, cultural, and social contexts deeply influence religious practices and beliefs. According to the article, local growth and modernization must be enhanced even though external factors are important. Differences in local development and modernization in the Soviet and post-Soviet periods arise from a fundamental difference between the nomadic and sedentary

Kazakh and Uzbek societies which vary considerably in terms of degrees of religiosity beliefs which is stronger among the Uzbeks then the Kazakhs. As a result, it is important to recognize how globalization reinforces local religious identities and disseminates religious concepts online. Since the Internet and digital media allow people to access and engage with a wide variety of religious content from around the globe, they pose a challenge to this process.

There are some oversimplified and cliched perspectives on Islamic doctrine and theory. Firstly, Kazakh identity and religious views align with the core tenets of Islamic Sunni doctrine defined by depoliticization, xenophilia, and spirituality. Secondly, there might be connections between Kazakh Muslim openness and the historical and cultural foundations of Kazakhism. Like all ethnic groups emerging from this part of the Soviet Union, Kazakhs are predominantly Muslim, yet the Soviet regime was unable to totally alter or eradicate their historically-rooted, civilized Islamic legacy. Research has shown that Kazakhstan's post-independence official policies facilitate the development of a pluralistic national and religious identity and encourage the adoption of fundamental liberal values in the domains of culture and education (Zhussipbek et al., 2017; Zhapekova et al., 2018). The analysis of these subjects is based on the principles of the inclusive religious identity of the Kazakhs and the features of religious identity construction throughout Kazakhstan's history. We believe that the religious identity of the Kazakh people is syncretic, combining various religious traditions and practices. From a historical perspective, Sufism–a mystical branch of Islam–Tengrism, the teachings of the indigenous Turkic people, and traditional Islamic practices are all included into Kazakh spirituality. A flexible and wide-ranging religious identity that can incorporate a variety of influences is made possible by this inclusivity. Furthermore, we think that national and ethnic identity in Kazakhstan is influenced by religion. Even though many Kazakhs do not follow rigid religious guidelines, being a Muslim is an essential component of their ethnic history. Such a view of religion contributes to the preservation of the sense of unity and national identity. Following the nation's independence in 1991, religious traditions and identity saw a resurgence. To bring society together and combat extremist tendencies, the government prioritized a moderate interpretation of Islam.

Traditional material culture as an "ethnic marker" as well as public articulation of ethnic, tribal, and religious identity contribute to preservation and representation of the Mongolian Kazakhs (Baigabatova et al., 2018). This perspective can be linked to a more extensive discourse on the establishment of religious identity in Kazakhstan focusing on the mutual influence of material culture and religious identity in fortifying and advancing the community's cultural and spiritual legacy. In any community, traditional material culture serves as an "ethnic marker" that reinforces collective identity. These "markers" include traditional clothing, tools, architectural styles, and artifacts associated with daily life and spiritual practice. The preservation of traditional material culture and its role as an "ethnic markers" ensures the preservation of the Kazakh identity both in Kazakhstan and among the Kazakh diaspora. Preserving one's identity is essential in the face of globalization and modernization which may destroy traditional practices and beliefs. Religious values and material culture, while preserving the main traditions, can inspire religious identity capable of adding new elements. Therefore, we believe that the integration of religious identity with "ethnic markers" may contribute to maintenance of cultural continuity.

Although Kazakhstan is a multicultural and multiethnic nation with a majority sharing similar values, there are differences in opinion on "sensitive" topics such as consciousness and conduct, beliefs and objectives, and persistent binary viewpoints. Some authors claim that this bears the possibility of societal collapse. The ability to explain the socio-cultural perspective of Kazakh life was made possible by the emergence and consolidation of national sociology (Nysanbayev, Burova, & Sailaubekkyzy, 2019). This study explains the dynamics of civic, linguistic, and religious identity patterns that emerged at various points during the nation's independent existence. The authors claim that the state's practice and policy of influencing identity formation under conditions of sovereignty are highly complex requiring careful consideration of numerous variables to prevent social risks. Identification of the patterns and peculiarities in the contemporary mindset of socially varied Kazakh society shall enable to build successful technologies of social and political control. The authors conclude that there some loss of traditional identity that has traditionally been ingrained in Kazakhstani culture is inevitable as a result of globalization which poses serious challenges for the preservation of traditional identities, but also offers opportunities for renewal of religious identity. The balance between taking advantage of global opportunities and preserving

religious identity is difficult. By recognizing the dual influence of local and global forces, each country manage these changes in a way that respects and preserves its rich cultural and religious traditions. Such an approach ensures that each country maintains its religious unity and heritage through its participation in global affairs.

The purpose of the article by G. Shamshudinova, M. Altybassarova, G. Seifullina, A. Turlybekova, and G. Dyussembekova (2019) is to consider ways of peaceful coexistence and constructive dialogue of representatives of different ethnicities within multiethnic Kazakhstan. The primary goal, according to the authors, is to examine state-confessional relationship models and develop suggestions for enhancing the state model of inter-confessional tolerance in a contemporary polyethnic society. When introducing the notion of freedom of conscience and religion, the authors acknowledge the necessity to protect national, cultural, ethnic, and religious identity. This is how community's collective identity and important components of its legacy are protected and the benefits of religious freedom are not jeopardized. Religious identity has the property of providing a set of common values and ethical principles that contribute to social unity. These shared ideals support social harmony, mutual respect, and understanding in a community that appreciates diversity. Religious identity is an integral part of cultural heritage, social cohesion, individual and collective identity, and resistance to cultural homogeneity. Maintaining these elements promotes national stability and unity as well as the spiritual and cultural well-being of individuals and communities. Therefore, it is necessary to recognize the importance of religious identity while promoting religious freedoms.

Religious values are the most significant part of a person's worldview and are likely to have an impact on daily activities as well as political views. The analysis of the changes in religious attitudes shows that in the post-Soviet space there is a clear tendency to move from atheistic attitudes to religious revivalism. In modern Kazakhstan society, a complex model of religious identity is being formed combining the ideals and principles of religious consciousness with the ideas of spirituality and national revival. However, these values can often be of an external, declarative nature (Alimbekova, Shabdenova, & Lifanova, 2020). According to the authors, the share of religious believers in Kazakhstan is increasing. The researcher was aimed at showing whether or not the respondents observe religious rituals and traditions or follow religious precepts.

The authors state that a sizable majority self-identify as religious, but this does not necessarily mean the rise in the number of those who actively adhere to all religious laws and customs. Furthermore, the study demonstrate that the underdevelopment of religious consciousness and inadequate religious education can coexist with the spirit of religious revival in the youth which may lead to propagation of erroneous religious beliefs including extremist ones. Finding solutions to potential problems and comprehending the state of religion today depend heavily on the data presented in the article. The fact that a sizable portion of the respondents has a religious stance demonstrates the link between religious beliefs and culture and ethnicity. This finding may suggest that religious identity is more related to cultural and ethnic identity than indicate deep religious beliefs. We think that the manifest religious revival among younger people is a reflection of their renewed interest in identifying their spirituality and religious identity. We also need to consider the ramifications of inadequately elucidating religious teachings to the youth which stems from a deficiency in comprehensive religious education. A well-thought-out strategy may help to maintain religious identity while preventing the emergence of the threats posed by ignorance and fanaticism.

The religious societal climate during Kazakhstan's independence era, disputes motivated by religion, and the rise and spread of extreme religious viewpoints are covered in the paper by A. Zakhay, K. Tyshkhan, and S. Shamakhay (2024). The study uses a conventional methodology centered on the issue of religious identity to examine Islam and traditional faiths in Kazakhstan. The article is based on the historical theory of relativity, methods of generalization, content analysis, and classification. The study led to the formulation of the characteristics of the Kazakh model in the interaction between the state and religion as well as links between religious beliefs and secular viewpoints. We believe that religious identity is frequently entwined with national and cultural identity. Instead of being limited to the spiritual commitments of religion, this junction enables religious practices to coexist within a secular framework that is considered as part of the cultural legacy. Kazakhstan has a unique model of balancing religious expressions with secular principles. This model ensures freedom of belief and combines cultural and religious identity within the framework of secularism. Key features include promoting moderate Islam, promoting interfaith harmony, regulating the activities of religious organizations, preserving national identity, and

balancing secularism and religious in harmony. This approach helps maintain social stability and helps countering extremism.

Considering the foundations and features of religious identity in Kazakhstan, the researchers attach great importance to the views of young students. For instance, research published in 2016 indicated that 15% of Kazakh ethnic group representatives and 5% of Russian ethnic group representatives exhibit a distinctly noticeable level of religiosity. In terms of ethnic identity, between 40% of ethnic Kazakhs and 5% of Russians identify as such. 75 percent of Kazakh-Russian students and 90 percent of students identify as religious (Aimaganbetova et al., 2016). According to data from another study, 90% of Kazakh students identify as Muslims and believe that they are Muslims by national identity–that is, by birth. Buddhism, Protestantism, and Tengriism are the three most popular "other" religions mentioned by 7% of Kazakh students. Three percent of the students who took part in the study identified as non-believers or atheists. As for students of Russian ethnicity, the study showed that 75% of them identify themselves as Orthodox by nationality. Orthodoxy is traditionally defined by the Russian community in Kazakhstan, including students as one of the fundamental tenets of Christianity at birth. In this case, Orthodoxy plays a significant role in ethnic identification within Almaty's multiethnic and multireligious community. Therefore, among Russian youth, unlike Kazakhs, there are very few representatives of other Christian denominations, such as Protestantism, Catholicism, etc. (Aimaganbetova et al., 2020, 63-64). There is a hypothesis that permanent residence and initial socialization do not affect the formation of religious identity in Kazakhstan. A preliminary investigation was carried out to validate or refute this theory. According to the study, young people's religious identification may be influenced by socioeconomic and cultural-historical regional characteristics (Dashkovskiy, Zhanbosinova, & Stolyarova, 2023). Therefore, we think the research indicates that religious identity is not a significant factor in the self-categorization of student youth's personal identities. Under these conditions, students define their interests in personal, professional, and ethnic issues by focusing on their personal views apart from the religious factor. Therefore, the study of students' religious preferences is relevant both from a theoretical point of view and within the framework of applied empirical research.

Women Issues and Scholarship of Religious Identity

The article by D.K. Kusbekov, A.A. Beissenova, B.I. Karipbaev, and D.K. Mamytkanov (2019) investigates how Kazakhstan women develop their religious identities. The authors assume that as the entire social structure changes, the major traditional institutions that guarantee the upbringing of the younger generation will play a smaller role, religiosity will rise in women's lives, and religious laws and values will continue to be followed nationwide. The lack of attention given by academic circles to the issues surrounding women's religiosity and socio-political engagement does not imply that these issues are unimportant. Taking this conclusion into account, the authors make their first attempts to study the social status of Kazakh women. Specifically, the influence of religion, religious precepts, holidays, and rituals on a woman's family life, career choice, and way of life is examined. Among the survey participants, a neutral attitude towards those who outwardly demonstrate their religious affiliation prevails. It might be argued that most women and girls do not share negative attitude towards those who wear religious apparel as a means of expressing their religious identity. There are no representatives of other religions in women's families. This division of opinions indirectly reflects the isolation and limitations in choosing another religion in the family. Although girls and women say they do not approve of their relatives changing their religion, many respondents say they do not criticize those who decide to change their faith believing that everyone has their right. The respondents indicate that women have an average awareness of state policies regarding religious freedom and rights. Most respondents believe that their religious beliefs do not influence their views on politics. Those who think there is such an influence consider it to be negligible. The researchers concluded that survey respondents did not have a clear understanding of the extent and quality of religion's influence on politics.

Using the case of elderly women living in Kazakhstan, Z.D. Kabidenova, G.K. Zhapekova, D.S. Utebaeva, Z.A. Amirkulova, and D.R. Mussina (2020) explore the characteristics of the perception of religion and changes in religious consciousness. The study demonstrates a relationship between ethnicity and the rise in religiosity and religious affiliation (Muslims in the case of the Kazakhs, Orthodox Christians in the case of the Russians).

The participants showed intolerance toward religion. The results of this study show a close connection between religiosity and ethnic environment among women in Kazakhstan. This connection seems to be deeply rooted in the cultural and historical structure of the nation. Moreover, the desire to preserve cultural conservatism and ethnic identity appears to generate intolerance towards the acceptance of other religions. Combating this intolerance requires a multifaceted approach that promotes education, interfaith dialogue, community participation, and a tolerant and diverse society.

The affirmation of one's national and religious identity demonstrates the significance of gender symbolism. Masculinist and patriarchal images emerge within the framework of gender assumptions in the narrative of youth identity giving rise to their heteronormative hierarchy and gender polarity. Personal claims on Islam are made legitimate by the regulation and control of women. Within the crucial realm of national identity, gender continues to be a site of postcolonial resistance that upholds and perpetuates the disparities connected to heteronormative gender norms. Dunne et al. (2020) challenge the way that young people's national and religious beliefs, along with possible gender symbolism and the material realities that result from it, are undermining liberal conceptions of gender equality. Indeed, this symbolism reinforces certain gender roles and establishes social norms and values within the context of religious practice and belief. Clearly, gender symbolism is a powerful means of expressing religious identity and shaping roles, expectations, and norms in different religious traditions. Symbolism helps to identify the identity and belonging of citizens and communities even while it perpetuates traditional gender roles as demonstrated in the study mentioned above. As social values evolve in religious traditions, there is increasing dialogue about the role of gender symbols and the need for equality. The ongoing dialogue reveals the dynamic nature of religious identity and the complex interaction between tradition and modernity.

H. Thibault (2021) explores how political ethnography might be used to better understand religious dynamics in conservative religious communities. The author adopts a reflective stance, citing fieldwork undertaken in conservative Muslim communities in Tajikistan, and suggests that informants utilized their status as a not married foreigner to steer conversations around the scholar's conversion and the necessity of marriage. The author gives the following reasons for these thoughts:

first, being a woman allowed her to interview both men and women as female researchers are generally not considered a threat by either gender. Secondly, the author's non-Muslim status, but was strongly interested in Islam, reflected the interest in communication with the author with the aim of changing her way thinking. Third, as a foreigner, the author was subject to different gender norms, so men conversed openly with the author. Finally, male respondents were eager to contact having dating or marriage aspirations because the author was a single woman. For many strict believers, nationality, language, and cultural background were above faith (Thibault, 2021, 409-410). The availability of such data allowed the scholar to demonstrate the isolation and mistrust conservative Muslims experience from the rest of society as well as from the authorities. The author argues that political ethnography allows to create a full portrait of conservative Muslim communities which often appear to be isolated and hostile. In addition, political ethnography can be useful for studying issues such as religious identity and its complex relationships with power structures. We think that political ethnography can help to understand how religious identity is constructed under socio-political conditions. Moreover, political ethnography allows to understand how religious identity interacts with and resists political power. Thus, using political ethnography to study religious identity helps to develop a fresh perspective on the complex issues of religion and power in contemporary society.

The question of designating women to bestow religious ordination is increasingly important in light of continuous advocacy for gender equality in all areas of public life including religion. The ritual of sacred religious ordination differs in each religion and in Islam there is no such ceremony. The authors analyze issues related to women's spirituality and religious identity within the framework of world and national religions. Based on this analysis, by describing the ordination of women in world and national religions, including Christianity, the public opinion and organizational reality of this ceremony in Christian countries are shown. According to the authors, the ritual is connected to the theological tenets and cultural customs of the faith and represents one aspect of religious identity. Furthermore, it is determined that it reflects a general tendency of national and international faiths toward women within the context of gender parity in both society and religion (Abdimaulen et al., 2022). We understand that traditionally this practice reinforces certain

gender roles in religious communities. The trend towards equality in ordination practices highlights the need to challenge established gender norms. These modifications signify a shift within religious establishments acknowledging the significance and input of women, as well as the congruence of gender parity with contemporary principles. This change not only redefines religious identity and practice but also promotes a more equitable representation of faith in diverse cultural and religious settings.

Conclusion

The research on religious identity has demonstrated that people and communities in the globalized world have made great progress in determining the course of their religious affiliations and views. This article has provided a comprehensive review of the findings and theoretical foundations that have shaped this area of research identifying several key research themes and directions. The article covered the main problems of the analysis of religious identity, the foundations, and features of religious identity in Kazakhstan, as well as women's question within religious identity.

The evolution of scholarship of religious identity has moved from qualitative studies focusing on social cohesion within homogeneous communities to modern interdisciplinary approaches that examine the relationship between religious identity and ethnicity, gender, and socioeconomic status. These changes have expanded our understanding of the formation, maintenance and change of religious identity. Religious institutions play an important role in spreading religious values, providing social support, and fostering a sense of belonging and community. In a similar vein, it has been discovered that the effects of globalization highlight the flexible and transitional character of religious identity and help people integrate into new cultural contexts to create identities that are true to their history. Psychological aspects have provided insight into the impact of religious identity on mental health and have revealed both positive and negative outcomes. Moreover, research on political and ethnic issues has revealed deep links between religious beliefs, political attitudes, and group ties showing that religious identity shapes political attitudes and behavior.

Despite these achievements, it should be noted that there are significant gaps. It is stated that long-term research is needed to track formation and change of religious identity. Furthermore, greater inclusion of various religious traditions and underrepresented groups in study samples is important to ensure the generalizability of the findings. Future studies should continue to employ interdisciplinary methods from other disciplines such as political science, sociology, psychology, and anthropology. This may provide an understanding of religious identity and its implications for personal and social well-being. Exploring new methodological and theoretical innovations will be important in addressing the complexities of religious identity in a pluralistic and interconnected world.

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THE IMPORTANCE OF ISLAM
IN THE SPIRITUAL EDUCATION OF KAZAKH YOUTH

These practices, which make up the spirituality of a person as a whole, are one of the most important tools with which a person becomes a Kemalat traveler, who, on the one hand, can realize the reality underlying what seems visible and invisible to the naked eye. The purpose of the article is to study how the strengthening of factors weakening the influence of religion in personal and public life with modernism, the emphasis on relativism and individualization along with postmodernism led people to turn to spiritual searches outside traditional religious structures. The idea of the scientific article is to analyze the reasons that have led to a significant number of people turning to a formal religious point of view or beginning to seek ways to realize the spiritual potential of their nature when doctrinal concepts are promoted in the interpretation and teaching of religions.The scientific direction of the research article is the study, differentiation of the spiritual potential of a person, the phenomenon of spiritualism that arose as a result of attempts to realize this potential in non-religious channels. As a result of the research, the problem and the goal are indicated by considering the need for spirituality of people and society and the responsibility of religious education in this context. The research emphasizes the scientific significance of the article – the concept of spirituality and secondary concepts such as the meaning and kinship in the content of this concept, as well as the concepts of spirituality of Kazakh youth, two important concepts that have found their place in modern literature. The practical significance lies in the proximity of religion and spirituality in terms of origin and development; exploring the place of spirituality in religious practice and religious morality, secularism of spirituality in literature are considered.

Key words: religion, education, Kazakh youth, spirituality, teaching.

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Ислам дінінің қазақ жастарын рухани тәрбиелеудегі маңызы

Тұтастай алғанда адамның руханиятын құрайтын аталмыш тәжірибелер адамның кемалат саяхатшысы болуының маңызды құралдарының бірі болып табылады, ол бір жағынан көзге көрінетін және көзге көрінбейтін нәрселердің астарындағы шындықты жүзеге асыра алады. Мақаланың мақсаты – модернизммен жеке және қоғамдық өмірдегі діннің ықпалын әлсірететін факторлардың күшеюі, постмодернизммен қатар релятивизм мен даралануға баса назар аудару адамдардың дәстүрлі діни құрылымдардан тыс рухани ізденістерге бет бұруына себеп болғанын зерттеу. Ғылыми мақаланың идеясы – діндерді түсіндіру мен оқытуда ілімге негізделген және бейнелі түсініктер алға тартылған кезде, адамдардың едәуір бөлігі ресми діни көзқарасқа бет бұруын немесе өз табиғатының рухани әлеуетін жүзеге асырудың жолдарын іздей бастауына негіз болған себептерді талдау. Зерттеу мақаланың ғылыми бағыты адамның рухани әлеуетін, осы әлеуетті діни емес арналарда жүзеге асыруға тырысу нәтижесінде пайда болған спиритизм құбылысын және адамның рухани әлеуетін дамытудағы діни тәрбиенің рөлі мен жауапкершілігін зерттеу, саралау және талдау. Зерттеу нәтижесінде – проблема мен мақсат адамдар мен қоғамның руханиятының қажеттілігін және осы тұрғыда діни тәрбиенің жауапкершілігін қарастыру арқылы белгіленеді. Зерттеу мақаланың ғылыми маңыздылығы – руханият ұғымы және осы ұғымның мазмұнындағы мағына мен туыстық сияқты екінші ұғымдар, сондай-ақ, қазақ жастарының руханилығы мен рухани интеллект ұғымдары, қазіргі әдебиетте өз орнын тапқан екі маңызды ұғым екендігі саралынады. Мақаланың практикалық маңыздылығы – мұнда дін мен руханияттың шығу тегі мен дамуы жағынан жақындығы; руханияттың діни тәжірибедегі, сенімдегі, ғибадаттағы және діни моральдағы орнын зерттей келе, әдебиеттегі руханияттың діндарлығы мен зайырлылығы туралы алуан түрлі пікірталастар қарастырылады.

Түйін сөздер: дін, тәрбие, қазақ жастары, руханият, ілім.

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Значение ислама в духовном воспитании казахской молодежи

Эти практики, составляющие духовность человека в целом, являются одним из важнейших инструментов, с помощью которых человек становится кемалатским путешественником, который, с одной стороны, может реализовать реальность, лежащую в основе того, что кажется видимым и невидимым невооруженным глазом. Цель статьи – изучить, как усиление факторов, ослабляющих влияние религии в личной и общественной жизни с модернизмом, упор на релятивизм и индивидуализацию наряду с постмодернизмом привели к тому, что люди обратились к духовным поискам за пределами традиционных религиозных структур. Идея научной статьи состоит в том, чтобы проанализировать причины, которые привели к тому, что значительное количество людей обратилось к формальной религиозной точке зрения или начало искать способы реализовать духовный потенциал своей природы, когда в интерпретации и преподавании религий продвигаются доктринальные концепции. Научное направление исследовательской статьи изучение, анализ духовного потенциала человека, феномена спиритизма, возникшего в результате попыток реализовать этот потенциал в нерелигиозных каналах, роли и ответственности религиозного воспитания в развитии духовного потенциала человека. В результате исследования проблема обозначаются рассмотрением необходимости духовности людей и общества и ответственности религиозного воспитания в этом контексте. В исследовании подчеркивается научная значимость статьи – понятие духовности и второстепенные понятия, такие как значение и родство в содержании этого понятия, а также понятия духовности и духовного интеллекта казахской молодежи, два важных понятия, которые нашли свое место в современной литературе. Практическая значимость статьи заключается в близости религии и духовности с точки зрения происхождения и развития; исследуя место духовности в религиозной практике, вере, поклонении и религиозной морали, рассматриваются различные дискуссии о религиозности и секуляризме духовности в литературе.

Ключевые слова: религия, воспитание, казахская молодежь, духовность, учение.

Introduction

It would be wrong to reduce the spirituality of Islam to its mysticism. This would be ignoring the values of the Muslim religion as a whole and, in fact, ignoring the links that exist between the general religious mentality and Sufism. There is a spirituality of Islam, which is connected with the fundamental structure of the revelation of the Qur'an and which subsequently developed in a very diverse way due to borrowings from other spirituality. This religious spirit is present everywhere, controls everything, and allows very different systems to be brought together at the moment of their essential inspiration by their means of expression, by their intellectual or imaginary structure, by their concepts or their symbols, by their orientation and scope. An active force, constantly present, although not always reaching the same level and acting in different directions, unites various manifestations of this religious spirit. Muslim mysticism cannot be separated from this religious spirit, nor from the revelation of the Qur'an. The main thing in this is a certain understanding of this revealed, a deep sensitivity to the message of the Qur'an. Muslim mystical writers themselves have condemned the mistake of identifying their religious experience not only with the approximate expression they give, but, even more seriously, with the philosophical framework in which they try to describe it.

Indeed, almost all great religions involve the education of humanity, the orientation towards spirituality, the education of responsibility. Islam, which has become more and more universal since the dawn of humanity, offers the most advanced model of education and explains this requirement in a more specific language.

Using the principle of «learn science from the cradle to the grave», Islamic scientists considered all stages of life, including young people, as a stage of education and training.

Also, in the hadiths of the Prophet, you can find information about the nature, basic principles and methods of upbringing in childhood and youth. In particular, there is a lot of data on childhood. For this reason, the number of studies that examine the views and customs of Islam regarding the education and upbringing of young people is insufficient, both in early sources and today. The most perfect of all creatures and subject to the command of the Almighty God, a person has every chance to transcend his bodily essence and feel transcendent.

Every believer who is lucky enough to belong to the «best community» adorns his mind and heart with the great values of Islam. He behaves cautiously, encountering all kinds of thoughts, practices and habits that do not originate from Divine Revelation. He then avoids dangers that could harm his faith, thereby reflecting Islamic morality with his words and actions. He does not chase the desires of this world and does not forget about the virtues of work and the blessing of legitimate earnings. He knows that the day will come when he will report on what he bought and sold. He does not destroy his existence with alcohol, which clouds the mind, nor with gambling, which destroys houses.

Characteristics of Islam

1. Islam is the ultimate religion. Except that Islam will not reveal other religions, its laws continue until it is resurrected after death. Muhammad, the prophet who spread Islam, was a sealed prophet and will not send a prophet in the future.

2. Islam is a sacred religion. The religions spread by the previous prophets were only descended from a certain ethnic group, while Islam was a religion descended from all ethnic groups around the world.

3. The regulations of Islam are complete to the extent that they meet the needs of all mankind, so there is no need for other religions.

4. Islam recognizes the prophecies and scriptures sent by Allah.

5. Islam abolishes the religious regulations spread by the previous prophets. Because they are for a certain ethnic group within a certain period of time. But Islam was born for all mankind, and will not change religion in the slightest until it comes back from the dead.

The reasons for the popularization of Islam There are many reasons for the popularization of Islam. They are:

1. Islam is the ultimate religion given to all mankind: Islam is the ultimate sacred religion given to all mankind and continues until the resurrection after death. Therefore, the Prophet Muhammad's purpose of spreading Islam to all ethnic groups around the world sent letters to the leaders of various countries at that time and invited them to accept Islam.

2. Islam is a religion of rationality and scientific knowledge: Islam focuses on rationality and regards it as one of the conditions for maturity. Islam attaches great importance to scientific knowledge, often orders reading and learning, and informs people that learning scientific knowledge is the main command of all Muslims.

3. Islam is a religion with present and future generations: the purpose of Islam is not only to make people happy in the life of this world, but also in the eternal life of future generations. Islam has formulated the principles to ensure that mankind will always be happy, prosperous, and meet the needs of individuals and society. It also pointed out the way to happiness in this world and future generations. On this topic, the summary of the principles of Islam is: "Work for this world as if you will never die, and practice for future generations as if you die tomorrow."

4. Islam is a religion that provides convenience: Islam has no coercion, only convenience. The instructions of Islam are to prepare us for a more mature and better life. For example, travelers can worship the Lord four times and worship twice. Those who cannot worship while standing can sit and worship. Patients who cannot fast during the month of Ramadan can be compensated after they recover. Those who are seriously ill and the elderly who cannot fast can be compensated by issuing fines and ransoms. Taking into account human abilities and needs, Islam brings more convenience when necessary. Therefore, Islamic regulations have the characteristics that can be applied anytime, anywhere.

5. Islam does not advocate excesses: Islamic regulations are the regulations that are most in line with human reason and nature. Our responsibilities are consistent with these regulations. Without the permission of the order, excessive self-torture in the name of religion, away from the legal (Harari) world, and living a difficult life is not available in Islam.

6. Islam is a religion of peace and love: another purpose of Islam is to place the power of human love and respect for others in the human heart and spirit, and to ensure a long-term peaceful and peaceful life in society. Many regulations have been established for this purpose. And regard the right to love each other and respect others as a prerequisite for a true Muslim (believer) to fulfill.

Justification of the choice of articles and goals and objectives

One of the biggest problems of humanity today is the problem of spirituality. However, economic and social problems or health problems are also increasingly threatening people, but this problem of spirituality is considered the most dangerous. The development of technology is happening so fast that it creates a lot of convenience for people. There is hope that the development of technology will bring people closer to spirituality, but in reality the op-

posite is true. People are moving further and further away from spirituality. People are lulled by the brilliance of technology and forget that their true purpose is to be spiritual. In the Islamic concept, which is caused by the reinterpretation of the Qur'an and the hadith of the Prophet, it becomes the most important source of information in solving various problems. If the Qur'an is taken seriously, it will become the moral, ethical and spiritual foundation of man. Because one of the functions of the Qur'an is to be a source of inspiration, including to overcome a person's spiritual dryness. It is expected that as a result of the long process of introducing Islamic education, a generation with extensive knowledge and based on a solid spiritual foundation will be born. Because in the context of Islamic education, in addition to trying to hone the intellectual abilities of students and their skills, putnya also seeks to educate spiritual beings.

Therefore, Islamic educational institutions should immediately respond to issues related to modern education that exist today, especially technological developments, how to make extraordinary technologies in the hands of Islamic educational institutions obey the provisions of the Qur'an and Hadith and be obedient to them.

The spiritual meaning comes from the word Spirit, which in English comes from another language "spiritus", which means spirit, penetration into the soul, life, which corresponds to other words "anima", or in Greek "psyche", and Sanskrit words called "atman". The similarity of these terms in many traditions of both the West and the East is interpreted as the breath of life. According to Al-Ghazali, Islamic spirituality is defined as tazqiya An-Nafs – a concept of spiritual mental development, the formation of the soul in accordance with Islamic values. In psychology, spirituality means the formation of individual personal qualities that lead to his maturity away from moral and religious problems and from the hustle and bustle of the world.

The Dictionary of Psychology says that spirituality is an assumption about transcendental values. In a broader sense, spirit can mean:

a) a force that charges the cosmos with energy,

b) consciousness associated with desires and abilities,

c) something immaterial,

d) the ideal form of mind (intelligence, rationality, morality, chastity or Divinity).

Spiritual can also mean something containing eternal truth relating to the purpose of human life, both human in relation to man and to God, often contrasted with the mundane and temporal.

The spiritual can be an expression of a higher life, which can be a person's view of life. One of the characteristics of spirituality is the ability to achieve desired goals, which can increase a person's ability to approach God and establish a connection with him, which can eliminate the illusion of false ideas that come from the senses, experiences and thoughts in the order of practice, spirituality comes from religious teachings and traditions. A religion that is believed to have deeply rooted spiritual teachings and can guide the thinking and behavior of its adherents. The religion of Islam, for example, teaches the principle of balanced human thinking, which allows us to understand, reflect, describe nature, answer questions and respect it as a living being. Even nature is a manifestation of God, where God Himself is the most majestic environment that embraces man. The teachings of Islam also teach that God is a substance that is omnipotent over all things, omniscient and observant of everything, inspiring its adherents (Muslims) to be careful and always control themselves from deviant behavior.

Indeed, in the creation of the heavens and the Earth, and in the alternation of night and day, and in the ships that sail on the sea, carrying what is useful to mankind, and in what Allah sends down from heaven in the form of water, thereby reviving the Earth after its death and scattering all kinds of species on it, that animals, as well as the movement of the winds and clouds, which are controlled by the heavens and the Earth, are indeed signs for people who reflect. It follows from the above hadiths and verses that spirituality is aimed at the subjective experience of what has an existential meaning for a person. Spirituality is not only about whether life is valuable, but also about why life is valuable.

Being spiritual means having more connections with spiritual or mental things than with physical or material ones. If a person has a pure soul, then he will be able to reveal his noble potential, as well as find and understand who his God is.

Spirituality can be of several types, namely:

a) Heteronomous spirituality, that is, spirituality, which is characterized by acceptance, understanding, faith or practice of spiritual guidelines (spiritual values) emanating from external authorities (external authority)

b) autonomous spirituality, which is spirituality based on independent thinking. Spirituality is characterized by self-sufficiency and independence from external authority, namely spirituality, which rejects influence and authority from the outside and accepts only the results of reflection and self-reflection.

c) interactive spirituality, which is a spiritual principle formed in the process of interaction between oneself and the environment. This spirituality is the result of a dialectical process between spiritual potentials (mental, emotional and moral) and external authority in the form of traditions, folk customs, the basis of spirituality is the idea that the spirit is the essence of life, that it is eternal.

In this regard, the nature of spirituality is the absolute nature that people possess from an early age, which is also their original nature. provision and capital permeate the lives of individuals, because, in fact, spirituality is a harmonious relationship between people and creatures, people and nature, people and God. In this case, it should be emphasized that spirituality can be honed with the help of habits acquired by individuals in various ways or methods, one of which is the inculcation of habits through the methods of Islamic religious education.

The factors affecting a person's spirituality can be described as follows:

a. Stages of development. A good level of spiritual development of a person will affect the process of discovering his potential and faith in God. Family is an important aspect that affects a person's spirituality. The formation of a person's spirituality should take place in a family built on solid spiritual principles. Because the immediate environment is a reflection of the quality of a person's life. Cultural background, not least related to common social and spiritual beliefs, one of which is formed from the traditions, values, attitudes and beliefs of the surrounding culture.

b. Life experience, no matter how bitter and sweet a person's life path may be, will not be in vain if he sincerely understands that all life events are a manifestation of God's power, it is this life experience that affects the spiritual form of a person.

c. Spiritual education in the field of religious studies is, in fact, an effort to preserve religious teachings in order to strengthen the faith and beliefs that guide the individual (individual) or the relevant religious community. Spiritual education is an attempt by adherents to respond to the teachings of their religion or thoughts that are not related to the religion they believe in. Spiritual education as the transmission of religious teachings from generation to generation, and therefore it includes not only cognitive aspects (knowledge of religious teachings), but also aspects of perception and psychomotor (attitudes and experiences related to Islamic teachings), are also the main ones.

The main problem facing our educational world today is that most members of society do not fully understand the philosophy and importance of education for life. In general, the public does not consider education as one of the strengths in realizing values and shaping the character of the nation. Education is also not used as a source of strength for the formation of identity, as well as the cultural identity of society and the nation. The new education is understood very simply or even pragmatically as a bridge to getting a job. Taking into account that if we turn to the UNESCO Declaration of 1988, which states that "learning to know, learning to do, learning to be and learning to live together", then the learning process should be directed in such a way that students; expand the horizons of science and master technology (learning to know), improve the ability to do to do something or work in such a way as to eliminate dependence on other parties (by learning to do), to be able to build an identity as a "whole person", that is, as a social being, as a cultural being, as well as as a religious being (Dogan, 2013: 142-144).

The consequence of a low understanding of the meaning of education is that sometimes students are used only as an object for realizing the ambitions of parents, society and, perhaps, also the state, so that children master science well, as well as be smart and skillful in mastering technology. Therefore, it is often possible to meet parents who force their children to attend various exercises or advanced training courses outside the framework of formal education, without paying attention to the mental and spiritual development of the child. This is the process of "unlocking" the potential of students, which takes place within the framework of what is usually called the educational process. Because in fact, what should be developed in children through education is not only intellectual abilities, but also emotional and spiritual ones. Meanwhile, in the understanding of the general public, education boils down to efforts aimed at making children smart, knowledgeable in science and technology, able to work in such a way as to achieve economic success. But whether children will be able to realize themselves as social beings, civilized beings and religious beings, and whether children will be able to express themselves in the future as a person who shows tolerance and concern for sociocultural diversity, does not seem to attract significant attention from the community. Therefore, do not be surprised if later scientists from various disciplines appear who are intelligent and qualified, but are not able to control themselves enough to commit acts contrary to the values and

social norms prevailing in society. This is because from an early age they are used as a kind of target for the realization of the ambitions of those who are outside themselves, as a family, community, and possibly the state, to become successful people, especially in the economic sphere (Dogan, 2013: 142-144).

Despite the complex and often imposed dialogue between society and religious organizations, religion does not occupy a leading place among the spiritual and cultural trends of modern youth in Kazakhstan. Science and secular ethics, humanistic values and ideals, formed within the framework of secular culture, effectively help to solve the problems faced by young people and modern society. Young people pay more and more attention to the West, universal freedom allows them to reevaluate the spiritual regression, family is no longer prestigious as a small social group, but nevertheless contributes to the formation of internal consciousness of a person.

In social life, the influence of the Western worldview is clearly visible, which directs young people to new bright and colorful attributes of social everyday life. In everyday life they begin to use foreign words (creativity, passionism, perfectionism, etc.), use Western goods, copy the manners of those in power.

It is obvious that the state has embarked on a new path of development. The political situation in the country has stabilized in recent years. Society is beginning to understand and accept democratic values. There is a revival of spirituality, young people stand on the chosen path and look for a new way, spiritual comfort. It understands and adheres to various spiritual values with renewed vigor. Religion begins to interfere in public life. Sects and new religious movements appear in the media, spiritual issues are openly discussed (Aryspaeva, 2011: 69).

Those of speech, "language" and ritual obligations, which are gestures and actions of the body. Prayer is both speech and gestures. The combination of these practices is called "ibadat", "service" or worship of God. Their appearance should not mislead us. Undoubtedly, this can give rise to pure ritualism.

God does not impose too difficult duties, not so that religion is superficial, but so that man does not have to make efforts that he might believe he himself would offer to his Lord, because it would be the destruction of religion to imagine that something is given to the Creator of all things. Consequently, in well-understood worship there is an exposure of human nature, which reduces the human share

to a single act of obedience. There may be more or less than five daily prayers, fasting in Ramadan may be longer or shorter, and so on according to all prescriptions. A person obeys without any reason, or rather, the only reason for his obedience is that it is a tribute that a servant pays to the Almighty.

The same tendency is evident in the theory of intention. No matter how external the acts of worship may be, they have value only if they are immediately preceded by the intention to commit them. This is Neya.

Some have not failed to make it a heartfelt commitment. But this assimilation is not general, and where it is allowed, it is more the work of God than the work of man. It is often rejected: then the intention is reduced to a firm intention to obey and do what the law prescribes. As we can see, Islam, although different from Islam, is not separated from it. He is faith in action in this world.

It is he who marks the conversion to God and the break with everything that is not addressed to him. This exceptional obedience to God, which unites all his servants into a single community, free from the filth of unbelief and free from it, is, therefore, Faith embodied in a certain structure of life on earth, that is, embodied in the law.

Iman, nevertheless, the Faith itself (Islam), which differs from Islam in the strict sense of the word, is defined at the same time more spiritually and in a more general sense. This is, first of all, faith in the One and Almighty God, Who makes himself felt through His Angels, His prophets and who will judge on the last day. Faith recognizes the uniqueness of God, his universality, and the universality of his message. Together with the existence of the one God, it reflects his saving will, manifested in all revelations (including the Torah, Psalms, Gospel), and it is also a condition of salvation. "He who testifies that there is no deity except the One God who has no companions, that Muhammad is his servant and His Messenger, that Isa (Jesus) is his servant and His Messenger, that he is His word (Kalima), that God sent Mary the spirit that came from Him, Finally, the one who confirms the reality of Heaven and Hell, the One whom God introduces into Paradise according to what he has done as his deed ("Amal")". The word "Amal" (work) does not seem to mean specific good deeds here, which fall under Ihsan (good behavior), but a religious practice, which is Islam. Thus, faith presupposes Islam as a starting point and the first step. Pascal's idea of starting with holy water seems to already belong to Muslims. What is necessary is to lead a person to practice first, and if practice is the starting

point for internal conversion, then it goes without saying that it can only come from external motives or motives. Faith lives in the heart, and only God is the master of the heart. No man can give himself faith; it is the merciful mercy (ni'ma) of the Lord. That's why she saves. Thus, faith is, in fact, faith in One God, full commitment to tawhid (affirmation of Divine oneness).

The Qur'an, hadith, and works of all Muslim thinkers on this topic are inexhaustible. God is the only one who really exists, the only scientist, the only almighty, the only one who exists, the only eternal, the only Creator, and so on. It is isolated within itself, that is, completely transcendent. He has no one like himself: this is the fundamental formula of all reflections and all reflections. It is impossible to come to him by anything other than him, except by discovering in this other being the action of his power.

The profession of faith, when it comes from the heart, expresses what Christian theology calls living faith. The believer turns away from everything that is not God: he not only worships only himself, but also makes him the end of all his actions, the attractive pole of all his feelings. Faith is the conversion of all human feelings to God, so that, loving someone other than him, a person does not fall into idolatry, which consists precisely in becoming attached to something that is not God, and serving in his life the teacher whom we associate with him in our hearts.. Love of God and love of neighbor (the true neighbor is a Muslim, not a human) They are not ignored in Islam.

However, this love is not an integral part of faith, even if it is a living faith; she obeys the Divine commandment, ihsan (good behavior) and Islam (in the strict sense of the word). The idea that Faith is nourished by love, even if it is love for God and for God, is not Muslim. Although there is food of faith, and mystics talk about it, but it consists of all the mercies that the Lord sends to raise it to delicious knowledge.

Scientific research methodology

Theoretical developments of domestic and foreign scientists were used as a methodological basis for analyzing the problem of the social role of Islam. This study uses a structural and functional approach, from the point of view of which the change and development of religion, according to its social role, is associated with the transformations that occur in the social structure of society. The ideas of the structuralist-interactionist approach

are used, which is based on the recognition of the combination of objective and subjective in social life.

According to it, people, based on their interests, create stable forms of interaction, patterns of behavior, values and norms themselves, which subsequently determine their social behavior. An interactionist approach that allows you to penetrate directly into the community and study practices, values, and stereotypes unchanged. In the process of studying the influence of religion on society, it is advisable to have direct contact with people who consider themselves to belong to a certain denomination, which allows you to obtain comprehensive information about the way social reality is constructed, which provides for an interactionist approach.

Results and discussion

Youth is a stormy age of life. Despite the fact that the young man has passed the stage of adolescence, which is an exciting and stressful period, and entered a relatively calm world, he is still burning with flames. Youth is the flowering of a person. In youth, a person takes on divine duties and various responsibilities. God grants many of His blessings to a person in his youth. Youth is such a divine wealth that a person can spend only in exchange for paradise. It's nice that people realize the value of youth and use it for personal and social happiness! A young man has an excited soul, a heart full of love, beauty and affection, a brain full of questions, always in pursuit of experience and spectacle. The heart of a young man is like a river that wants to cross all the rocks, gorges and hills and get to the beautiful and fresh tulip plain. In this regard, the windows of observation and creativity should always be open in front of a young person, he should be given the light of faith and contemplation, offered roses of hope and smiles. Youth is a world of physical, mental and instinctive innovation.

This leads to a change in his emotions and emotions. Youth is the age of new expectations, even almost superfluous expectations, desires and sympathies. A young person is someone who has not yet reached the stage of old age, who is at the very beginning of his life. A person who has not spent much time in his life is called young. Young is someone who has little age and experience; young is a beginner, fresh. The end of youth is 30 years old, and the beginning begins from the moment childhood ends, when signs of extremes appear. Imam Khamenei's vision spoke of some of the

characteristics of a young man: "a center of energy, hope and creativity."

1. Youth is the age of a lot of energy, physical and mental abilities. "The young man feels that he has a lot of energy, that he has skills both physically and mentally."

2. "Young means the future."

3. "Young people are indeed the leading engines of the country."

4. "Youth is the center of movement in every society."

5. "a young man is purity and sincerity, a mirror of enthusiasm and the will to act and ideals."

6. "Youth is the embodiment of hope".

Annemarie Schimmel spoke about the nature of the interaction of religions, religious relations, as well as the numerical composition of religious beliefs. in his book "The World of Islamic Mysticism". Although each of the various civilizational systems in the modern world is associated with human religion, such a phenomenon as Islamic civilization, which is still inseparable from religion, is a rarity, if not a special case. For Arabs and many "national-religious" peoples of the world, Islam is not only an important source of civilization, but this religion itself is the main content and expression of ancient civilization. The history of human civilization shows that any civilization is limited by time and space, and the same is true of Islamic civilization. From the point of view of time, modern Islamic civilization can be understood as a continuation and development of medieval Islamic civilization in our time. From the point of view of space, Islam is a world religion, and Islamic civilization has also overcome the limitations of countries, nationalities and regions and has become one of the world's civilized systems.

Due to the limited space, we will limit the scope of discussion to the Middle East and the Arab world. There are two reasons for this interpretation: firstly, historically, the Arab civilization preceded the Islamic civilization, and later was absorbed as part of the pan-Islamic civilization under the influence of religious culture; secondly, the Arab world is the foundation and core of the Islamic world, and the Islamic civilization is also known as the Arab civilization or Arab-Islamic civilization. In the study of human civilization, a widespread point of view and practice is to distinguish the types and levels of civilization in accordance with the form, nature and functions of civilization. It is said that there is a material civilization, a spiritual civilization and an institutional civilization. If you use this statement to evaluate Islam, you will find that it also possesses

the basic forms, attributes, and functions of the three types of civilizations listed above. This has become a consensus in the religious academic circles of our country. For example, a monograph published a few years ago was called "Islamic Civilization".

In addition, over the past 20 years, foreign scholars have expressed similar views in their treatises on the revival of modern Islam. They emphasized that «Islam» is not only a religion in the general sense, but also an economic system, a social system and a legal system. At the same time, it is also a social way of life and a civilization with wide influence (Mustafina, 2013: 48). Schimmel talks about the differences in the beliefs and attitudes of generations of different periods.

According to studies of universal values, despite the growth of religiosity and spirituality among young people, the first place in the hierarchy of values is still occupied by money (75%), power (40.3%), self-determination (25%), status, independence, freedom. Along with these values, such concepts as duty, honor, dignity, and love for one's neighbor are insignificant (Balapanova, Asan, 2012: 22).

As a member of society, an individual is the creator and heir of a social civilization, and the value orientation of an individual is directly related to the form and content of the achievements of civilization. From the point of view of socioculturalism, the value orientation of an individual – this is, in fact, a question of "cultural identity", but it is related only to individual identity, mainly to a kind of "self-awareness" or "self-awareness" of the individual in the matter of cultural identity.Religious faith and the religious consciousness that follows from it are one of the main elements and important signs of individual identity. Within the framework of the traditional Islamic social system, since there is no ideological and cultural system independent of religion in society, the so-called individual identity is an identity with Islamic religious values. Historically, this traditional religious and cultural value has been mainly embodied in Islamic law (Sharia), proclaimed in the name of Allah, and its relevant provisions have become a moral code and basic norms of behavior that individual Muslims must strictly observe in all areas of their daily lives. Its influence on the individual identity of the Muslim people is mainly manifested in the following three aspects: first, it is the only and irreplaceable source of value for the individual identity of Muslims. For individual Muslims, faith in Islam is not only a kind of independent choice and identification of values, but also a moral obligation to follow the "predestination" of Allah (Karagizova, 2022: 28).

The Qur'an declares that Allah has "chosen" Islam as the religion of Muslims, and the relationship between Muslims and Allah – this is a relationship of "reverence" and "obedience" between "slaves and masters". Islam adheres to the basic doctrine of "recognizing the uniqueness of the Lord. The exact meaning of this strict monotheistic faith is as follows: there is only one Allah, there is only one truth represented by Allah, and there is only one religious and cultural value embodied by Allah, that is, there is only one spiritual kingdom and the source of truth, goodness and beauty. Although Islam's exclusive religious beliefs meet its own value needs, they also create serious obstacles for believers to accept foreign ideas, cultures and values. Secondly, it sets out specific ethical norms and codes of conduct that take into account the individuality of individual Muslims. Islamic law is based on the Qur'an and hadith and, in the form of revelation and the commandments of Allah, contains relevant provisions on the basic principles and specific requirements that Muslims must follow in all areas of their daily lives (religious etiquette, marriage and family, inheritance, commercial transactions, criminal offenses and fines, etc.). In the name of religion, it transforms interpersonal relationships into a relationship between individual believers and Allah and establishes appropriate rules to guide, restrain and regulate people's behavior in terms of religious beliefs and religious duties (Rysbekova, 2012: 80).

The ideas and concepts of law stemming from the will of Allah have significantly increased the sanctity, eternity and infallibility of the canons of Sharia, and at the same time, they have also made modern reform of Islamic law a difficult task. The most significant influence of Islamic Sharia law on the identity of individual Muslims is a sense of "difference", that is, the world is divided into "Islamic territory" and "non-Islamic territory", and the population is divided into "Muslims" and "non-Muslims". The determination of whether an act is just and worthy depends on whether it complies with the relevant provisions of Islamic law. From the point of view of modern value conversion, this means an external value criterion, which can be accepted by Muslims only if ways are found to "transform" it into an Islamic cultural value criterion (Seisen, 2016: 78).

The religious ideology of Islam is based entirely on the Qur'an. "... Muslims are convinced that the word of God has turned into a book... the Qur'an is not originality, but the authenticity of the Divine message", and is the main source of determining the

truth, establishing norms and values in society, the criterion of «good» and «evil» (Erekesheva, 2012: 66). In classic Islam, to be acceptable by Allah means to follow the words of the Prophet Mohammed, who communicates the Allah's demands to his faithful followers. Knowing of classical Islamic formula: "Lya ilaha illa Allah va Mohammed rasul Allah" (There is no other God, besides Allah, and Mohammed, his Prophet) provides us with the opportunity to take Islam at any age (Moldagaliyev, Smagulov, Satershinov, Sagikyzy, 2015: 218-219).

The next important basis of Islam is the Sunnah, which is actually a tradition of actions, deeds, words and statements of the Prophet Muhammad as set forth in hadiths (reports, testimonies). The main ones are the compilations of Bukhari and Muslum, where the hadiths that constitute the orthodox Islamic Sunnah are selected and recognized as authentic. The Qur'an and Sunnah, which form the basis of Islamic teaching, are the core of conceptual religious consciousness in Islam.

Religious consciousness is primarily reflected in the attitude of both society and the individual to a particular religion. Scholars distinguish four groups of religious consciousness characteristic of the Islamic world: traditionalism, modernism, renaissance, secularism (Wilkowski, 2012: 150-153).

In real life, there are often several types or their partial presence in public consciousness. In all types of Islamic religious consciousness two polarities are manifested: rational – supporters of secularism and modernism and dogmatic – suporters of traditionalism and renaissance. Their characteristic feature is the predominance of rationality in one and dogmatic constancy in the other.

The first trend is related to the fact that Islam proclaims the idea of equality of all before God. Islam is a world religion with an inexhaustible potential of universal human values. "Treat people the way you want them to treat you" – this hadith perfectly characterizes the principle that states, political groups, nations, communities of believers should be guided in their relationships; humanity as a whole needs to build its relations following the ideas of this particular principle, cultivating the ideals of morality in the public consciousness tolerance and humanism.

Finally, it sets the ultimate goal for individual Muslim identity. Islam advocates the "auspicious celebration of the two lives" and the idea of lightening this life and starting again in the afterlife is not as strong as some religions. Nevertheless, Islam still insists that the material life in this world

is temporary and secondary, while the spiritual life in the latter world is eternal and fundamental. Therefore, believing in "the end of the world" and "resurrection after death" has become one of the basic tenets of Islam. For individual Muslims, this means that only if they are included in the "Way of Heaven" in this life and continue to prove their piety with good deeds and righteousness, can they enter heaven in the afterlife to enjoy happiness and obtain "two auspicious celebrations". The "way" and "Lord Way" specified by Islamic law are actually the ultimate goals set for Muslims in terms of spiritual beliefs; only when an individual Muslim follows the way guided by Allah throughout his life can his life have true value and meaning (Jalilov, 2016: 25).

When Islam emerged in the northern Arabian Peninsula in the 7th century AD, Arab society was in the historical process of transitioning from a primitive commune system to a unified nation and country. The fledgling Islam has shouldered an important mission given by history from the beginning. This mission is to unite scattered tribes into a unified nation and country in the name of religion. The "umma" (uma), which was founded in Medina in the second half of the 7th century, was the first social organization established in the name of religion in the history of Islam. As a Muslim social community, the original Umma was actually just a tribal alliance, and later gradually developed into a nation and a country. Unlike social organizations based on common blood relations such as clans, tribes, and families, Umma is a Muslim community organization linked by common religious beliefs. For the first time in history, "Uma" is defined by the revelation of a verse in the Qur'an, which refers to the Uma as the "best nation" in the world, and Islam is the religion "chosen" by Allah for this Muslim nation.

The Qur'an affirms the ethnic nature of religious beliefs and the religious nature of ethnic composition in unmistakable language. Uma is not only a national entity based on the Islamic faith, but also the social carrier of this emerging religion. The basic requirements of the Qur' an for members of the nation from a religious perspective, such as persuading good to abstain from evil, observing worship, completing zakat, and obeying Allah and his messenger, express the intention to use religious attributes to define national attributes. In the view of Islam, "race" and "religion" are not only homologous, but also one. From today's perspective, although the concept of national religion with the same origin of

ethnicity and religion and the integration of ethnicity and religion is not fully in line with the historical reality of many ethnic groups in the world that have their own culture and then converted to Islam, as a kind of religious theory "prototype", its influence is undoubtedly huge and profound (Facchini, 2010: 113).

The fourth area of influence of religion on modern society is the family. Of course, among all social institutions, the family, above all, can claim the main role in the upbringing of a person, in the formation and formation of his personality. The modern family can preserve its integrity no longer by external forces of connection, but only in the presence of internal spiritual force, mutual attraction, which is of great importance in Islam (Tereshchenko, Zakirova, Khamitova, 2016: 86). This significance remains relevant today. Thus, according to the results of the author's sociological research, the majority of respondents (72%) believe that religion contributes to the creation and strengthening of family foundations. The fifth direction of penetration of the social influence of Islam is the negative attitude to suicide, its prohibition.

Analyzing the statistics of suicides, E. Durkheim concludes that the generally accepted motives for suicide are (poverty, family grief, jealousy, alcoholism, drug addiction, prostitution, physical suffering, psychological disorders, disgust for life, etc.) "it is not about its real causes" (Bertayeva, 2017: 155).

He attributes certain features of society to specific causes, namely: moral decay, disorganization, weakening of social ties, violation of the collective state of consciousness, i.e. religiosity. In this case, the solution lies primarily in religiosity, for this religion is a faith that can lend a helping hand in times of moral and psychological decay, hopelessness and despair. The psychological and emotional impact of religion on society remains relevant to this day.

According to the results of the author's sociological research, the majority of respondents (82%) believe that religion helps us to cope with difficulties in our lives from a moral and psychological point of view. The history of human development, emphasizing the positive role of religion in the life of society and the state, confirms the position that only the inner spiritual and moral life of the individual is the main creative force of human existence, it is the only solid foundation for cultural and social construction (Satybaldina, 2016: 67-68).

Conclusion

In conclusion, the article outlines the most important conclusions and generalizations, formulates the main results of the study, outlines the prospects for practical application of the results of this study and further development of the problem. The set goals and objectives have been fulfilled: the social role of Islam has been revealed through its functions, which can generally be described as contributing to the stabilization of public relations in modern society (Ikhwan, Fauzi, 2019: 104).

At the time of the birth of Islam, the social carrier of this religious culture was mainly Arabs living in the northern Arabian Peninsula, especially Bedouin nomads and urban merchants. Later, with the continuous growth of Islamic power, the Egyptians, Persians, and new Muslims of many other ethnic groups in the conquered areas outside the peninsula, and even many Christians, Jews, and Zoroastrians participated in the creation of Islamic civilization. The historical Arab-Islamic Empire was vast, had a large population, and was rich in national cultural resources. The Islamic culture that was forming inevitably had to accept and absorb foreign cultures to enrich itself. Just from the number of foreign languages in the Arabic language and the wide range of sources, it is enough to explain the wide influence of foreign thought and culture on Arab-Islamic culture (Azmayesh, 2015: 45-47).

Some experts pointed out that political terms derived from Persian and Greek, theological and religious terms derived from Hebrew and Syrian, and philosophical and scientific terms derived from Greek all show the huge influence of the original cultures of various regions and different ethnic groups on the new Islamic civilization that is being born in history.Greek culture has a profound influence on Islamic culture. There is even a saying that Islam is the third heir to Greek cultural heritage.

The first two are Greek and Latin Christians. The process of digesting and absorbing foreign regional and national cultures of Islamic culture is not only a process of unification and standardization in accordance with the requirements of the Islamic faith, but also a process of heterogeneous non-Islamic culture influencing Islamic culture. The new Islamic culture formed in the process of cultural collision, integration and innovation is a comprehensive culture with unique characteristics and distinctive personalities (Dogan, 2013: 142-144).

If the national language is used as the standard of distinction, Islamic culture can be subdivided into Arab Islamic culture, Persian Islamic culture, Turkic Islamic culture, Urdu Islamic culture, Malay Islamic culture, Chinese Islamic culture and other sectors, and each sector is actually a subculture system with its own characteristics.

The fundamental sign of their mutual distinction is the vibrant content of the local cultures of various ethnic groups in the world that have been preserved in the process of Arabization and Islamization. The fact that the unity and diversity of Islamic culture coexist shows that it has two basic characteristics: first, Islamic culture has a strong ability to assimilate. Historically, the Arab-Islamic Empire, with its strong military power and political power, its language and religious beliefs, once ruled a vast territory. Within its territory, heterogeneous Greek culture, Byzantine culture, Jewish culture, and ancient Persian culture with more Oriental characteristics can be integrated, which fully proves the huge assimilation ability of Islamic culture. Islamic culture has many different origins due to the absorption of foreign cultures, but each foreign culture has been branded as Arab-Islamic culture because of the influence of the main culture. Because the absorption of foreign cultures is actually a process of continuous innovation based on Islamic culture, the foreign cultural factors that have been incorporated into the new Islamic culture have been assimilated, transformed or reassembled; second, Islamic culture has a strong spirit of tolerance (Gada, 2014: 134-136).

Tolerance comes from the self-confidence and openness of the culture itself. Historically, Arab Muslims were rulers. Although they showed a strong sense of distinction in their religious identity, they felt that there was no need to impose their beliefs on others. As stated in the Qur'an, "There is no compulsion for religious beliefs". Tolerance is advocated in religious beliefs, and the spirit of cultural tolerance and openness of embracing all rivers in the sea are also advocated in religious culture, so all kinds of different religious cultures have received the respect and protection they deserve. This attitude is in stark contrast to the conservative attitude of some Islamic fundamentalist factions with extremist tendencies today that blindly reject foreign cultures (Asda, 2022: 168).

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CULTURAL AND CREATIVE PARADIGMS
IN THE DEVELOPMENT OF THE EDUCATIONAL POTENTIAL
OF THE INDIVIDUAL IN ISLAM

The impact of culture-forming aspects of Islam on the formation of educational culture of the individual, on the one hand, becomes relevant in the light of the existing need for epistemological research of the general essence of the role of Islam in this sphere of cultural production. On the other hand, an important direction becomes the disclosure of the peculiarities of the socio-cultural context of Kazakhstan within the framework of this issue, which to a large extent remains insufficiently researched. The main goal of the study is to systematically assess the main paradigmatic structures of Islam in Kazakhstani society, which form the educational culture of the individual and determine its potential in the educational process. Within the framework of the sociological approach, semi-formalised interviews were conducted in order to identify common institutional factors affecting the educational and upbringing environment of Kazakhstan residents related to Islam. In order to analyse the value structure of the residents of Kazakhstan and its relationship with Islamic teachings, psychological testing was conducted using a portrait value questionnaire based on the Schwartz methodology. In the course of theoretical and empirical analysis, six main culture-forming paradigms were identified that directly influence the educational potential of Kazakhstan residents: the paradigm of moral values, the paradigm of research and search for new knowledge, the paradigm of tolerance and respect for differences, the paradigm of social responsibility, the paradigm of moderation, the paradigm of respect for elders (including teachers). The culture-forming paradigms identified in the course of the study demonstrate not only consistency with the religious aspects of Islam, but also have a significant impact on the formation of values, morality and cultural identity in modern Kazakhstan.
Key words: religious education, educational culture, educational process, morality, values.

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Исламдағы жеке тұлғаның тәрбиелік әлеуетін дамытудағы
мәдени шығармашылық парадигмалар

Исламның мәдени қалыптастырушы аспектілерінің жеке тұлғаның білім беру мәдениетін қалыптастыруға әсері, бір жағынан, мәдени өндірістің осы саласындағы исламның рөлінің жалпы мәнін эпистемологиялық зерттеудің қазіргі қажеттілігі тұрғысынан өзектілікке ие болады. Екінші жағынан, осы проблематика шеңберінде Қазақстанның әлеуметтік-мәдени контекстінің ерекшеліктерін ашу маңызды бағытқа айналуда, ол көп дәрежеде жеткілікті зерттелмеген күйінде қалып отыр. Зерттеудің негізгі мақсаты-тұлғаның білім беру мәдениетін қалыптастыратын және оның тәрбие үдерісіндегі әлеуетін айқындайтын қазақстандық қоғамдағы исламның негізгі парадигмалық құрылымдарын жүйелі бағалау. Әлеуметтанулық тәсіл шеңберінде Қазақстан тұрғындарының исламмен байланысты білім беру және тәрбие ортасына әсер ететін жалпы институционалдық факторларды анықтау мақсатында жартылай ресімделген сұхбаттар жүзеге асырылды. Қазақстан тұрғындарының құндылық құрылымын және оның ислам ілімдерімен өзара байланысын талдау үшін Ш. Шварц әдістемесі негізінде портреттік құндылық сауалнамасын пайдалана отырып, психологиялық тестілеу өткізілді. Жүргізілген теориялық және эмпирикалық талдау барысында Қазақстан тұрғындарының тәрбиелік әлеуетіне тікелей әсер ететін алты негізгі мәдени қалыптастырушы парадигма анықталды: моральдық құндылықтар парадигмасы, жаңа білімді зерттеу және іздеу парадигмасы, толеранттылық пен айырмашылықтарға құрмет парадигмасы, әлеуметтік жауапкершілік парадигмасы, байсалдылық парадигмасы, үлкендерге (мұғалімдерді қоса алғанда) құрмет парадигмасы. Зерттеу барысында анықталған мәдени қалыптастырушы парадигмалар исламның діни аспектілеріне сәйкестігін ғана емес, сонымен қатар қазіргі Қазақстанда құндылықтардың, мораль мен мәдени бірегейліктің қалыптасуына айтарлықтай әсер етеді.

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Культуротворческие парадигмы
развития образовательного потенциала личности в исламе

Влияние культурообразующих аспектов ислама на формирование образовательной культуры личности, с одной стороны, становится актуальным в свете существующей потребности в эпистемологическом исследовании общей сущности роли ислама в данной сфере культурного производства. С другой стороны, важным направлением становится раскрытие особенностей социокультурного контекста Казахстана в рамках данной проблематики, которая во многом остается недостаточно изученной. Основной целью исследования является системная оценка основных парадигмальных структур ислама в казахстанском обществе, которые формируют образовательную культуру личности и определяют ее потенциал в образовательном процессе. В рамках социологического подхода были проведены полуформализованные интервью с целью выявления общих институциональных факторов, влияющих на образовательную и воспитательную среду жителей Казахстана, связанных с исламом. Для анализа ценностной структуры жителей Казахстана и ее взаимосвязи с исламским учением было проведено психологическое тестирование с использованием портретного ценностного опросника по методике Шварца. В ходе теоретического и эмпирического анализа были выявлены шесть основных культурообразующих парадигм, оказывающих непосредственное влияние на образовательный потенциал жителей Казахстана: парадигма нравственных ценностей, парадигма исследования и поиска новых знаний, парадигма толерантности и уважения к различиям, парадигма социальной ответственности, парадигма умеренности, парадигма уважения к старшим (включая учителей). Выявленные в ходе исследования культурообразующие парадигмы демонстрируют не только соответствие религиозным аспектам ислама, но и оказывают существенное влияние на формирование ценностей, нравственности и культурной идентичности современного Казахстана.

Ключевые слова: религиозное образование, образовательная культура, образовательный процесс, нравственность, ценности.

Introduction

The impact of Islam on the educational culture and educational potential of the individual is a relevant and multifaceted area for research within the framework of religious studies. In the context of this research paper, the relevance of the study comes from two premises, which can be labelled as broad and private contexts. The first, broader context, relates to the general epistemological need for the deepest possible understanding of the nature of Islamic education and upbringing, as well as its influence on the formation of subjects' individual qualities, behaviours and practices. In addition, this context also covers other aspects related to national and even global issues: the problem of preserving Islamic identity in the modern world through education and upbringing; the potential of Islamic culture in spreading tolerant intercultural dialogue; and the complex adaptation of Islamic education to the challenges of modernity. The second, narrower context is directly related to Kazakhstan. Various culture-forming paradigms within the framework of Islam permeate the educational culture in Kazakhstan, preserving their unique specificity in the context of national characteristics. The search for these paradigms in the socio-cultural space of Kazakhstan can contribute to a deeper integration of the cultural features of Islam in the development of educational programmes and methods of upbringing. This, in turn, contributes to more effective formation and development of personality, taking into account local cultural contexts and norms.

In the scientific discourse of Kazakhstan, there are a number of studies that, to varying degrees, address the issues of Islamic education in the country.

Researchers such as G. Nadirova, Sh. Kaliev, A. Mustafaev, D. Kokeev, M. Arzaev and I. Paltore have retrospectively analysed the features of Islamic education in Kazakhstan, including its formation. These researchers note that after political independence there was a spiritual (Islamic) awakening. This served as an impetus for the gradual and widespread spread of religious education, beginning in the 1990s. The researchers concluded that the introduction of disciplines with religious content is not only due to the understanding of religion as a means of consolidation and spiritual enrichment, but also corresponds to the demand resulting from the ideological climate of the country (Nadirova, 2016: 97). At the same time, as noted by researchers M. Zengin and J. Badagulova, since the beginning of

Kazakhstan's independence, unregulated religious education has led to a critical situation. The lack of adequate religious literacy threatened the security of Kazakhstan. The government pursued an imperfect policy on religious issues within the educational process. For example, only since 2009 the government has approved religious studies as part of the school education programme. But for a long time secular schools in Kazakhstan did not provide proper religious education, which caused many problems in the society. Starting from 2011, studying from a secular point of view became compulsory in secondary schools. This laid the foundation for close co-operation between the state and religion (Zengin, 2017: 49).

Researcher R. Podoprigora points out that despite the long period of independence of Kazakhstan after the collapse of the Soviet Union, rudimentary trends remain: society and the state look with caution at the religious sphere in many aspects of public life, including education (Podoprigora, 2018: 588-604). Other researchers, such as N. Seitakhmetova, Sh. Zhadosova and L. Toktarbekova, based on a comparative analysis of the experience of foreign countries (Western Europe, Turkey and Central Asia), came to the conclusion that Kazakhstan needs to develop its own concept of Islamic education, which would take into account the socio-cultural and socio-political characteristics of this secular country. They draw attention to the consolidating role of Islamic education in Kazakhstan (Seitakhmetova, 2017: 287-292).

Justification of the choice of articles and goals and objectives

Despite the existing academic discussion on Islamic education in Kazakhstan, no extensive discourse has yet been identified concerning the thematisation of culture-forming paradigms and their impact on the educational potential of the individual. Consequently, this research paper occupies an empty place in the unexplored aspect of the socio-cultural context of Kazakhstan.

The main hypothesis of the study is that Islam in Kazakhstan influences the quality of education of the individual in at least two main dimensions. Firstly, Islam cultivates a special attitude to knowledge, which is confirmed even in the main sacred text of Muslims – the Qur'an. The religion in its doctrinal basis stimulates not only the desire for knowledge, but also supports the principle of rationality and critical attitude to the information received. Secondly, Islam considers the educational process not only as

a way to obtain practical knowledge, but also as a means of assimilating moral and ethical principles that satisfy the axiological needs of the individual.

Thus, the main purpose of the study is to identify the main culture-forming paradigms that can have a potential impact on the educational and upbringing resources of the individual in Kazakhstan.

The formulated goal implies the fulfilment of four specific tasks. Firstly, it is necessary to identify the general religious principles of Islam, which have a connection with the educational and upbringing spheres. Secondly, it is necessary to establish the specific impact of religious factors on the educational culture of the residents of Kazakhstan. Thirdly, it is necessary to identify the psychological characteristics of the inhabitants of Kazakhstan, which have a relationship with religious values and norms derived from the educational process. Fourth, it is necessary to form a generalised typology of specific paradigms of education and upbringing in Kazakhstan, which are directly related to the influence of Islam.

Scientific research methodology

To fulfil the first task of the study, related to the theoretical analysis of the content structure of the Islamic view of education and upbringing, we applied general scientific methods – analysis and synthesis. Analysis allows us to divide a complex phenomenon into smaller components, revealing their internal relations and structure. Synthesis, in its turn, allows to unite these components into a whole representation, revealing the interrelationships between them. In studying the structure of education and upbringing in Islam, a systemic approach was applied as an additional method. It involves viewing this field as a complex system in which the various components interact with each other and influence the outcome. This approach allows us to see education and upbringing in Islam not as separate elements, but as interrelated aspects that influence the formation of doctrine, morality, socio-cultural values and personal development. By analysing the content structure of the Islamic view of education and upbringing, it is possible to investigate what values, norms and principles prevail in this system. Thus, the combination of general scientific methods, such as analysis and synthesis, with a systematic approach allows us to more deeply investigate the structure and content of the Islamic system of education and upbringing, revealing its peculiarities and interrelationships between different aspects.

Main part

In order to establish the factors of Islam's influence on educational culture in Kazakhstan, a sociological approach in the field of religious studies was used. The method of semi-formalised interview within the framework of sociological approach was chosen for specific analysis. The object of the study was the residents of Almaty city. Taking into account the qualitative methodological strategy, the sample was formed on the basis of theoretical saturation: the research was considered completed when the last informant did not introduce new aspects to the studied area. Thus, 27 interviews were conducted. The gender and age structure of informants had a heterogeneous characteristic: the distribution by gender and age groups was close to uniform (Table 1. – Gender and age structure of informants).

Table 1 – Gender and age structure of informants

Groups of informants	Men	Women
Students (18-23)	5	6
Labour population (24-60)	4	4
Post-labour population (61+)	3	5

Source: compiled by the author.

A guide was developed for the interviews, which included three variations depending on the age groups of the informants.

A psychological approach was used to identify individual characteristics that emerged as a result of exposure to the educational structures of Islam. In addition to the interview, each informant was asked to fill out a portrait value questionnaire according to the method of Sh. Schwartz (Beierlein, 2009). This technique allows us to identify a system of values that an individual considers significant in his/her life. Each value covers certain aspects of life, which may have significance for different individuals.

The methods of induction and typology were used to solve the last research problem. The method of induction implies the transition from specific facts and observations to general patterns and conclusions. With the help of the method of typology it became possible to classify objects on the basis of their common characteristics and properties. These methods were applied to identify specific culture-forming paradigms influencing the educational potential of the individual in Kazakhstan, based on the theoretical and empirical data obtained. The applica-tion of induction and typology methods in this study enriches its analytical aspect, allowing for a more in-depth identification of the main culture-forming paradigms.

Research results and discussion

For a qualitative analysis of the object of study it is necessary to deal with its central concept – religious education, which is the main form of transmission of the Islamic model of worldview. Religious education is aimed at teaching and transmitting spiritual values. The main aim is to form morally and ethically developed people. This is part of the goals of national education. The main priority of religious education is the application of religious teachings in everyday life (Susilawati, 2022: 1-5). The term "Islamic education" is used in two main meanings. Firstly, it is all activities that are carried out by a subject (individual or organisation) to inculcate Islamic values in students. Secondly, the whole educational process, the basis of all programmes and activities of which are Islamic views and values (Nurdin, 2020: 21-28). Religious education promotes religious literacy, which has two main content aspects. Firstly, a basic understanding of history, key texts, beliefs and practices. Secondly, the ability to discern and explore religious aspects of cultural character across time and space. Emphasis is placed on understanding how religion is a fundamental and integral feature of human life. A person who lacks this knowledge and understanding can be considered religiously illiterate (Hannam, 2020: 214-226).

Religious and educational processes in Islam have a multifaceted inner nature, covering all aspects of personality formation and its functioning in the social environment. According to Indonesian researchers I. Ismail, H. Ali, K. Anwar Us, and Islamic education is a complex consisting of values, beliefs, deep thinking taken from the core of Islamic teachings. It is used as a practical guideline for behaviour and solving certain life problems (Ismail, 2022: 407-437).

The sphere of education exists in close interrelation with the sphere of science. In this regard, another important aspect is the scientific potential of Islam. Researcher R. Nauryzbaeva believes that the Qur'an is also a great scientific labour. She believes that despite the changes in the development of modern high technology, the importance of the Qur'an is increasing every year. She claims that the discoveries of modern science were written down in the Qur'an fourteen centuries ago. They only need

to be deciphered correctly. This is especially true for quantum physics (Nauryzbayeva, 2020).

Malaysian researchers M. Khamis Al-Hafiz and M. Salleh argue that Islamic religious education should encompass activities aimed at creating personally balanced individuals. This balance should encompass physical, emotional, spiritual, intellectual, social and environmental levels (Khamis, 2010). Other Malaysian religious scholars F. Yasin and M. Shah described three fundamental concepts of Islamic education and training – "Tarbiyyah, Tadib, Talim". These concepts reflect the three key objectives of spiritual and educational development in Islam. The concept of "Tarbiyyah" gives primary importance to the education and development of moral, ethical and spiritual aspects of the individual. This concept of Islamic education aims at building character and developing socialisation skills. "Tadib" covers the teaching of a system of rules that promote discipline, order, adherence to social norms and morality. "Talim" is directly related to intellectual development, providing a process of learning and mastery of knowledge. At its core, Talim encompasses learning in a variety of disciplines and subjects, and promotes rationality and critical thinking. These three concepts promote holistic personal development within the Islamic teachings (Yasin, 2013: 1-18).

Following a systematic approach to the study of the structure of the educational and educational process in Islam, it is important to identify its constituent elements. Thus, researchers N. Komarya and I. Nihaya distinguish four elements of the upbringing and educational process in Islam. Firstly, educational interaction as conscious labour, which is characterised by systematic goal-oriented activity. Secondly, the activity of students, namely their readiness to achieve educational goals. Third, the activity of educators and teachers who provide conscious guidance of learning. Fourthly, the orientation of education. The main objective of Islamic education is to strengthen students' understanding of religious teachings. In addition to strengthening personal qualities, it also aims at social well-being: the ability to behave in society and the ability to interact with both Muslims and non-Muslims (tolerant attitude) (Komariah, 2023:65-77). Researcher A. Setiadi identifies his system of components of Islamic education and upbringing, which consists of four key aspects. The first aspect highlighted by A. Setiadi is faith, which is the basis of Islamic education. It is the driving force for the fulfilment of other practices. Secondly, worship as the central theme of the Qur'an. It should be integrated into the daily life

of the learners. Thirdly, the physical aspect. It directly affects the soul and mind. Fourth, morality as a set of values in daily life.

An important part of the educational culture in Islam is the transmission of certain values that are associated with religious postulates. Moreover, the main mission of Islamic education is the internalisation of cultural values in educational activities, where education acts as a means of socialisation within the framework of cultural values of Islam. English researcher M. Halstead points out the existence of three main types of values in Islam. Firstly, "Akhlaq" – a list of duties and prohibitions, which are set out in the Shariah and other sacred texts of the Islamic religion. Second, "Abad" – generally related to manners, which are characterised as good upbringing. Thirdly, a separate layer of values is the imitation of the character qualities of the Prophet Muhammad as a standard of a good Muslim. Indonesian researcher R. Kamal pays special attention to the values of moderation in Islam, which are transmitted in educational and upbringing processes. The Qur'an emphasises that Muslims should be moderate people. The Sunnah describes the Prophet Muhammad as a moderate person. When Allah's Messenger experienced two extreme choices, he usually chose the moderate one. The values of moderation in Islam, are specified by such sub-types: the value of objectivity in behaviour; the value of tolerance for diversity; the value of getting something new; the value of logic and flexibility in understanding texts; the value of innovation in problem solving; the value of social change (Kamal, 2017: 67-80). In the Qur'an, many terms describe the value orientations of Islam: "Khayr" (goodness), "Maslahat" (public interest), "Birr" (righteousness), "Qist" (justice), "Adl" (balance and fairness), "Haqq" (truth and right), "Ma'ruf" (known, approved), "Nahi munkar" (avoiding bad and harmful things), and "Taqwa" (piety). Researchers E. Haidir and F. Suud, based on the results of the study, distinguish character traits that are important in education and worthy of praise (akhlaq mahmud): patience, gratitude, sincerity, humility, honesty, generosity, trustworthiness, forgiveness. There are also despicable character traits to avoid (akhlaq madzmum): irritability, greed, arrogance, lying, avarice, betrayal, revenge and envy. In general terms, compared to European morality, Islam emphasises traditional and time-constant religious principles. As a result, there is a rejection of the autonomy of moral values inherent in European culture (Haron, 2020).

Thus, a common feature of the results of the researchers' analyses is the strong emphasis in Islam

on versatile and moderate personal development in five main dimensions. Moral dimension – internalising a set of moral values related to the doctrinal basis of the religion. Spiritual dimension – strengthening faith, through the study of sacred texts. Intellectual dimension – learning practical skills related to daily and professional activities. Physical dimension – concern for physical health as a necessary element of overall development. Social dimension – involves the socialisation of the individual within the traditional norms of Islam.

Having summarised the general aspects of Islam in the educational and upbringing process, it is worth moving on to the socio-cultural context of Kazakhstan. First of all, it is necessary to analyse the institutional factors of Islam's influence on the educational culture of Kazakhstan.

According to the data obtained from the conducted interviews, the majority of informants from different age groups express a positive attitude towards the role of religion in the educational and upbringing process in Kazakhstan. Informants highlighted the following arguments in favour of this assessment judgement: Islam contributes to the moral development of the individual; upbringing and education taking into account religious values helps to create a harmonious environment for effective learning; learning knowledge along with the rules and norms of Islam gives a person a holistic and complete education; religious education teaches respect for others and responsibility before society; Islam is part of Kazakhstani culture, so the inclusion of religion in education and upbringing contributes to the consolidation of society

Informants were also asked about the role of religion in shaping their personal moral and ethical framework. The results obtained varied according to the age groups of the informants. Student informants indicated that the key values of Islam that had a positive influence on their moral development included intercultural tolerance, respect for elders, parents, neighbours and all members of society. Student informants in this context emphasised the social aspects of personal development. In addition, some informants also emphasised that Islam had a positive impact on their intellectual development. However, it is worth noting that many informants from the student group had difficulties when trying to name the specific values they had gained through the influence of Islam on their education and upbringing. This may be due to the fact that young people, despite their close association with Islam in educational practices, are also influenced by Western culture, which may affect their perception and

understanding of religious values and norms. At the same time, informants from older age groups expressed more in-depth arguments regarding the influence of Islam on their moral qualities, focusing on aspects related not only to the social sphere but also to internal character traits. This may indicate that for this group of informants Islam has become an integral part of their internal moral system. First of all, informants highlighted that Islam plays a significant role in shaping values that emphasise kindness, honesty, modesty (avoiding arrogance) and integrity. These moral qualities are, in fact, fundamental aspects of religious education in Islam. A particular quality that Islam fosters for the informants in the post productive age group was a sense of justice. They indicated that Islam taught them that everyone should be equal before the law.

Informants from all three age groups were asked about their views on the difficulties and challenges of integrating the religious aspects of Islam into the educational system. Many informants emphasised the need for deeper integration of the religious attitudes of Islam into the educational system, but certain difficulties associated with this process were identified. Interaction with other religions, as noted by informants, is one of the challenges in integrating the religious aspects of Islam into the educational system. Informants made an important point about the need to take into account religious diversity in Kazakhstani society. Overcoming potential conflicts between different faiths can be challenging. One informant emphasised the difficulties in selecting adequate teaching materials. He highlighted that insufficiently accurate or distorted teaching materials can cause misunderstandings and misinterpretation of religious teachings. Several labour-age informants noted that teacher and teacher training is a major difficulty in introducing religious aspects into the educational process. They emphasise that teachers and lecturers must have adequate literacy and training to ensure that religious aspects are introduced into the educational process in an objective and unbiased manner. One informant from the student group spoke about the difficulties associated with openness in discussing religious issues.

When asked about the religious aspects that should be more integrated into modern education in Kazakhstan to support the upbringing of the individual, informants had mostly typical views that relate primarily to the moral dimension of Islam: teaching compassion, tolerance, respect for others, and fostering a sense of justice and social responsibility. Several informants pointed to the need to introduce the intellectual dimension of Islamic edu-

cation. These informants saw Islamic teachings not only as a moral and ethical pillar, but also as an ideological basis for improving the acquisition of knowledge and skills. They emphasise the importance of education, self-improvement and the pursuit of knowledge as one of the pillars of Islamic teachings on the continuous development of the soul. One working-age informant spoke of how Islamic teachings should encourage the development of independent and critical thinking skills, allowing students to analyse information from a religious, ethical and logical perspective.

For the students who participated in the interviews, a question was also proposed about how Islam influences their education and upbringing. In most cases, students spoke of little influence of religion on their education and upbringing. Most often they noted that religious teachings were covered in separate disciplines at school and institute. These were predominantly lecture-based, and to a large extent the educational process did not create conditions for full-fledged bilateral discussions between students and teachers. The educational process was mainly focused on topics related to religious ethics and the history of Islam. Some student informants indicated that they learnt religious literacy mainly from their parents and relatives, rather than at school or institute. For example, one of the informants emphasised that during his early upbringing, his parents not only contributed to teaching him the moral and social principles of Islam, but also taught him how to read the Qur'an and prayer practices.

Labour and post-labour age informants were asked separately about the religious aspects they considered most important to pass on to the next generation through education. Firstly, informants pointed to the transmission of basic moral values such as justice, compassion, tolerance and respect for others. They believe that these aspects contribute to the development of conscientious and moral citizens. Consequently, the informants believe that the moral and social dimension of Islam should be primarily transmitted through the channel of education for further generations. Namely, values that contribute to quality socialisation and the maintenance of overall personal well-being. Several informants expressed the importance of transmitting cultural identity to the next generations. They noted that it is important for the next generation to know about religious history and cultural contributions to various aspects of life, including art, science and education.

A separate question was asked of post-labour age informants to assess changes in religious aspects of education compared to their youth. Informants noted that the general situation nowadays provides more freedom to openly study Islam compared to their youth, which was when Kazakhstan was part of the Soviet Union. In general, older informants expressed a positive attitude towards the current trends of introducing religious aspects into the educational and upbringing process in Kazakhstan.

To explore the topic in more depth, after the interviews, the informants were asked to take the portrait values questionnaire (PVQ-RR0) according to Schwartz's methodology. This allowed to identify the main driving values in their personality and more accurately assess the influence of religious aspects on their value system. As a result of the test processing the following hierarchy of 19 main values was obtained (Table 2. Hierarchy of values of the residents of Kazakhstan.).

As a result of analysing the value structure of the residents of Kazakhstan, it can be concluded that traditional, communitarian and conformist values prevail in it. The top ten main values include ideological constructs that demonstrate a high correlation with the religious teachings of Islam. Based on the study, the highest priority among values is adherence to rules, laws and formal obligations. Law-abidingness and discipline is one of the main tenets of Islam, which is transmitted in upbringing and education. The top ten values also include maintaining and preserving cultural, family or religious traditions. On this basis, it can be concluded that the residents of Kazakhstan are committed to timeless norms of life.

Values such as striving for equality, justice and the protection of all people rank high in the preference rating among Kazakhstan residents. These values are closely related to Islamic education, which emphasises the importance of social justice. No less significant in the structure of the most expressed values is the desire for novelty and innovation. It reflects the intellectual dimension in Islam, namely the value of research and search for new knowledge, which is repeatedly mentioned in the Qur'an. At the same time, it should be noted that the values of benevolence (in terms of caring for group members), modesty and tolerance were not expressed to a large extent among the residents of Kazakhstan, although they belong to the religious values of Islam.

Table 2 – Hierarchy of values of Kazakhstan residents

1	Conformity / rules: Compliance with rules, laws and formal obligations
2	Security/public: Security and stability of society as a whole
3	Reputation: Protect and influence by maintaining public image and avoiding humiliation
4	Achievement: Achieving success according to social standards (norms)
5	Security/personal: Security of the immediate environment
6	Tradition: Maintaining and preserving cultural, family or religious traditions
7	Universalism / caring: Striving for equality, justice and the protection of all people
8	Benevolence / duty: Striving to be a reliable and trustworthy member of the group
9	Autonomy/action: Freedom to determine one's own actions
10	Stimulation: Seeking excitement, novelty and change
11	Conformity / interpersonal: Avoiding hurting or upsetting others
12	Autonomy/thought: Freedom to develop your own ideas and abilities
13	Benevolence/care: Loyalty to the group and the well-being of its members
14	Modesty: Recognising the insignificance of one person's existence in the circle of life
15	Universalism/tolerance: Accepting and understanding those who are different from you
16	Hedonism: The pursuit of pleasure and sensual gratification
17	Power/resources: Influence through control of material and social resources
18	Universalism / nature: Conservation of the natural environment
19	Power / dominance: Influence by exerting control over people

Source: compiled by the author.

Based on the theoretical analysis of the architectonics of Islamic education, the results of interviews with the residents of Kazakhstan and the hierarchy of their value orientations, it is possible to identify six culture-forming paradigms that influence the educational potential of the individual:

- Paradigm of moral values. Islamic ethics plays an important role in shaping the educational potential of an individual. This paradigm emphasises the need to develop moral values such as justice, compassion, honesty, tolerance, kindness and others.

- The paradigm of research and search for new knowledge. This paradigm encourages individuals to innovate, explore the world around them and search for knowledge.

- The paradigm of tolerance and respect for differences. Islam teaches respect for beliefs and cultural differences. This paradigm promotes tolerance and understanding between different cultures and faiths.

- The paradigm of social responsibility. The Islamic way of life presupposes social responsibility to society and others. This paradigm emphasises the importance of caring for the poor and needy, participation in public life and fosters civic awareness.

- Moderation Paradigm. Education should be proportionate to the spiritual and temporal development of the individual.

- Paradigm of respect for elders (including teachers). Islam emphasises respect for elders and experienced people, especially teachers and educators. This encourages the development of respectful attitudes and learning from the experiences of others.

Conclusion

The identified culture-forming paradigms of Islam provide valuable principles for creating an educational and upbringing environment conducive to the formation of tolerant, ethical and socially responsible individuals capable of making a positive contribution to the development of Kazakhstani society. The true value of these culture-forming paradigms of Islam lies in their ability to guide the formation of individuals in a society where diversity of beliefs and cultural backgrounds is the norm. Moral principles, respect for diversity, the pursuit of knowledge and social justice, as well as moderation and respect for elders – all these aspects, echoing Islamic teachings, provide the foundation for the formation of a generation capable of co-operation, tolerance and harmonious co-existence. These culture-forming paradigms of Islam have a unique ability to transform the educational and upbringing space, creating conditions for the development of holistic and diversely developed individuals in the multinational and multicultural environment of Kazakhstan. They contribute to the creation of a strong, inclusive and versatile social structure that

brings people together and strengthens the national spirit.

The practical significance of this study lies in the possibility of providing specific empirical and theoretical information for the development of quality curriculum in universities and schools in Kazakhstan. First of all, we are talking about the possibility of applying culture-forming paradigms as an ideological basis for textbooks and disciplines. The outlined paradigms have a positive impact on Kazakhstani society as a whole, if we follow the logic of macro-analysis, and also positively influence the education of an individual. Promotion of these paradigms in the practice of education and upbringing allows to stimulate the development of a personality formed on the basis of morality, tolerance and civic activity.

The aim of further research in this area is to examine the effectiveness of curricula in implementing the six culture-forming paradigms described above. This requires a deeper analysis and evaluation of how successfully these principles are integrated into current pedagogical practices and how they influence the development of students' personalities.

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CONTEMPORARY ASPECTS
OF CYBERTERRORISM MOTIVATED BY RELIGION

The article examines the subject of religious cyberterrorism, which is remains relevant in the contemporary discourse. The author underlines the possibility for terrorist organizations to form "sleeper cells" and "lone wolves" who can be deployed at any time to complete their missions. The article outlines religious terrorist organizations' goals and propaganda methods, as well as countermeasures and counter-propaganda strategies. The relationship between their goals and propaganda tactics, information, and psychological methods of persuasion employed by propagandists is examined. The purpose of this article is to examine the information strategy of terrorist group propagandists aimed at recruiting new combatants, as well as a qualitative examination of legal, technical, and counter-propaganda methods adopted by various governments throughout the world to counteract terrorist propaganda. The author lists countermeasures and evaluates each one's effectiveness. China is used as an example, as it is now the most effective in technological terms, despite criticism from human rights groups. As part of a counter-agitation approach, the experience of getting clergy to dispute terrorist organizations' religious doctrine is explored. It is concluded that, notwithstanding the defeat of ISIS, the problem of opposing religious terrorist propaganda operations remains relevant today. The most essential feature of the article is the investigation of this subject within the context of Kazakhstan.

Key words: cyberterrorism, cyber jihad, counter-propaganda, Internet, propaganda of religious terrorist organizations.

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Діни мотивтенген кибертерроризмнің
заманауи аспектілері

Мақала қазіргі таңда да өзекті болып отырған кибертерроризм мәселесін зерттеуге арналады. Автор террорлық ұйымдардың «ұйқыдағы ұяшықтарды» және «жалғыз қасқырларды» құрып, оларды кез-келген уақытта өз мүдделер үшін пайдалану ықтималдылығы бар екендігін атап өтеді. Мақалада діни бағыттағы террорлық ұйымдардың мақсаттары, үгіт-насихат тәсілдері, оларға тойтарыс беру және контрпропаганда шаралары келтіріледі. Автор олардың мақсаттары мен үгін-насихат тактикасы арасындағы өзара байланыстарын, пропагандистер пайдаланатын ақпараттық және психологиялық ықпал ету әдістерін қарастырады. Мақаланың мақсаты террорлық ұйымдар пропагандистерінің өз қатарларына жаңа мүшелерді тартуға бағытталған ақпараттық стратегияларына, сонымен қатар әлем елдерінің олардың пропагандасына тойтарыс беру үшін пайдаланатын құқықтық, техникалық және контрагитациялық іс-шараларына сапалық талдау жасау. Тойтарыс беру шараларын тізбектей отырып, автор олардың әрқайсының тиімділігін талдайды. Құқық қорғаушылардың сынына қарамастан техникалық тұрғыдан қазіргі уақытта ең тиімді тәсіл болып саналатын Қытайдың мысалы келтіріледі. Контрагитация стратегиясы аясында террорлық ұйымдардың діни идеологиясын жоққа шығару мақсатында діни қызметкерлерді тарту тәжірибесі қарастырылады. Мақаланың қорытындысында ИГИЛ жеңілгеніне қарамастан террорлық ұйымдардың пропагандасына тойтарыс беру мәселесі қазіргі кезде де өзектілігін жоғалтпағаны айтылады. Мақаланың маңызды тұсы кибертерроризм мәселесі Қазақстан контекстінде қарастырылады.

Түйін сөздер: кибертерроризм, кибер джихад, контрпропаганда, Интернет, террорлық ұйымдардың үгіт-насихаты.

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Современные аспекты
религиозно-мотивированного кибертерроризма

Статья посвящена исследованию проблемы кибертерроризма, который остается актуальной по сей день. Автор подчеркивает вероятность создания террористическими организациями «спящих ячеек» и «одиноких волков», которых они в любой момент могут привлечь для достижения своих задач. В статье приводятся цели, методы пропаганды террористических организаций религиозного характера, меры противостояния и контрпропаганды. Обсуждается взаимосвязь между их целями и тактикой пропаганды, информационные и психологические методы воздействия, применяемые пропагандистами. Целью статьи является рассмотрение информационной стратегии пропагандистов террористических организаций, направленной на привлечение в свои ряды новых бойцов, а также качественный анализ правовых, технических и контрагитационных мер борьбы с их пропаганды, применяемых различными странами мира. Перечисляя меры противодействия, автор анализирует эффективность каждой меры. Приводится пример Китая, который в техническом плане на данный момент является наиболее эффективным несмотря на критику правозащитников. В рамках стратегии по контрагитации обсуждается опыт привлечения священнослужителей для опровержения религиозной идеологии террористических организаций. Делается вывод о том, что проблема противостояния пропагандистской деятельности религиозных террористических организаций на сегодняшний день не потеряла своей остроты несмотря на победу над ИГИЛ. Важнейшим аспектом статьи является изучение данного вопроса в контексте Казахстана.

Ключевые слова: кибертерроризм, кибер джихад, контрпропаганда, Интернет, пропаганда террористических организаций.

Introduction

The Internet, which began to take shape in the late 20th century, has become a crucial part of nearly every aspect of our lives. Originally connecting only the small number of computers, it has since transformed into a massive global network that links billions of people. The number of users is also growing at an extraordinary pace. In today's world, the Internet has created immense opportunities for progress, ranging from easy access to information to various business endeavors.

With its arrival, obtaining information has become incredibly easier; users can find what they need with just one click. Additionally, the Internet provides numerous benefits, including extensive audience reach, privacy, swift data delivery, and the capacity to combine text, visuals, audio, and video.

These features of the Internet have drawn the interest of extremist groups, who manipulate it to further their objectives – a phenomenon known as "cyberterrorism." Some analysts refer to this as "cyberjihad," especially in light of recent worldwide events (Bogdan-George, 2020: 10).

Cyberterrorism, a variety of terrorism, poses a considerable threat on a global scale that remains urgent in contemporary times. Achievements in developing counter-narratives should not divert experts from the persistent issues that cyberterrorism presents. In a time characterized by rapid progress in information technology, the Internet has dissolved national borders, greatly aiding the activities of those promoting religious terrorism.

Cyberterrorism carries grave consequences that impact society, the economy, and political landscapes. From an economic perspective, large corporations frequently find themselves as primary targets, incurring substantial financial setbacks due to cyberattacks. These incidents can disrupt energy systems and impede the operations of financial institutions. Such waves of terrorism can erode a nation's credit stability and attractiveness to investors, ultimately leading to a decline in the business climate, company closures, and rising unemployment levels. Socially, it instigates turmoil within the religious sphere, inciting faith-based animosity, disturbing public order, and escalating tensions, which contribute to increased intolerance and negative perceptions of religion. For example, the emergence of ISIS ignited fervent discussions in Western society regarding the essence of Islam, intensifying anti-Muslim sentiments. In the Middle East, ISIS's propaganda not only stimulated extremism but paradoxically also provoked a rise in atheism. Politically, the consequences of cyberterrorism are noteworthy, as effective propaganda

can pave the way for the rise of religious extremists and a broader support base. Initially, the global community was largely unaware of the rise of the terrorist organization ISIS on the world stage. Capitalizing on this oversight, the group managed to seize a significant portion of Iraq, later spreading into Syria. An even more serious misstep was the world's inability to quickly identify ISIS's online propaganda efforts (Badawy, Ferraro, 2019: 21). The results were immediate. People from various nations began to flock towards this emerging terrorist group. This information spread like wildfire, deeply affecting the minds of many individuals. Enticed by ISIS's compelling narratives, a number of citizens from Kazakhstan found themselves drawn into terrorist activities. The sweeping digital propaganda campaign led by ISIS was remarkably efficient, luring individuals from all parts of the globe, including those in Kazakhstan. Many citizens, influenced by the ideologies of these extremist factions, not only aligned themselves with ISIS but also actively encouraged others in their communities to join their cause (Charlie, 2015).

Based on the information at hand, it is essential to conduct a thorough investigation into cyberterrorism, especially concerning its current and potential dangers to local religious academics. This analysis is key to devising practical approaches to counter these threats and for creating counter-narrative strategies aimed at addressing cyberterrorism.

Justification for the choice of topic, goal and task

The term "cyber jihad" came into use in the early 2000s, signifying the growth of religious extremist groups navigating the worldwide digital realm. Since its introduction, these organizations have pursued a clear goal: to harness the internet for a propaganda initiative that could develop into a significant threat to security. Presently, security analysts report that these groups are focusing on creating "sleeper cells" and "lone wolves" through targeted online recruitment efforts. When these individuals are mobilized, they can be activated at strategic times and places to execute their plans (Al'bo, 2022: 18).

Kazakhstan, like other countries worldwide, is facing a new security threat: cyberterrorism. The defeat of ISIS might foster a sense of security; however, it's imperative to acknowledge that individuals connected to the group who are still free pose a risk through clandestine propaganda efforts. The online environment allows these agendas to be pursued from nearly any location across the globe. As

information technology rapidly evolves and the Internet blurs national boundaries, the tasks of terrorist propagandists have become significantly more straightforward. The global nature of cyberterrorism adds complexity to counteracting it effectively. This scenario highlights the vulnerability of nations, including Kazakhstan, to the dangers of cyber terrorism. Therefore, it is essential for Kazakh religious scholars to conduct a comprehensive examination of this issue, incorporating lessons learned from other countries' experiences in fighting cyberterrorism, in order to develop robust counter-propaganda measures.

Scientific research methodology

The paper provides a conceptual analysis of the phrase "cyberterrorism." This analytical method examines the fundamental principles surrounding "cyberterrorism." The author emphasizes the distinguishing features of both "cyberterrorism" and "cyberjihad." The study concludes that both names can be used interchangeably. The research includes a content analysis of various expressions of cyberterrorism, examining the goals and propaganda methods used by terrorist organizations. . Furthermore, it scrutinizes and contrasts the technical measures adopted by Western countries and China in their efforts to address cyberterrorism. Considerable focus is placed on counterstrategies and counter-propaganda initiatives, along with an assessment of their effectiveness.

Results and discussions

The term "cyberterrorism" was first coined in 1980 by Barry Collin, a prominent figure at the California Security Intelligence Institute. Originally, the term referred to physical assaults on digital networks. However, as the Internet transformed into a global media outlet, its definition expanded to include the use of online platforms for spreading extremist beliefs. Despite this evolution, Kazakhstan currently lacks a clear legal framework addressing "cyberterrorism," which experts believe significantly impedes efforts to identify and thwart such activities.

The term "cyberjihad" arose during a period when the nature of terrorism increasingly acquired a religious aspect. The specific origin of this term is uncertain, but it gained visibility alongside the emergence of the ISIS group in the Middle East. Significantly, cybersecurity expert James Scott wrote a book "The Anatomy of Cyber-Jihad: Cy-

berspace is the New Great Equalizer" addressing this threat and extremist agendas in today's interconnected world.

The theatricality of cyberterrorism increases its effectiveness: "Terrorism is theater, attacks are often carefully staged to attract the attention of the electronic media and the international press" (Jenkins 1974: 31). Each terrorist act is extensively documented, including its scope, intentions, and effects. The immense resources of the Internet have tremendously benefited religious radicals in their efforts.

It is crucial to recognize that the intention behind these terrorist groups displaying their "capabilities" online is not their only objective; they aim to achieve a range of other meaningful goals through their digital activities:

Familiarize audience with their objectives, programs and objectives. Terrorist organizations primarily aim, as they claim, to implement the divine laws, which leads them to target the current secular regime and its system, striving to eradicate their adversaries.

Recruiting new supporters. This is an ongoing priority, involving the dissemination of comprehensive information in the native language (for instance, Kazakh) about the activities, goals, supporters and enemies of the terrorist group.

Radicalization of new members. The radicalization process includes changing individual mindsets and promoting extremist religious ideologies through psychological manipulation.

Raising funds. Many foundations use the Internet to gather donations for their activities, and religious terrorist groups are no exception in this aspect. Terrorism relies heavily on continuous financial support, thus these groups actively connect with their supporters and utilize online platforms to ensure they obtain the necessary funds. Moreover, cyberattacks against banking websites are often carried out to gather sensitive information from users.

Expert analyzes in religious studies yield valuable information about the aims of religious terrorist groups, quantifying their objectives in terms of percentages.
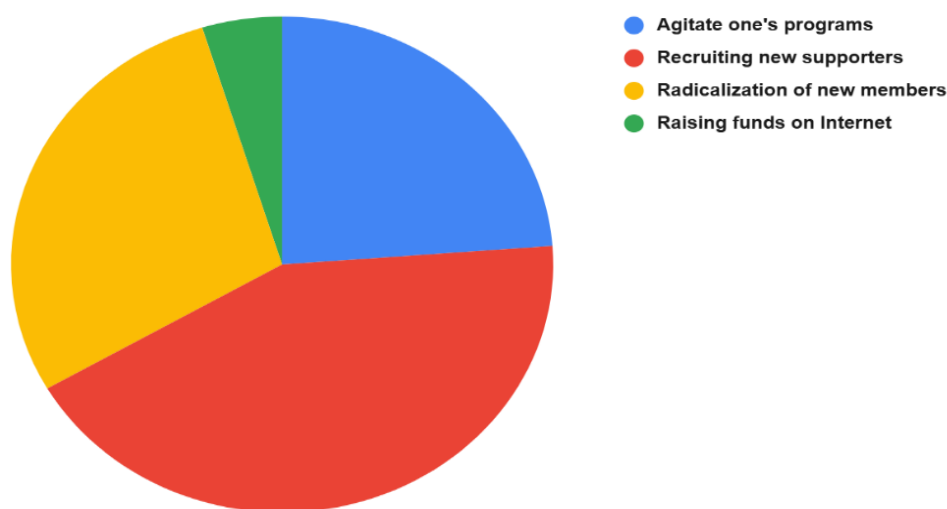

Figure 1 – Process of cyberterrorism

The propaganda methods of terrorist organizations come from the above goals. Based on religious content analysis, the following propaganda methods were identified.

Sharia is single source of legislation. This is the main argument in the propaganda utilized by religious extremists revolves around the assertion that a secular regime has been imposed on Muslims by the

enemies of Allah, who they identify as Western powers and their domestic allies. They contend that this imposition is the fundamental source of the problems facing the Islamic world today. According to their perspective, adopting Sharia law represents the sole solution to effectively tackle these challenges.

Shaping an image of the enemy. In the context of warfare, a guiding ideology is crucial, as it divides

people into two groups: "us" and "them." This technique enables propagandists to define an adversary and inspire their supporters to take up arms against that foe. From a religious perspective, followers of these extremist factions differentiate between "believers" and "non-believers." Importantly, the term "non-believers" encompasses not just those of other religions but also Muslims who back the existing government, collaborate with secular leaders, or subscribe to alternate interpretations of Islam (Olive, 2019: 272). For example, during the Syrian civil war, ISIS declared its intent to transform the nation into a cemetery for Shiites and specifically targeted influential Islamic figures, as seen in the 2013 assassination of Muhammad Said Ramadan al-Buti, who was killed due to his allegiance to Bashar al-Assad.

Formation of the hero's image. The narrative centers on illustrating a character committed to a "holy war" who is ready to sacrifice their life for their intense goal: the establishment of Sharia law, liberating Muslims from the Western secularism, and seeking retribution against those who challenge Islam. These three elements have been emphasized by religious experts during their analysis of the content, forming the foundational message of extremist group propaganda. Their tactics go beyond these fundamental notions, employing a range of other strategies. The commonly utilized method is psychological manipulation. To enhance emotional resonance, ISIS propagandists connect with their audience through fervent, convincing, and evocative language in videos that call for individuals to join their fight against non-believers. As part of its propaganda campaign, ISIS circulated a video lecture by its leader al-Baghdadi titled "Brotherhood in Islam." The linguistic examination of such material uncovers messages such as, "How can you, beloved brothers and sisters in faith, remain passive while your fellow believers endure suffering? On the Day of Judgment, you will face accountability for your indifference?"

The approaches used in propaganda vary depending on the target audience. While all Muslims are viewed as "targets," the techniques employed differ greatly. Studies show that groups like al-Qaeda and ISIS tailor their communication strategies based on whether Muslims are located in predominantly Muslim nations or in countries where Muslims are a minority.

For Muslims residing in Islamic-majority countries, the propagandists associated with religious extremist groups utilized the techniques outlined in the table. No. 1.

Table 1 – Methods of cyber terrorism

For Muslims living in Muslim countries	For Muslims living in non-Muslim countries
Criticism of the official clergy	Using a sense of belonging
Demonization of the secular regime	Demonization of everything un-Islamic, in particular the Western lifestyle
Glorifying past achievement of Muslims	Portraying non-Muslims as enemies of Muslims

Among the various critiques mentioned, the denunciation of established religious leaders is particularly significant for religious scholars. By portraying official clergy in a negative manner, extremist factions effectively position themselves as the sole guardians of what they claim to be the "authentic interpretation of faith." For example, sociologists in Saudi Arabia noted an increase in support for Bin Laden, especially following his harsh criticisms of the well-known mufti Ibn Baz, whom he accused of constantly supporting the monarchy–views that Bin Laden argued contradicted Islamic teachings (Mahfuh, 2021: 6). From the perspective of religious studies, this strategy presents a serious danger, as it can damage the standing of official clergy among believers and simultaneously bolster the appeal of radical groups. The decline of trust or even a total loss of faith in official religious figures can have dire implications, often driving followers towards extremist organizations.

Polish Islamic expert Marcin Styshinsky conducted a thorough analysis of Al-Qaeda's published materials and observed that the organization's media efforts revolved around two contrasting approaches. The first strategy involved vehement criticism, allegations, and insults directed at various adversaries, including Western governments, military forces, and local authorities. Conversely, the second strategy was centered on celebrating acts of terrorism while motivating both operatives and supporters. These approaches utilized different rhetorical techniques that effectively influenced the emotions and perceptions of their audience (Styshinsky, 2017: 161-167).

Research conducted by the London Center for the Study of Extremism, known as the "Quilliam" Foundation, identifies six key themes in the propaganda of the "Islamic State": brutality, compassion, victimhood, conflict, community, and idealism. The ferocity and aggression exhibited by ISIS militants are characterized by a celebratory tone. Through-

out various periods, ISIS has circulated disturbing videos–showcasing executions, the obliteration of ancient Palmyra, and updates from the battlefield–thereby conveying a message of dominance to its adversaries (James, 2016: 32).

The Center for the Prevention of Sectarian Derivations Related to Islam (Center de prevention contre les derivations sectaires liées à l'islam, CPDSI) asserts that Islamist groups offer "straightforward solutions to essential spiritual and existential inquiries, adeptly manipulating the concept of group identity that strongly contrasts with the broader society." Furthermore, youthful extremists discover a "coherent value framework that eludes them in their home country" within the concept of jihad" (Roy, 2017: 55).

It is crucial to emphasize the parallels in the propaganda methods utilized by religious terrorist factions and extremist believers. A close analysis of the language these extremists employ uncovers various tactics: presenting their version of religion as the exclusive solution to all social, economic, and political issues; attacking mainstream religious authorities as pawns of governmental influence; pointing out the shortcomings of secular administrations; positioning themselves as protectors of faith while branding their opponents as threats; denouncing society for deviating from sacred teachings; inciting hostility towards anything deemed non-Islamic; and establishing a clear rift between believers and non-believers, who are labeled as agents of corruption and injustice.

These strategies do not cover all possibilities, as specialists in terrorist propaganda can create and implement more sophisticated techniques. To fulfill their objectives, they are willing to employ any methods. Therefore, to effectively combat these dangers, it is crucial for religious scholars to consistently examine the propaganda tactics utilized by religious extremists (Miron, 2023: 15).

The international community has acknowledged the threat to information security posed by ISIS and has initiated strong, multi-faceted responses. Global initiatives encompass: 1) the development of systems for exchanging effective strategies to deter foreign fighters from joining ISIS; 2) improving the sharing of intelligence related to overseas terrorists; and 3) enacting measures to locate and obstruct routes used by potential jihadists. Each nation adapts its counter-recruitment tactics according to its distinct cultural and social landscape.

Political Science Doctor A.A. Kazantsev, reflecting on European practices, identifies the following as the most effective strategies.

Developing and implementing comprehensive strategies to tackle religious extremism within the educational framework involves multiple initiatives. These include training teachers to recognize signs of youth radicalization early on, creating psychological methods to engage with affected young people, and coordinating school-based activities that address radicalism while enhancing communication skills in a diverse, multi-religious setting. Furthermore, it is essential to set up a 24-hour helpline for those facing related issues and to carry out public awareness campaigns, such as broadcasting specialized programs and public service announcements on television, along with distributing educational brochures. Moreover, it is suggested to introduce a specific course in the curriculum that focuses on critically evaluating online content (Malcolm, 2017: 101).

From a technical perspective, steps have been implemented to monitor and limit access to platforms that disseminate extremist material. Many countries have created dedicated divisions within their security services and have developed tools to monitor social media networks. The main objective is to identify and eliminate websites and accounts associated with terrorist factions. Nevertheless, specialists contend that these technical strategies often fall short, as new extremist websites tend to surface almost immediately after the removal of existing ones. The rise of social media has greatly enhanced the capabilities of terrorist groups in this regard (Cori, 2019: 18).

In this context, it is essential to highlight China's strategy for tackling cyberterrorism. From technical standpoint, numerous specialists consider the Chinese approach to be the most efficient. To begin with, China has created its own version of the Internet, which imposes significant restrictions on foreign content, resulting in slow loading speeds or complete inaccessibility of international sites. Furthermore, the nation has implemented the "Golden Shield" initiative, designed to oversee both domestic and international web pages. This system utilizes a variety of techniques to restrict access, and although it may be technically feasible to bypass these controls, doing so can be quite difficult.

In addition, China has created a centralized information hub specifically for counter-terrorism initiatives, which is aimed at collecting data, orchestrating responses, and engaging in research. The different agencies hold the responsibility of gathering and relaying information to this counter-terrorism hub. The fundamental element of China's Anti-Terrorism Law is its focus on the proactive

collection and application of information, which facilitates the early disruption of terrorist plots. The swift identification and immediate intervention are essential for achieving favorable results (Farhadi, 2022: 17).

Despite this, proponents of human rights in the West voice strong objections to this strategy, contending that it infringes upon the right to freely access information. It is important to recognize that these "human rights" issues create challenges in addressing cyberterrorism, given that measures such as website blocking often necessitate lengthy legal procedures. Even when such restrictions are implemented, new sites and copies tend to rapidly appear, complicating the monitoring of activities on social media platforms.

Legislative measures involve the development and implementation of a legal framework that defines the status of extremist religious groups and their affiliates. This framework encompasses strategies to curtail or eradicate illegal activities, impose penalties, and regulate the actions of state security and other governmental entities tasked with combating terrorist propaganda and recruitment efforts. However, current international legal standards are inadequate in tackling significant concerns. Important questions emerge, such as: "Should we prioritize the confidentiality of our communications or allow intelligence agencies the oversight to monitor all accounts in order to prevent terrorism?" and "Who should have the authority to regulate the Internet – the United Nations or individual states?" In our increasingly interconnected digital landscape, these dilemmas are made more complex by the global nature of the Internet. The issue of maintaining sovereignty in the digital space remains unresolved among experts. Moreover, the idea of a state-controlled Internet, similar to the model implemented in China, is impractical; for democratic countries, it indicates a withdrawal from active global participation.

In Kazakhstan, discussions indicate that initiatives for online counter-propaganda are still at an initial phase, with regulations to combat cyber terrorism just starting to be developed (Sandybaev, 2015). The legal structure aimed at tackling cyber terrorism in Kazakhstan is currently being formulated:

- Law of the Republic of Kazakhstan enacted on July 13, 1999 No. 416- I on counteraction terrorism (amended as of November 16, 2015);

- Criminal Code of the Republic of Kazakhstan "On Countering Terrorism" dated July 13, 1999 No. 416 with all amendments.

Individuals disseminating extremist ideologies on the internet may encounter both criminal and administrative repercussions. Even a simple act of sharing a post on social media can lead to scrutiny from law enforcement agencies. It is important to highlight that, as per the Criminal Code of the Republic of Kazakhstan, offenses committed through "media or information and communication networks" carry more severe penalties compared to those involving the recruitment of mercenaries, incitement to seize control, or the promotion of hatred in offline settings. This is illustrated in Articles 172 and 174 (clause 2) of the Criminal Code of the Republic of Kazakhstan, dated July 3, 2014, No. 226-V, amended on April 9, 2016. Such regulations also encompass the laws against the promotion of terrorism and extremism, calls for violent actions, and recruitment efforts.

The realm of information counter-terrorism represents a relatively new component of the established legal framework, having started to develop around 2012-2013. Notable efforts in this area were driven by terrorist events that occurred in different parts of Kazakhstan during 2011-2012. The acknowledgment of this matter by the authorities is evident through the amendment made to the Law on Countering Terrorism in 2013, which added Article 10-1. This article requires pertinent government bodies to undertake proactive measures to combat information and propaganda related to terrorism. Such initiatives include:

- explaining threats associated with terrorism;

- revealing the different methods, tactics, and approaches use to disseminate their ideologies;

- cultivating counter-terrorism mindset in society;

- bringing together government agencies responsible for fighting terrorism and community organizations to prevent such acts;

- reducing the social support network for terrorism" (Law of the Republic of Kazakhstan dated July 13, 1999 No. 416-I on countering terrorism (as amended on November 16, 2015).

Furthermore, the law mandates that government bodies work together with media outlets, private organizations, community groups, and religious leaders on efforts to tackle extremism. At the same time, from 2013 to 2014, a strong initiative was launched to implement the revised legislation. This led to the development of a governmental strategy aimed at addressing these issues, detailed in a key document– the State Program for Countering Religious Extremism and Terrorism in Kazakhstan for the years 2013 to 2017 (Makarova, 2018: 17).

This encompasses the dissemination of knowledge and educational initiatives aimed at creating media platforms to analyze radical Islamism. It contrasts this ideology with the compassionate tenets of traditional Islam while promoting humanistic ideals and encouraging harmony among different ethnic and religious groups. Additionally, it entails highlighting the violent actions of organizations like ISIS, including their recruitment of minors for warfare. In their efforts, advocates rely on the enduring values found within the Muslim community, underscoring the significance of spirituality, family bonds, and love for children (Litvinova, 2020: 33).

One significant instance of these discussions can be found in a sermon by the prominent British cleric, Abu Lait al-Maliki. In this online address, he claims that the idea of establishing a Caliphate is romanticized. He explains that the ongoing dialogue about the Caliphate arises from a yearning for earlier times, a sentiment that is often fueled among young people by radical religious figures. These extremists depict the Caliphate as an ideal society where believers live in a state akin to paradise. As a result, this narrative cultivates a sense of responsibility among young followers regarding the hardships endured by their fellow believers around the world. This feeling of obligation can lead to more extreme views. Similarly, Mohammed Nawab Osman, a professor at the Center for International Studies in Singapore, shares this perspective in his article titled "ISIS Caliphate is a Utopia." He contends that Islamic scholars need to confront the idea of a Caliphate under ISIS leadership. Bakyt Nuridinov from the muftyat declared in an interview with Radio Azattyk that the Caliphate is only a utopia (Mohamed, 2014: 19).

Nations all across the world, including Kazakhstan, are currently working to combat cyber terrorism with their own resources. However, specialists in this field have yet to develop successful counter-propaganda methods. The exact strategy may produce variable results; it may be successful in one country but have detrimental implications in another. The technological and legal aspects of combating cyber jihad are beyond the purview of religious scholars and are instead the responsibility of recognized authorities (Molodchaja, 2011:183). The primary duty of religious scholars in combating cyber jihad is to conduct significant educational activities that emphasize the necessity of raising awareness among the country's inhabitants about the dangers and ramifications of such threats. Religious leaders can play a vital role in empowering communities and reducing the effect of radical narratives through this educational effort:

a) utopianism of the notions provided by religious terrorist groups must be carefully analyzed; notably, the idea of reconstructing the caliphate is simply a delusion offered by persons with self-serving intentions;

b) benefits and characteristics of secular regime: secular state protects individual rights and strongly opposes religious discrimination. A nation's secular character is critical for fostering interreligious peace, particularly in multi-ethnic and multi-religious societies like Kazakhstan;

c) threat of viewing information from religious terrorist organizations that can radicalize individuals and eventually change them into members of a terrorist organization;

d) risks associated with religious terrorist organizations' propaganda activities, which contain statements intended to incite interreligious hostility. This scenario largely targets Muslims' image because the faith itself may be perceived as a "source of evil," putting adherents at risk of being targets of hate (Shegaev, 2015: 5).

The development and implementation of an educational effort is an important instrument for religious leaders in fighting the influence of cyberjihad. To properly combat the major threat posed by cyberterrorism, Kazakhstan's scholars must design and implement their own propaganda operations. However, the complexity of this attempt may beyond the capacities of local religious figures, therefore the active participation of Kazakhstan's official Muslim clergy is important.

Conclusion

Cyberterrorism or cyberjihad, is a field of investigation that encompasses numerous subjects with multifaceted aspects that complicates its analysis.

The analysis presented in this article describes the goals and various propaganda methods used by jihadist groups. An investigation of their propaganda strategies reveals that these organizations are constantly improving and adapting their approaches, utilizing modern technologies. For example, the ISIS media unit has expanded its propaganda weapons by leveraging social media platforms, particularly Twitter. ISIS has taken advantage of different communication platforms made possible by modern Internet technology. This spike in social media activity has amplified ISIS's intellectual and operational reach, inspiring fighters worldwide to join al-Baghdadi's group (Sosnin, 2015: 22). By creating various online accounts in social networks, they effectively spread jihadist doctrines and ex-

tremist beliefs among online users, with the goal of recruiting new fighters and motivating terrorist actions. Analysts examining jihadist propaganda have identified common strategies used by al-Qaeda and ISIS. Unfortunately, ISIS has achieved great success in media warfare, equivalent to triumphs on actual battlefields. Every propaganda approach used by these terrorist media teams pursues a specific goal. For example, by criticizing official religious leaders, they portray themselves as defenders of faith, claiming to have the correct interpretation of Islam, while depicting the clergy as government pawns exploiting religion. It was highlighted that jihadists continually attempt to expand their ranks, form "sleeper cells," and, more recently, produce "lone wolves" regardless of the techniques used. Security specialists think that lone wolves pose the most significant threat because to the limitations of tracking and identifying them at an early stage (Winter, 2018: 15).

The article examines several legal, technical, and counter-propaganda tactics for combating cyber jihad. After assessing each option, it was decided that no single strategy is uniquely successful in improving security or counter-terrorism activities. Each method has unique benefits and disadvantages. For example, technical measures can help monitor content from terrorist groups, but they fall short in counter-propaganda due to the worldwide nature of the internet (Xingxing, 2022). Blocking accounts on social networks in inefficient as new accounts soon reemerge under other usernames. Furthermore, legal systems fail to keep up with the rapid evolution of information technology. In democratic countries, addressing concerns such as website or social media page blocking requires a judicial decision, which can take weeks or even months. Furthermore, proposed technical and legal solutions frequently attract substantial resistance from human rights advocates, who say that such activities violate the right to freely access information. Technically, China displays a strict approach to cyber terrorism by creating a controlled internet and rigorously monitoring foreign materials for extremist content. Ultimately, governments dealing with cyber terrorism have a difficult decision between human rights protections and public safety. This dilemma has also surfaced as a contentious subject among Kazakhstani religious experts, stressing the need for additional investigation into this topic.

Acknowledgment

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THE ROLE OF RELIGION IN THE ISLAMIC
WORLD DURING THE YEARS OF INDEPENDENCE

This article delves into the pivotal role of religion in the Islamic world during the epoch of achieving independence in the 20th century. During this historical juncture, numerous states within the Islamic world, having liberated themselves from colonial subjugation, faced the formidable task of constructing new nation-states and establishing stable socio-political systems. Islam was central to these processes, functioning as a tool for political mobilization, a means of legitimizing new authorities, and a source of national and cultural revival. The article examines instances from North African countries, such as Algeria and Egypt, where Islamic movements and religious narratives significantly impacted anti-colonial struggles and subsequent state-building endeavors. The analysis extends to the situation in Central Asia, where, following the dissolution of the Soviet Union, Islam became a crucial element in the formation of new national identities. The study identifies both common and unique aspects of the interplay between religion and politics across different Islamic nations, and it scrutinizes the long-term implications of this interplay for contemporary societies. This article contributes to a deeper scholarly understanding of the role of Islam in socio-political processes and the formation of nation-states in the context of decolonization.

Key words: Islamic World, North African Continent, Algeria, Egypt, Central Asia.

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Тәуелсіздік алған жылдары
ислам әлеміндегі діннің рөлі

Бұл мақала XX ғасырда тәуелсіздікке қол жеткізген дәуірдегі ислам әлеміндегі діннің шешуші рөлін қарастырады. Осы тарихи кезеңде отаршылдық бағыныштылықтан құтылған ислам әлеміндегі көптеген мемлекеттердің алдында жаңа ұлттық мемлекеттер құру және тұрақты әлеуметтік-саяси жүйелер орнату сияқты бірқатар міндеттер тұрды. Ислам саяси жұмылдыру құралы, жаңа билікті заңдастыру тәсілі, ұлттық және мәдени жаңғырудың қайнар көзі ретінде қызмет атқара отырып, бұл процестердің негізгі өзегі болды. Мақалада исламдық қозғалыстар мен діни нарративтер отаршылдыққа қарсы күреске және одан кейінгі мемлекет құру әрекеттеріне айтарлықтай әсер еткен Алжир және Египет сияқты Солтүстік Африка құрлығы елдеріндегі мысалдарды қарастырады. Талдау Кеңес Одағы ыдырағаннан кейін ислам жаңа ұлттық бірегейліктерді қалыптастырудың шешуші элементіне айналған Орталық Азиядағы жағдайды қарастырады. Зерттеу әртүрлі ислам елдеріндегі дін мен саясаттың өзара әрекеттесуінің ортақ және бірегей аспектілерін анықтайды, сонымен қатар бұл өзара қарым-қатынастың қазіргі қоғамдар үшін ұзақ мерзімді салдарын талдайды. Бұл мақала отарсыздандыру жағдайында исламның қоғамдық-саяси процестердегі және ұлттық мемлекеттердің қалыптасуындағы рөлін ғылыми тұрғыдан тереңірек түсінуге ықпал етеді.

Түйін сөздер: ислам әлемі, Солтүстік Африка континенті, Алжир, Египет, Орталық Азия.

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Роль религии в исламском мире
в годы обретения независимости

Настоящая статья посвящена исследованию роли религии в исламском мире в эпоху обретения независимости в XX веке. В этот исторический период многие государства исламского мира, освободившись от колониального господства, столкнулись с задачами формирования новых на-

циональных государств и установления устойчивых общественно-политических систем. Ислам играл центральную роль в этих процессах, выступая в качестве инструмента политической мобилизации масс, средства легитимации новой власти и источника национально-культурного возрождения. В статье приводятся примеры стран Северной Африки, таких как Алжир и Египет, где исламские течения и религиозные идеи оказывали значительное влияние на антиколониальные движения и последующее строительство государства. Также проведен анализ центральноазиатской ситуации, где после ухода Советского Союза из геополитической арены ислам стал значимым элементом формирования новых национальных идентичностей. В результатах исследования определяются общие и уникальные аспекты взаимодействия политики и религии в разных регионах исламского мира, выявляются долговременные последствия этого взаимодействия для современных обществ. Данное исследование способствует глубокому пониманию роли ислама в процессах общественно-политической сфере и становлении национальных государств в контексте деколонизации.

Ключевые слова: исламский мир, Североафриканский континент, Алжир, Египет, Центральная Азия.

Introduction

The XX century was an era marked by the independence of many nations around the globe, including most Islamic countries. This period witnessed challenging decolonization processes that led to the establishment of new nation-states. To gain a profound understanding of the socio-political momentum and the impact of diverse Islamic movements in this nationhood, it is crucial to consider this issue across various regions. This analysis attempts to compare the experiences of particular countries in North Africa and Central Asia.

Within the Muslim world, the decolonization process substantially impacted the creation of nation-states and new political arrangements. The up-to-date nations confront challenges in creating permanent institutes and securing countrywide unity while conserving their cultural and religious identities. By carrying out a comparative research of North African and Central Asian countries, we highlight the divergences and commonalities in their decolonization processes, the formation of state apparatuses, and the influence of Islamic movements on the political environment.

In North Africa, the process of decolonisation and self-determination was associated with independence from colonial rule, whilst in Central Asia, it had singular characteristics shaped by the region's geopolitical layout. Differences in the ethnic, cultural, and religious composition of the population, as well as the influence of neighboring states and international actors, played a significant role in the formation of national and political identities.

A comparative analysis of these two regions reveals unique aspects of Islamic and political development, as well as common trends within the context of decolonization processes and the formation of nation-states. This approach facilitates a deeper understanding of the influence of Islam on socio-political processes in different parts of the world.

One of the most pressing topics among the general public and experts in Kazakhstan today involves several critical questions: what role should religion/Islam play in society and the state, how should the religious sphere be regulated, what has been the historical nature of Islam in the Kazakh worldview, and what should it look like today? In this regard, a comprehensive analysis of Islam from a phenomenological perspective, through the comparison of historical and contemporary experiences of Islamic countries, will enable a better understanding of the current context in Kazakhstan. Furthermore, last year, President of the Republic of Kazakhstan, Kassym-Jomart Kemeluly Tokayev, held several meetings focused on the religious sphere and emphasized several priorities: 1) promoting traditional Islam in accordance with the people's worldview and developing its scientific-theoretical foundation; 2) not neglecting the spiritual upbringing of the youth, as failing to do so could result in the loss of our national traditions (Bassarova, 2023); 3) paying special attention to the activities of religious associations and interethnic relations (Akorda, 2023).

Justification for the choice of topic, goals and objectives

The research topic, "The Role of Religion in the Islamic World during the Years of Independence", was selected due to its profound significance and relevance within the broader discourse of socio-cultural and political transformations that characterized the decolonization processes in Islamic nations. A subtle understanding of the theological component is indispensable for comprehending the complex interactions of collective identity formation and the political-social realignments that ensued during this

pivotal time. Religion, Islam as the central element, was instrumental in the fortification of communal ties, the ascendance of new political authorities, and the expression of state doctrines during the epoch of independence.

The principal aim of this investigation is to perform an in-depth analysis and evaluation of the effect of Islam in shaping political and social directions of Islamic countries throughout their individual struggles for independence. This exploration seeks to reveal the ways through which religion contributed to the enhancement of national awareness, in addition to assess the tactics and tools employed by faith figures and spiritual movements to wield control over societal and political structures. To accomplish these targets, the research will tackle multiple essential tasks: initially, it will pursue an exhaustive review of the historical setting and political circumstances under which the sovereignty campaigns occurred across Muslim countries; following that, it will thoroughly evaluate the function of Islamic bodies and clerical leadership in coordinating and guiding these movements; thirdly, it will determine and discover the core mechanisms of collaboration between faith-based and political frameworks at the formative stages of nationhood; fourthly, it will measure the level to which religious teachings and concepts infused and structured state ideologies and national identities; and lastly, it will offer a comparative assessment of selected case studies to illustrate the distinct capacities religion served in the independence efforts.

The choice of this subject matter is inspired by its crucial significance in enhancing our insight of the present-day political and social realities of Muslim-majority nations. Moreover, it intends to provide meaningful input to the current academic debate by advancing both theoretical and empirical inquiry in the disciplines of religious studies, political science, and post-colonial research.

Scientific research methodology

The study of the role of religion in the Islamic world during the years of independence requires a comprehensive and interdisciplinary approach, combining methods from historical analysis, political science, sociology, and religious studies. The following approaches and methods were used for this research:

- Firstly, the author employs the method of historical analysis as the primary methodological approach to determine the experiences of the states under consideration at the time of writing the scholarly

article. Particular attention is given to the years of independence and the subsequent periods of state-building in the countries of North Africa and Central Asia.

- Secondly, the method of comparative analysis is used to compare the experiences of North African and Central Asian countries in the context of independence and the formation of national identity. This allows for the identification of both common trends and unique characteristics of each region.

- Thirdly, qualitative analysis includes an in-depth examination of individual situations (cases or events), which enables a more detailed study of specific aspects of the influence of religion on political and social processes in different countries. Additionally, an analysis of various political processes was conducted.

As sources for the research, the works of domestic and foreign scholars in the fields of social and human sciences were analyzed, as well as the speeches of the President of the Republic of Kazakhstan, K.-J.K. Tokayev, on religious issues at official meetings. Additionally, several legislative documents and findings from sociological studies conducted within the framework of the scientific project "AR09259797 Processes of Increasing Religiosity in Kazakhstan: Characteristics, Trends, Impact on the Development of Society and Human Capital (Interdisciplinary Analysis)" (Burova, 2021-2023) were used to draw certain conclusions.

Main part

The North African continent, which includes countries such as *Algeria* and *Egypt*, underwent significant changes as a result of decolonization processes. Until the mid-20th century, Algeria (1962) was a French protectorate, and Egypt (1953) was a British protectorate. In the post-colonial period, Islam played a crucial role in shaping the socio-political landscape of these countries. Islamic religious movements, cultural aspects, and social norms became important elements in establishing identity and defining political policies. Each of the countries under consideration has unique characteristics shaped by various contextual, historical, and cultural factors. Taking these features into account is essential for a deeper understanding and differentiation of the political, social, and cultural structures in each specific country.

Islam played a significant ideological role in the Algerian people's liberation movement. After Algeria gained independence, Islam became the state religion, aimed at national consolidation and

political control. In Algeria, the state exercised monopolistic control over the construction of mosques, with the Ministry of Religious Affairs regulating the activities of public mosques by appointing and paying the salaries of "imams". This ministry also managed religious property, established institutions for religious education, and integrated principles of Islamic law (Sharia), particularly in family law. However, these measures did not satisfy all segments of the population. Consequently, in 1964, the Islamic movement "Al-Kiyam (Values)" emerged, which later led to the formation of the "Islamic Salvation Front (Islamist Party)" in the 90s of the XX century. "Al-Kiyam" advocated for a more active functionality of religion in legal and political system of Algeria and confronted Western practices in the socio-cultural life of local people. This presented a difficult challenge for the political system, which sought to integrate Islam with national identity. While state leaders viewed Islam and socialism as compatible cultural markers, radical Islamist groups saw Islam as the sole defining factor, incompatible with others (Jonathan, 2006).

Under Houari Boumediene, Islamism was contained, but after his death in 1979, Chadli Bendjedid became president, and his regime became more tolerant towards Islamists. In the context of a socio-economic crisis, social tensions increased, and the policy of Arabization did not yield the expected results. For example, French remained the dominant language among the political elite, leading to preferential employment opportunities for French-speaking students (Jonathan, 2006). Supported by the state, the movement gained momentum on university campuses as a counterbalance to leftist student organizations. This growing tension eventually erupted into violent confrontations in 1982 at the University of Algiers' Ben Aknoun campus.

The growth of Islamism obtained a profound influence on Algerian population, evidenced by the increasing number of women adopting the veil ("chadra"). This trend and phenomenon can be attributed to the expression of more conservative religious views and a desire for protection from harassment in public spaces. Despite pressure from feminist groups, Islamists resisted the adoption of a more liberal family code.

Following the Islamic Salvation Front's victory in the 1991 elections and its subsequent banning, the resulting tensions between Islamists and the government escalated into a decade-long military conflict, which resulted in an estimated 100 000 deaths. Nevertheless, certain Islamist parties, including the Peace Society Movement and the Islamic Revival Movement, became politically active and participated in subsequent elections. Recent legislative documents, such as the "Law on Civil Concord" and the "Charter for Peace and National Reconciliation", have provided amnesty for most crimes committed during the war. Today, despite the current legislation guaranteeing freedom of conscience and religion as stipulated in Article 51 of the Constitution (Constitute, 2020), the provision for punishing those who call for apostasy from Islam remains in effect.

Islam gained significant influence in *Egypt* following the 1952 revolution, during which the military seized power. President Gamal Abdel Nasser implemented a series of secularizing reforms aimed at modernizing society (Aburish, 2004), while simultaneously bolstering the role of Islam in the country's political and socio-cultural spheres. Consequently, Islam remains a crucial and foundational element of Egyptian identity. The revolutionary changes in the power structure did not diminish religious influence; rather, they stimulated a dynamic interplay between secularism and the reinforcement of Islamic elements in various aspects of public life. This process has rendered Islam an integral component of Egypt's cultural and political landscape, complementing and interacting with the secular elements of society.

In 1956, the Constitution was adopted, officially recognizing Islam as one of the sources of legislation. This underscored the enduring influence of Islam on the country's legal system, even amidst the introduction of secular reforms. In 1971, the Supreme Council for Islamic Affairs was established, tasked with overseeing the regulation of Islamic matters. This institution exemplifies the state's commitment to maintaining the significance of religious institutions within its structural framework.

During Anwar Sadat's presidency, Islam was designated as the official state religion of Egypt, and "Sharia" was acknowledged as the primary source of law. Presently, the influence of Islam on family and social structures in the country markedly surpasses that of Christianity and other ideologies. Although secular legislation in Egypt is founded on Islamic law, "Sharia", it is applied in a moderate and restrained manner.

It is also noteworthy that Islamic organizations such as the "Muslim Brotherhood" have emerged as influential political forces. The "Muslim Brotherhood", a religious and political organization, was founded in Egypt in 1928 by Hassan al-Banna. Under Al-Banna's leadership, the movement evolved into a political entity that amalgamated Salafi and Sufi traditions. Following Al-Banna's death in 1949, the

writer Sayyid Qutb (Kozhushko, 2000) joined the movement and became one of its key ideologues.

The "Muslim Brotherhood" is a movement with varying statuses; it is recognized as a legal organization in some countries and designated as a terrorist organization in others. The group has garnered supporters across multiple nations. Throughout its history, the "Muslim Brotherhood" has participated in elections, with their candidate, Mohammed Morsi, securing a presidential victory in 2012. However, following Morsi's unsuccessful presidency and subsequent removal from office in 2013, the organization faced significant repression. After the coup d'etat on July 3, 2013, Morsi was arrested, and the organization's popularity surged within certain social circles.

The situation escalated on August 14, 2013, when authorities decided to disperse the pro-Morsi encampments. The deployment of security forces resulted in mass clashes, with numerous demonstrators being injured or killed. These incidents triggered a new wave of protests and violence throughout the country, including attacks on police stations and Christian churches. Consequently, the leader of the Muslim Brotherhood was arrested, and in September 2013, the organization was officially banned in Egypt. Amidst these events, it is noteworthy that in recent decades, the influence of conservative Islamic currents has risen in Egypt, as evidenced by the growing popularity of Salafism and other conservative Islamic organizations.

Regarding contemporary Central Asia, this region boasts a rich historical heritage, where Islam plays a pivotal role in shaping socio-cultural and political aspects. In this context, the Islamic factor encompasses not only religious customs but also extends its influence across all spheres of social life. Islam in Central Asia represents a worldview that has long permeated the region, with historical allegiances to this religion significantly influencing contemporary social structures. Religious traditions are perpetuated across generations, thereby forming a stable cultural foundation. Islamic values also permeate the political arena of Central Asia. The influence of Islam on the region's political environment is a multifaceted process that entails balancing secular and religious values, alongside efforts to foster a society where diverse religious and cultural traditions can coexist harmoniously (Sagimbaev, 2023).

A significant topic in the Central Asian countries is the growing influence of religious fundamentalism and the radicalization of religious consciousness. In the wake of independence, members of local societies are striving to discover and cultivate their unique identities. In this context, Islam serves as a crucial cultural factor in shaping societal consciousness. The sharp increase in the number of adherents to Islam and believers in God indicates active engagement with these cultural aspects. However, widespread illiteracy and limited knowledge about Islam, coupled with the underdevelopment of critical scientific and educational fields, result in information dissemination from varied sources, which can lead to negative consequences of increasing religiosity. Additionally, the proximity to unstable regions such as Afghanistan poses further risks for Central Asia.

According to numerous researchers (Rahimov and others, 2023), the rise of religious fundamentalism in Central Asia is closely linked to the authoritarian policies of the region's states. The restriction of human rights and the implementation of stringent governance have fueled a quest for justice among the populace, thereby fostering the consideration of radical methods as a form of resistance. A particularly illustrative example of this dynamic is the situation in Tajikistan, which merits detailed analysis.

The authors of this article also anticipate an escalation in the activities of terrorist, extremist, and separatist groups within the Central Asian region. This trend is attributed to the diminishing effectiveness of state structures and security apparatuses, as well as the instability of borders with Afghanistan, which facilitates the unfettered movement of fundamentalist groups across regional boundaries. The authors propose that the politicization of Islam, coupled with the intensification of state control, has contributed to the proliferation of these radical groups' influence among the populace.

Despite the growing religiosity in Kazakhstan, sociological research indicates that the majority of its citizens prefer a secular state (Burova and others, 2023). Islam has not deeply ingrained itself in the religious consciousness of Kazakhstani people. Concurrently with trends towards Islamization within society, there is also an observable development of liberal attitudes, encompassing support for LGBT rights, feminism, and other progressive causes. Experts argue that attempts at "political Islam" aimed at altering Kazakhstan's governmental structure are impractical and largely ineffectual. The rise in adherents to fundamentalist and radical ideologies is currently attributed to socio-economic challenges and the cultural and educational decline, which create favorable conditions for the propagation of such ideologies (Altaikyzy, 2023).

Results and discussion

Sebastien Peyrouse's article "Why do Central Asian governments fear religion? A consideration of Christian movements" (Peyrouse, 2010) examines how Central Asian governments have approached religion, with a particular focus on Christian movements, in the post-Soviet period. After gaining independence in 1991, these countries implemented laws that restricted religious freedoms. Issues regarding religious aspects, particularly Islam, as a probable ideological adversary brought about tougher legal regulations and intensified bureaucratic oversight on religious organizations. In the 1990s and early 21st century, these governments tightened their grip on religious organizations by rebuilding or sustaining Soviet-era systems, such as the Councils for Religious Affairs and the Muslim Spiritual Boards. Consequently, statutory constraints on religious practices grew more stringent, notably in Uzbekistan and Turkmenistan, where Christian congregations encountered considerable barriers in securing registration and expressing their religious beliefs openly.

Authorities endeavored to limit the spread and activities of "non-traditional" Christian communities, labeling them as "sects". This categorization enabled officials to marginalize certain communities that were not in accordance with government-sanctioned frameworks. The narrative of fighting religious extremism served to legitimize the repression of religious activities. Peyrouse emphasizes that, regardless of the proclaimed religious "renaissance", Central Asian regimes still approach religion from a Soviet perspective, causing paradoxical outcomes in religious affairs. Religion remains as a balancing force against governmental power, prompting officials to worry losing grip and order. Hence, the Central Asian religious policies show a fundamental inconsistency between the religious liberty and the concrete limitations imposed to uphold authority and regional stability.

The article by Batir Valiev "The Religion of Central Asian Countries and its Relationship with the Politics" (Valiev, 2021) studies Islam's role in Central Asian states and its link to political issues. Islam possesses substantial historical and cultural value in the area, acting as a central aspect of both social and political institutions. The region contains key spiritual landmarks like Samarkand and Bukhara and the places where celebrated religious personalities were born. The article underscores that after the collapse of the USSR, the bond between religion and politics in Central Asian countries continues to be prominent. States with secular gover-

nance, such as Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan frequently encroach on religious liberties while claiming to combat extremism and terrorism. Even with Islam's prevalence, the region features significant confessional pluralism, chiefly in Kazakhstan. Valiev mentions that these governments implement stringent regulations on religious life driven by apprehensions that Islamic fundamentalism could threaten their dominance. This supervision is apparent through the constraints on religious observances and the curbing of religious figures. After the breakup of the USSR, Islam started to occupy the ideological gap vacated by Marxism-Leninismspecifically within youth demographics. The article wraps up stressing the necessity for more in-depth investigation into the effects of religion on political and human rights issues in Central Asia.

The document "Central Asia: A Space for 'Silk Democracy': Islam and State" (Nogoybayeva and others, 2017) analyzes the interaction between Islam and policy-making in Central Asia from 1991 to 2016. Scholars from Kazakhstan, Kyrgyzstan, Tajikistan, and Uzbekistan outline three primary angles: a historical review of alterations, specific perspectives for each country, and a cross-national comparison of the four countries. Kazakhstan's stance on religious matters entails moderating oversight while actively addressing extremism and encouraging moderate Islam. Kyrgyzstan encountered a swift rise in mosques and religious educational facilities, resulting the implementation of stricter measures to address possible extremism. Regarding Tajikistan, following a civil war shaped by religious-political forces, the regime has set up severe controls to supervise religious affairs, seeing political Islam as a risk to public safety. Uzbekistan, recognized for its rich Islamic heritage, endorses Islamic cultural traditions while applying intense scrutiny to prevent extremism and ensure societal harmony. The paper concludes that the interplay between Islam and governments in Central Asia is intricate and diverse. The state manages the religious matters to protect country's defense while facilitating communication with faith-based organizations.

The article "The Historical Role of Islam in the Public Life of the Central Asian Region of the CIS in the XX-XXI Centuries" (Kozmenko and others, 2020) studies the impact of Islam on the socio-political environment of Central Asia. It looks into the methods used by the Russian Empire and the Soviet Union to administering religion in Turkestan, using a combination of forceful and gentle tactics. The study examines how Islam influences regional

modernization efforts, noting essential features of the religious scene and major Islamic factions. It emphasizes the substantial effect of Islam on ethical guidelines and legal rules, and also on economic and social engagements. Furthermore, the article covers the consequences of radical Islamic movements on regional security and highlights the necessity of studying Islam's humanistic side to create a harmonious blend of religious and secular components in society. In summary, the article delivers a comprehensive analysis of the contribution of Islam to Central Asia, demonstrating its broad role on the region's public and political spheres.

"Throughout the last century, the fusion of religion and politics has become increasingly prevalent across the Islamic world, often resulting in negative consequences. However, there are signs suggesting that the era of political Islam's dominance may be waning. In this context, the experiences of Central Asian countries and Azerbaijan, which are Muslim-majority regions that prioritize secular legal systems, courts, and educational frameworks, offer a largely overlooked model that is likely to attract more interest. "The New Secularism" is the first comprehensive study of the Central Asian approach to the relationship between religion and the state, exploring its unique characteristics and comparing it to other widely discussed models in the Muslim world" (Cornell, 2023).

The paper "Islamic Revival in Central Asia: The Cases of Uzbekistan and Tajikistan" (Olimova, Tolipov, 2011) studies the renewal of Islamic influence in these countries. The research focuses on the complex relationship between Islam and state institutions within a region molded by specific historical, cultural, and political backgrounds. It explores the revival of traditional Islam following the collapse of the USSR, acknowledging its application as a tools of social norms, and identifies the rise of fundamental directions like the Salafists, which pose a risk stability in the region. The analysis is arranged according to a few core topics: Islam's role within Central Asia, re-Islamization trends, Islam in post-Soviet Tajikistan, official religious policies, and approaches to counteract radicalization.

The chapter focusing on the role of Islam in Central Asia explores whether Islam functions as a contentious or integrative force in the context of the post-Soviet period and emphasizes the variations in adherence to Islamic rules, including both conventional and extreme elements. The re-Islamization section discusses whether resurgence of Islamic practices was motivated by external or internal factors, showing the range within the Islamic movement. The part focusing on post-Soviet Tajikistan details the stages of Islamic revival, the official recognition of political Islam, and its consequences on social and political structures. The paper of government policies on religion compares how different Central Asian nations govern Islam, taking into account the involvement of social institutions and religious leaders. The counter-radicalization section describes programs to fight against Islamic extremism, for example, the creation of rehabilitation committees and governmental supervision of religious activities.

The conclusion affirms the key importance of Islam in the future development of Central Asia and the significance of comprehending the relationship between Islam, democracy, and authoritarianism. The research provides meaningful reflections on the factors of Islamic renaissance in the territory studied in the article and analyzes the historical, social, and political aspects guiding the role of Islam in Uzbekistan and Tajikistan.

After gaining independence, Kyrgyzstan has witnessed a considerable religious awakening, which has created difficulties for its secular state foundations. In the beginning, the government allowed the fast growth of religious organizations, deeply influenced by ideologies originating in Saudi Arabia, Turkey, and the Indian Subcontinent. During this time, there was also a wave of Christian missionary efforts. Gradually, the state established tighter regulations, giving precedence to Hanafi Islamic school and the Russian Orthodox Church because of their historical relevance. Steps were taken to oppose international Salafist influences and preserve social solidarity, demonstrated by the 2008 legislation on religious liberty, which set restrictions on conversion others to a religion and the dissemination of religious literature. Various presidential administrations have utilized different strategies in managing religious issues, varying from lenient policies to promoting stronger collaborations with religious figures. Islam has steadily become integrated into the political arena, acting as a factor of legitimacy and a mechanism to attract voters. The growth of Islamic radicalism and terror threats, particularly in the southern areas, had a major effect on policy-making. Events linked to groups like the Islamic Movement of Uzbekistan and Hizb-ut-Tahrir have strengthened the state's regulatory priorities. The secularism model of Kyrgyzstan, which advocates for traditional Islam while limiting non-traditional belief systems, persists in adapting to the complexity of its religious composition. Harmonizing secular administration with religious sway is essential

for the country's stability and sense of identity, representing wider regional patterns in Central Asia (Engvall, 2020).

The work "Islam in Kazakhstan: A Survey of Contemporary Trends and Sources of Securitization" (Omelicheva, 2011) explores connection between Islam and Kazakh ethnic identity and its influence on Kazakhstan's socio-political sphere. It draws attention to how Islam, deeply intertwined with local customs, is a fundamental component of cultural heritage. Despite the presence of Islam in Kazakhstan is predominantly moderate and centered on local traditions, the government has progressively viewed it as a security issue through the process of securitization. This process portrays Islam as a possible risk to national steadiness, thus warranting strict state policies. The article outlines the historical and socio-cultural roots of Islam in Kazakhstan, tracing its evolution from the traditional nomadic existence to its modern-day position post-independence. The author identifies several essential traits of "Kazakh Islam", including its fusion with cultural identity, the grounding of religious practices in local culture, and a tendency towards personalizing expressions of faith. In conclusion, Omelicheva's findings uncover the complicated interaction among religion, ethnic backgrounds, and political matters in Kazakhstan. It provides a critical assessment the government's method to governing religious pluralism through a security standpoint, calling for a more detailed comprehension of Islam to avoid the negative impacts of securitization on political stability and social integration.

Conclusion

Since gaining independence, the countries of Central Asia and North Africa have experienced Islam as a significant factor in shaping their cultural identities and processes of self-determination. However, in the context of Central Asia, Islam is not the sole determinant of cultural identity. In-stead, it represents one component among various others. The majority of the population in these countries is inclined towards establishing national identities that are deeply rooted in traditional ethnic values such as language, cultural heritage, customs, history, and literature. These elements collectively contribute to the formation of a distinct national statehood.

Conversely, in Arab countries during their post-independence era, Islam has played a crucial role not only as a religious belief system but also as a guiding force in defining a comprehensive code of civilization. This role has significantly influenced the shaping of state structures and governance. Unlike in Central Asia, where national identities are primarily constructed around ethnic and cultural factors, Arab countries have seen Islam deeply integrated into the foundation of their state institutions and societal norms.

The predominance of national values in Central Asia can be understood through two main lenses. Firstly, the historical legacy of these regions includes periods influenced by atheistic ideologies, which sought to diminish the role of religion in public life. Secondly, Central Asia exhibits a rich tapestry of ethnic and religious diversity, which has historically contributed to a pluralistic society. These factors together emphasize the importance of national identity rooted in cultural heritage and language, distinct from the more singular role of Islam in Arab countries' state-building processes.

Acknowledgments

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ISLAMIC MODELS AND MODERNISATION OF ISLAMIC MIND

The aim of this article is to analyze the religious situation in Kazakhstan since gaining independence, including examining the role of Islam and its models in the world. It also provides for the search for modernization of the Islamic world and its characteristic model for our region. The Islamic world is located on a very large geographical territory, encompassing representatives of many nationalities and ethnic groups, each with its own language and culture. Therefore, the religious culture of each nation is completely different from each other. To study the diversity of the Islamic world, the authors turn to the views of the American Islamic scholar K. Ernest. After examining these models, we emphasize that any model needs modernization. The work examines the projects "Critique of the Arab mind" by M. Jabiri and "Critique of the Islamic mind" by M. Arkoun, presented on the topic of modernizing the Islamic world. Despite the fact that in the Islamic world there are many models and common points, Arkoun proposes modernization through these common points. M. Jabiri emphasizes the impossibility of modernization without studying the mind and consciousness. By extending his views on the epistemological gap, the authors explore the problem of reuniting Islam that emerged in the Kazakh steppe. This gap will be filled by a revival of the views and positions of Jadidism and Alash intelligentsia. The idea of the possibility of restoration through the connection of modernity with the Muslim model, which Abay and Shakarim adhered too is summarized.
Key words: consciousness, Jabiri, K. Ernest, Arab mind, Kazakh Islamic studies, Arkoun.

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Ислам модельдері және Ислам ақылының модернизациясы

Бұл мақаланың мақсаты – Қазақстанның тәуелсіздік алғаннан бергі уақыттағы діни жағдайға сараптама жасау, оның ішінде Ислам дінінің рөліне тоқтала отырып оның әлемде қалыптасқан модельдерін қарастыру. Сонымен қатар Ислам әлемінің модернизациясы мен оның бізге тән үлгісін іздестіруді де көзделген. Ислам әлемі өте үлкен географиялық аймақта орналасқан, көптеген ұлт пен ұлыс өкілдерін қамтиды және әр халықтың өзіне тән тілі мен мәдениеті бар. Сондықтан Ислам әлемі бір-біріне мүлде ұқсамайды. Ислам әлемінің әр түрлілігін зерттеу мақсатында авторлар америкалық исламтанушы ғалым К. Эрнесттің көзқарастарына жүгінген. Бұл модельдерді қарастыра келе, қай модель болмасын модернизациялауды қажет ететіндігіне тоқталған. Ислам әлемінің модернизациясы жөнінде ұсынылған М. Жабиридің «Араб ақылына сын» және М. Аркунның «Ислам ақылына сын» жобалары қарастырылған. Аркун Ислам әлемінде қалыптасқан модельдердің көп болғанына қарамастан олардың ортақ тұстары бар екенін, сол ортақ тұстары арқылы модернизациялауды ұсынады. М. Жабири ақыл мен сананы зерттемейінше модернизациялаудың мүмкін еместігіне тоқталады. Сонымен қатар оның эпистемологиялық үзік туралы көзқарастарын тарқата келе қазақ даласында қалыптасқан Исламды үзілген жерінен қайта жалғау мәселесіне тоқталған. Бұл үзікті жалғау жәдитшілдік пен Алаш зиялыларының көзқарастары мен ұстанымдарын қайта жаңғырту арқылы болмақ. Абай, Шәкәрімдер ұстанған мұсылмандық модельдің бүгінгі күнмен байланыстырылуы арқылы болады деген ой түйінделген.
Түйін сөздер: сана, М. Жабири, К. Эрнест, араб ақылы, қазақстандық исламтану, М. Аркун.

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Модели Ислама и модернизация Исламского разума

Цель данной статьи – проанализировать религиозную ситуацию с момента обретения Казахстаном независимости, в том числе рассмотреть сложившиеся в мире модели ислама, остановившись на его роли. Также предусматривается поиск модернизации исламского мира и его характерной для региона модели. Исламский мир распространен на очень большой географической территории, включает в себя представителей многих национальностей и этносов, причем каждая из них имеет свой язык и культуру. Поэтому религиозная культура каждого народа совершенно отличаются друг от друга. Для изучения многообразия исламского мира авторы обращаются к взглядам американского исламоведа К. Эрнеста. Рассмотрев эти модели, акцентируют внимание на том, что любая модель нуждается в модернизации. В работе рассмотрены проекты «Критика арабского сознания» М. Джабири и «Критика исламского сознания» М. Аркуна, представленные на тему модернизации исламского мира. Аркун предполагает, что несмотря на то, что в исламском мире существует множество моделей, у них есть общие точки и модернизация должна осуществляться через эти общие точки. М. Джабири подчеркивает невозможность модернизации без изучения разума и сознания. Раскрыв его взгляды про эпистемологический разрыв, авторы исследуют проблему единения ислама, сформировавшегося в казахской степи. Этот разрыв будет восполнен возрождением взглядов и позиций джадидизма и алашской интеллигенции. Резюмируется идея возможности восстановления посредством связи современности с мусульманской моделью, которую придерживались Абай и Шакарим.

Ключевые слова: сознание, М. Джабири, К. Эрнест, арабский разум, казахстанское исламоведение, М. Аркун.

Introduction

Since gaining independence, various unprecedented trends have begun to appear in Kazakhstan, especially in the fields of culture and religion. Starting with diplomatic relations with the international community, there has been wide-ranging cooperation in the areas of trade, culture and arts, science, and education. Different cultures and religions started to penetrate the country after the opening of borders. Religion plays a significant role and carries great authority among the people of Central Asia (Smagulov, 2017: 112).

Among them were those who came with good intentions and those with negative intentions. Since gaining independence, our country has been continuously flooded with a large influx of missionaries. Even though some were banned, others came under a different name. Not only major world religions, but also all their branches have joined this trend. For example, branches of Christianity that have not reached us, probably do not exist. The call to Christianity is a situation that occurred in history. On the eve, the Tsarist government is implementing a policy of coercion of the peoples of Central Asia to convert to Christianity. However, this policy does not bring any results. From this, we can see that the peoples of Central Asia, including the Kazakhs, are very devoted to Islam. During the time of Alihan Bukaykhanov, missionaries of the Slavonic Church were actively working in the Kazakh steppe. However, their efforts proved to be ineffective, as they reported that no one accepts Christianity except for orphans who happened to be in Russian villages (Saktaganova, 2008: 8).

Representatives of Hindu and Buddhist religions, which have nothing to do with us, have not passed us by. Missionaries calling on Krishna are a bright example of this. In addition, there are many people in the country who engage in missionary activities under the guise of yoga and meditation.

Our equal openness to the Western and Eastern worlds has paved the way for some Western systems of thought, psychology, as well as agnostic and atheistic views to take on a different format. In recent years, the trend of imitating Korean culture is gaining strength among young people. Perhaps this phenomenon is legitimate. But for the countries of Central Asia, including Kazakhstan, the place of Islam is completely special.

Kazakhstan is a multi-ethnic and multi-confessional state. Islam, as the dominant religion among the various ethnic groups living in Kazakhstan, plays an important role in uniting Kazakh society (Ongarov, 2013: 8).

However, if we consider the views of Shalabayev and Lukpanov on changes in the sphere of religion:

"Over the years of independence, significant radical changes have taken place in various spheres of society. A. I. Lukpanov briefly summarized the changes that have occurred in the sphere of religion in the years after gaining independence as follows: A) Real opportunities have been created for individuals and religious associations to freely practice their religion" (Ongarov, 2013: 8). Many religious denominations work and worship in places such as churches, mosques, temples, religious educational institutions, etc. The prestige of religion has increased in Kazakh society, with Islam gaining great authority and positive public opinion. An optimal model of state and religion, specific to Kazakhstan, has been formed and its further development has been justified (Shalabayev, 2020: 54-55).

Although we agree with most of these points, we believe that the last one should be approached critically. It is true that Islam has gained a great reputation and received positive public opinion. However, it is premature to talk about a unified model of Islam characteristic of the Kazakh steppe. The reason is that different models of Islam have started to penetrate our country since gaining independence. Since Islam has coexisted with different cultures for a thousand years, each place has its own unique characteristics. Therefore, while the main duties and conditions of faith in Islam are the same, the ways of following it are different. If we look at it from the basic perspective of religion and tradition, they are two different things and each has its own meaning, but there are times when the respective parts or areas between tradition and religion overlap. On the one hand, religion comes from "normative revelation" while tradition comes from "man-made", so that tradition tends to change according to developments and changing times. This, according to Jacob, allows the assimilation of religious behavior in everyday life that is adapted to the prevailing tradition (Yakub, 2013: 140). There are Western scholars who have studied this. For example, an American scholar named K. Ernest. Now we will focus on the main views of K. Ernest on the Islamic world. We will also consider some research and projects proposed to modernize the Islamic world.

Justification of the choice of articles and goals and objectives

The Islamic world is located on a very large geographical territory, encompassing representatives of many nationalities and ethnic groups, each with its own language and culture. Therefore, the religious culture of each nation is completely different from each other. To study the diversity of the Islamic world, then we turn to the views of the American Islamic scholar K. Ernest. The work examines the projects "Critique of the Arab mind" by M. Jabiri and "Critique of the Islamic mind" by M. Arkoun, presented on the topic of modernizing the Islamic world. Despite the fact that in the Islamic world there are many models and common points, Arkoun proposes modernization through these common points. M. Jabiri emphasizes the impossibility of modernization without studying the mind and consciousness. By extending his views on the epistemological gap, we explore the problem of reuniting Islam that emerged in the Kazakh steppe. This gap should be filled by a revival of the views and positions of Jadidism and Alash intelligentsia, Abay and Shakarim.

Scientific research methodology

The article uses methods of philosophical and religious sciences: historical reconstruction, hermeneutical and comparative analysis, induction, deduction, and comparative-analytical method. The rational intention behind using these methods is that they allowed to reveal the meaning of Islamic religious consciousness and its models, religious phenomena as a continuous process forming the spiritual-moral worldview of a person.

K. Ernest and the Islamic World
The main views of K. Ernest are as follows:
1. He disagrees with European orientalists. They looked at Muslim societies only from the outside. Their descriptions of Muslim society are diverse, specific, and unstable.

2. The Islamic world is no longer the same. It is not even similar, let alone the same. For example, the Chechens and Malays, Egyptians and Afghans – peoples with completely different cultures. It is difficult to find even a purely Muslim society today. The whole world has become a small village.

3. It is mistaken to think that aggression is inherent only in Islam. The Old Testament also has stories full of aggression. Moreover, we should not forget the wars in Europe due to religion. At the same time, aggression can arise in any society.

4. Islam is a multifaceted religion. It does not just belong to Arabs, Persians, or Turks. One of the proofs of this is 500 million people of Indian origin (Muhetdinov, 2020: 28-30).

As Ernest says, orientalist research cannot satisfy even the Muslim population of Kazakhstan. The descriptions given to Muslims by orientalists do not correspond to the way of life of our ancestors who lived in the desert.

According to Ernest's second point of view, the Islamic world is no longer the same. It is not just different, but definitely not the same. The model of Islam reflected in the Kazakh steppe has its own peculiarities. The method of passing Islam to the next generation also differs. The transmission of Islam from generation to generation lies in its deep penetration into traditions. Religious values have been integrated into the way of life and have become a tradition without losing their core content.

According to the third point of view of Ernest, aggression is not only related to the religion of Islam. If we focus on this point of view, the three invented stories of Islam and aggression in the Kazakh steppe are incompatible concepts. Our ancestors, who did not value their own lives, were guided by the main principle of not attacking others, let alone showing aggression towards anyone. It is very difficult to find wars and conflicts among our ancestors that occurred in history due to their religious beliefs. Thus, the problem of religious extremism has nothing to do with Islam as practiced in the Kazakh steppe.

According to the fourth point of view of Ernest, Islam is a multifaceted religion. The fourth point, apparently, summarizes the above arguments. According to Ernest, Islam is not unique to the Arab or Persian world. It cannot be denied that many religious terms have come into the Kazakh language from Persian and Arabic languages. Words related to education come from Arabic, and words related to worship come from Persian.

As we can see from Ernest's viewpoints, although Islam is one, there are different ways of following it. Since the way of life and culture of Islamic countries are completely intertwined with religion, it is sometimes difficult to distinguish what is from religion and what is from culture. In general, Islam came to our country through two or three paths.

- Through obtaining education abroad by our compatriots, especially specialized religious education;

- Through those who came to preach religion;

- Studying certain Islamic teachings when traveling abroad for education, trade, tourism. When our fellow citizens, who are very eager for Islam, travel to another country, when they see certain values and teachings of Islam, their eyes light up and they learn from it. Although they went to study other professions, there are many people who also studied Islamic teachings. For example, visiting countries such as Britain and America, close interaction with Muslim communities was very helpful. Additionally, traveling to holy places such as Mecca and Medina for prayer also became a reason for adopting one of these models.

Let's consider the Islamic models that have come to our country, dividing them into several groups. The first one can be called the "Arab model". An example of Islam from Arab countries. Along with religious propagandists from Arab countries, this happened thanks to our compatriots who visit Arab countries and get education. Our citizens studied in Egypt, Saudi Arabia, Yemen, Libya, Jordan among 22 Arab countries. The peculiarity of these countries is that they follow different schools of Shafi'i criticism or do not follow any schools at all or in teaching the 4 madhabs equally. Although there are some followers of the Hanafi School, there are almost no Arab countries that fully adhere to the Hanafi School. From a doctrinal point of view, they follow the doctrine of Ash'ari, not the doctrine of Maturidi. It is distinguished by an education system based on the study of classical literature in Arabic. Since these educational institutions are located in Arab countries, it is believed that they are closest to understanding the basic sources of Islam. In terms of culture, these countries are far from us. There are many different aspects, from food to clothing.

One of the Islamic models that has come to our country is the model from Turkey. The characteristic of Turkey is that it adheres to Hanafi fiqh and Maturidism in its beliefs. The peculiarity of the educational system is the teaching of the Turkish equivalent of Islamic literature. Another peculiar feature of this country is that in addition to Islamic teachings, it also teaches a range of social and humanitarian subjects. For example, it can be seen that the curriculum of "Theology", that is, religious education, in Turkey includes various subjects.

In Central Asia, that is, in the region of Uzbekistan, Kyrgyzstan, and Tajikistan, the education system, including madrasas, has its own characteristics. Along with the local language, the education system is formed by translating classical texts into Arabic in educational systems. It is based on teaching Arabic language, aimed at teaching and understanding the basic texts of the Hanafi madhhab and the beliefs of Maturidi.

At the same time, it is known that the model of Islam originating from countries such as Afghanistan, Pakistan, and Bangladesh is completely different. Regardless of which country Islam comes from,

there is a pattern of merging some concepts and cultures of that country.

This suggests that while the Islamic world has common features, there are also many differences. An analysis of the Islamic world is needed, balancing its commonalities and differences. This is because the Islamic world currently lags behind in its values, is economically weak, and significantly lags behind in science and technology. Conceptual research and projects for the restoration of the Islamic world are necessary. Are there similar research and projects in the Islamic world? If so, why are we not achieving the expected results from them?

M. Jabiri and modern Islamic studies

According to M. Jabiri, a Moroccan scientist, there are a lot of shortcomings in contemporary Islamic studies. It can be said that there are no fully researched scientific projects that will lead the Islamic world forward. After the absence of such good studies, it was replaced by Orientalist, Salafi (Wahhabi), leftist, tribalist studies. They, too, do not bring new things, but repeat the templates before them. They are researches that are conducted not to bring news to science, but to try to prove their ideologies (Jabiri, 1983: 3).

Therefore, it is necessary to objectively study all areas of Arab-Islamic culture. In order to be objective, it is necessary to get rid of established ideological templates.

Jabiri further says that in order to get rid of these patterns, it is necessary to study the mind, that is, consciousness. More precisely, he wrote a 4-volume work on this, focusing on where and how to look for the axioms formed in our minds. The title of his work is "Critique of the Arab mind". His Syrian colleague, who disagreed with his analysis and expertise, wrote a 5-volume work in response to him (Rassas, 2019: 10).

M. Jabiri is a Moroccan thinker who has done extensive research on contemporary Islamic studies. In short, his project calls for a critical look at the "mind" and "consciousness", the thinking system, which is the cause of those problems, before examining the problems in the Islamic world. He claims that most of the factors that caused the decline of the Islamic world are ideological mistakes. His project "Critique of the Arab mind" is considered to be a project of great interest in the Islamic world. This is because dozens of dissertations, many scientific articles and monographs were published in connection with his project. One of these researchers is a scientist from Algeria named Mohammed Arkoun. He is the author of the project "Critique of the Islamic

mind". According to him, there are many models of following Islam. But he divides the models according to currents in the Islamic world.

Islamic mind and its modernization

Mohammed Arkoun's point of view is different from the thoughts of modern thinkers. This difference is reflected in his critical project called "Islamic mind" (Mukhetdinov, 2017). In this project, he criticizes the way of understanding Islam and the use of reason in its implementation. In his opinion, it is more correct to say Islamic minds rather than Islamic intelligence. This is because the thinking system of the Islamic world is completely different from each other (Halilu, 2014). As proof of this, the positions of the Sunni direction and the Shia direction are completely different. Currents and groups formed in the history of Islam are a clear proof of this. However, all Muslims have common characteristics. If we change these common characteristics, then we can modernize the mindset of the Islamic world (Megharbi, 2020: 230). The change of common characteristics will be realized as follows: Modern Islam is subject to revelation, and its official representatives are religious people and jurists. This mind, guided only by religious people and jurists, is only one-sided. In other words, religious authoritarianism. He calls to abandon the mind that thinks in this way, the established system of thinking, to use the methodologies established in humanitarian teachings in the West, to think within the framework of the Western mind (Khaled & Miloud, 2020: ??). The backwardness of the Islamic world is that Muslims cannot go beyond medieval research methods. Because of thinking with medieval stereotypes, it cannot keep up with the modern times. He is of the opinion that we can form a new Islamic mind by applying the scientific research methods developed in the West in Islamic knowledge and keep up with the modernist era (Masrahi, 2007: 130).

Arkoun proposes new types of mind, "Future mind", "Independent mind" as a new stage of classical Islamic mind. The New Mind calls for an understanding of Islam through modern scientific methods. It will be a mind that will rethink things that are forbidden to think about in the history of Islam, think differently from the system of thinking established in the history of Islam. This mind does not call for a return to the ancient scientific heritage (turas). He even urges not to turn to turas if it is possible. By criticizing one-sided thinking, it allows for different points of view on the same issue. In other words, if the study of the main sources of Islam is re-examined with Western research methods, a new

page of intellectual life will be opened for the Islamic world. Among Western methods, it is believed that research methods of social sciences should be used.

Arkoun urges us to engage in all kinds of science necessary to understand the Qur'an. In this way, a new worldview is formed. Since the consciousness formed until now is a dogmatic orthodox consciousness, it is necessary to reconsider it. This task will be performed by a new mind proposed by Arkoun (Lakehal, 2019: 109).

This project, proposed by Arkoun, will completely transform the Islamic opinion into a new consciousness, a new system of thinking, and modernize it. However, there are many people who do not agree with the views expressed by Arkoun. His project leads to the rejection of all the scientific heritage and scientific research methods that have been established in the Islamic world until now. Therefore, to change the mindset of the Islamic world, including Muslims, this project has some points that can be taken, but there are also points that cannot be accepted. For example, abandoning the science of "usul fiqh", which is the basis of Islamic law, means the complete abolition of Islamic law. In the same way, not referring to the teaching of hadith leads to killing the second source of Islam, "Sunnah". And if Muslims deviate from the Sunnah, it leads to a misunderstanding of the first source, the Qur'an. The Qur'an was not completely revealed immediately. For 23 years, it was immersed in the Sunnah. That is, in the end, it leads to forget the Qur'an, to look at the Qur'an with great suspicion, to the point of not understanding it at all. In conclusion, we cannot fully agree with Arkoun's modernization project. We agree with the first part of his project and oppose the second part.

Results and discussion

Since the Islamic world has almost completely passed the colonial system, one of the problems common to the entire Islamic world is the breakdown of Islamic studies and the Islamic education system. Jabiri says that there is an epistemological break in the Islamic world. This means that we have lost our roots in the study of Islam. The trend of separating from Islam for several decades and even for a century or two is directly related to the CIS countries, including Kazakhstan. Since the Soviet period, our country has been separated from Islamic studies. Before independence, the most recent studies and reflections on religion stopped with the Jadidists, Abai, Shakarim, Mashhur Yusup and Alash intellec-

tuals. That is, the last true manifestation of Islam in the Kazakh steppe ended with this. This means that if we want to modernize our own model of Islam, we should start re-examining these individuals.

For example, Jadidism was a progressive trend that proposed to restructure the system of educational work in Muslim schools, which has remained unchanged for centuries, in accordance with modern requirements (Bizhanova, 2017: 157).

We should not forget that there is a good example of the modernization we are looking for in our own history. "Examples include the curriculum and program of the European school, examination, use of desks and blackboards, visual aids, etc. began to use the elements. As far as secular subjects are concerned, it was not an innovation from the Islamic point of view. The secular component was present in the Muslim educational system from the beginning (from the Caliphate era, that is, it was used in medieval madrasahs). Due to the fault of later clerics, the concept of "teaching" (knowledge, science) in Islam began to be interpreted in a narrow sense only as religion and religious law (Sabirgaliyeva, 2022: 90). That is, the moderns, who understood that it is wrong to consider the teachings of natural sciences such as physics and mathematics separately from Islamic teachings, did not separate the teachings into religious and non-religious ones. This was one of the main positions of Abai, Shakarim and Alash intellectuals. Carrying science and religion side by side is exactly the model we aspire to. To achieve this goal, of course, it is inseparable from the history of the Islamic civilization which has reached the peak of glory in various aspects (Hatta, 2021).

Conclusion

In this study, we looked at the place of Islam for the people of Kazakhstan. We noted that our ancestors adhered to this religion since medieval times. Based on Ernest's views, we understood that the Islamic world is very vast and each geographic region has its own characteristics. That is, we noticed that there are many models of following Islam, among which we have three-four models.

In our article, we mentioned that Jabiri is dissatisfied with the Islamic studies conducted in the Islamic world, and that after the absence of truly quality research, they have been replaced by low-quality studies. Like Ernest, Jabiri also proved that oriental studies are not suitable for the Islamic world.

Like Jabiri, Arkoun also stated that the Islamic world needs modernization in terms of scientific research, and proposed a modernization project.

According to his proposal, Islam should be studied using Western methods of scientific research, and he called for abandoning centuries-old studies. In the article, we mentioned that we cannot fully agree with this project. On the contrary, it is necessary to acknowledge that there is a significant epistemological gap in the Islamic world and to overcome this gap. This viewpoint is a concept of M. Jabiri.

This concept corresponds to our religious climate. We want to draw your attention to the fact that the revival of the model of Islam formed within the framework of traditions and culture is a relevant task for our country. Jadidism, Islam followed by Abai and Shakarim, Islam proposed by Alash intellectuals, is very necessary today. For example, Abai directly and indirectly addressed religious and doctrinal themes, revealing his beliefs through his poetry (Mukhitdinov & Abzhalov, 2024). In modern Kazakhstan, Abai is considered a symbol of the national spirit, and his ideas about education, morality, critical understanding of culture and tradition continue to shape the national consciousness of Kazakhs, helping them navigate the complex world of globalization and social change. The philosophical views of the thinker, the innermost essence and core of which is ethics, are a significant contribution to the creation of a national picture of the world and a national worldview of the Kazakh ethnos (Barlybayeva, Nussipova, 2024: 12). There are many problems in the modern Islamic world. As a society that returned to Islam, we need to accept the basic Islam, and not transfer the problems of Muslims in other countries to our own. Therefore, we believe that the most urgent task is the revival of the established model of Islam in our country and the reunification of the broken parts. It is a fact, however, that most of the Muslim countries, including the petro-dollar rich countries, are still faced with development issues (Jan, Asutay, 2019).

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"STAND UP FOR THE FAITH, FOR CHRIST": ORTHODOX CHRISTIANS OF KAZAKHSTAN AND THE RENOVATIONIST SCHISM IN THE RUSSIAN ORTHODOX CHURCH (1920-1940S)

The article is devoted to the study of the history of the struggle of the Orthodox in Kazakhstan for the objects of worship in the 1920-1940s during the period of renewal schism in the Russian Orthodox Church (ROC). The methodological basis of the work is the civilizational approach, the principle of historicism, the authors use a complex of general scientific and special historical methods of research. As sources, the normative documents on state-church relations and the materials of the business of local authorities and management were used. Documents from the regional archives of the Republic of Kazakhstan are analyzed. The task of the study is to study and identify the regional features of the renewal movement in Kazakhstan in the first decades of Soviet power and the position of ordinary believers in the years of the split. The Orthodox confession was one of the numerous in the republic, occupying the second place after Islam.The schismatic movement in the Russian Orthodox Church reached the regions of Kazakhstan and manifested itself in the confrontation between the "tihonovists" and the "renewalists". This struggle was most acute in the cities of Kazakhstan, where the church clergy switched to the side of the Renovationists. In the provinces and districts of the republic, the renewal did not find wide support among the Orthodox population. Most of the common people remained loyal to the ideas of Patriarch Tikhon. Archival sources testify to the political component of the schism and the formal support of the "renewalists" by local Soviet authorities in the 1920s. But in the 1930s, the anti-religious policy of the Soviet state led to the closure of religious sites, regardless of the communities' affiliation with any particular direction of the Renovationist schism.

Key words: Church Schism, Soviet power, Kazakhstan, religious communities, archival sources.

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«Сенім үшін, Христос үшін тұр»: Қазақстанның православиелік христиандары және Орыс православие шіркеуіндегі жаңартуға бағытталған қозғалысы (1920-1940 жж.)

Мақалада 1920-1940 жылдардағы діни ғимараттар үшін православие сенімі өкілдерінің күрес тарихындағы өзекті тақырыптардың бірі қарастырылған. Авторлар әртүрлі зерттеу әдістерін қолданады. Оларға өркениеттік тәсіл, тарихизм принципі, жалпы ғылыми және арнайы зерттеу әдістерінің кешені жатады. Діни қатынастар жөніндегі нормативтік құжаттар мен жергілікті өзін-өзі басқару органдарының іс жүргізу материалдары осы тақырыпты ашудың қайнар көзі болды. Қазақстан Республикасының Өңірлік мұрағаттарынан алынған құжаттарға көп көңіл бөлінді. Кеңес өкіметі орнаған кездегі жаңару қозғалысының аймақтық ерекшеліктерін анықтау және зерттеу және қарапайым сенушілердің көзқарасы зерттеудің маңызды міндеттерінің біріне айналды. Исламнан кейін республикада екінші орын православие дініне тиесілі. Қазақстандағы Орыс Православие шіркеуіндегі раскольников қозғалысы "тихоновцев" пен "новопленцев" арасындағы қақтығыста пайда болды. Нәтижесінде православиенің діни қауымдастықтары екі лагерьге бөлінді, олардың арасында шіркеу нысандары үшін өткір күрес болды. Бұл қайшылықтар әсіресе шіркеу дінбасылары жаңарушылардың жағына өткен Қазақстан қалаларында айқын көрінді. Сонымен бірге православиелік православие халқы жаңа ұсыныстарды қолдамады. Қарапайым сенушілердің көпшілігі Патриарх Тихонның идеяларын сақтауды жөн көрді. Мұрағат дереккөздері жергілікті өзін-өзі басқарудың саяси ықпалын және "жаңартушыларға"көрінетін қолдауды растайды. Алайда, кеңес өкіметінің дінге қарсы саясатының нәтижесінде 1930 жылдары көптеген діни нысандар жабылды.

Түйін сөздер: шіркеудің ыдырауы, Кеңес өкіметі, Қазақстан, діни бірлестіктер, мұрағат деректері.

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«Постоять за веру, за Христа»: православные Казахстана и обновленческий раскол в Русской Православной Церкви (1920-1940-е гг.)

Статья посвящена изучению истории борьбы православных Казахстана за объекты культа в 1920-1940-е годы в период являются цивилизационный подход, принцип историзма, авторы применяют комплекс общенаучных и специальных исторических методов исследования. В качестве источников использованы нормативные документы по государственно-церковным отношениям и материалы делопроизводства местных органов власти и управления. Анализируются документы из фондов региональных архивов Республики Казахстан. Задача исследования – изучить и выявить региональные особенности обновленческого движения в Казахстане в первые десятилетия Советской власти и позицию рядовых верующих в годы раскола. Православная конфессия была одной из многочисленных в республике, занимая второе место после ислама. Раскольническое движение в Русской Православной Церкви достигло регионов Казахстана и проявилось в противостоянии «тихоновцев» и «обновленцев». В Казахстане православные религиозные общины разделились на сторонников и противников обновленчества, между верующими шла непримиримая борьба за объекты культа. Наиболее острой эта борьба была в городах Казахстана, где церковное духовенство переходило на сторону обновленцев. В волостях и уездах республики обновленчество не находило широкой поддержки у православного населения. Большинство рядовых верующих оставались верны идеям Патриарха Тихона. Временные переходы на сторону обновленцев были связаны с передачей им объектов культа. Архивные источники свидетельствуют о политической составляющей раскола и формальной поддержке «обновленцев» местными советскими органами власти в 1920-е годы. Но в 1930-е годы антирелигиозная политика советского государства привела к закрытию объектов религиозного культа, независимо от принадлежности общин к какому либо направлению. обновленческого раскола.

Ключевые слова: церковный раскол, советская власть, Казахстан, религиозные общины, архивные источники.

Introduction

The history of the post-revolutionary renovation movement in the Russian Orthodox Church (ROC) is a current discourse on the topic of state-church relations in the first decades of Soviet power. In the 1920s and 1930s, the Kazakh Autonomous Soviet Socialist Republic (KazASSR) was the part of the USSR as the part of the RSFSR. The post-revolutionary Renovationist split in the country also affected the regions of Kazakhstan. During the period under review, the Orthodox confession in the republic was quite numerous and ranked second after Islam in terms of the number of believers.

The growth in the number of Orthodox Christians in the region occurred at the beginning of the 20th century due to the autocracy's resettlement policy. The most noticeable increase was observed in the Steppe regions of the Kazakh Territory. In the Semipalatinsk region, Orthodox believers made up 20.69% of the region's population (Obzor Semipalatinskoi oblastiza 1911 g., 1913: 110). In the Turgai region in 1915, the proportion of Orthodox Christians made up 36.02%; in the region, there were 88 parish churches, 99 chapels and prayer houses (ReviObzorTurgaiskoioblastiza 1915 g., 1916: 9). In 1911, 831,899 people professing Orthodoxy lived in the Akmola region, which constituted 57.6% of the total population of the region (Alpyspaeva et al., 2022: 977), and in 1915 – 887,903 people (Obzor Akmolinskoi oblasti za 1915 g., 1917: 87).

At the beginning of the 20th century, the Orthodox living on the territory of Kazakhstan were organizationally united in three dioceses of the Russian Orthodox Church: Omsk, Orenburg, and Turkestan. The parishes of the Semirechensky and Syr-Darya regions were part of the Turkestan diocese. The Omsk diocese included Orthodox parishes on the territory of Akmola and Semipalatinsk regions. In the cities of Kazakhstan, Semipalatinsk and Akmola, there were vicariates of the diocese. Parishes in the Ural and Turgai regions were under the jurisdiction of the Orenburg diocese; from 1908 to 1920, it was officially called the Orenburg and Turgai diocese.

Justification of the choice of articles and goals and objectives

The choice of the research topic is determined, firstly, by the relevance and poor study of the topic of the schism in the Russian Orthodox Church in the

first decades of Soviet power, and the need to study its regional aspects. The Orthodox confession in the republic, as noted above, was one of many; the processes occurring within the confession influenced the spiritual state of a certain part of Kazakhstani society.

Secondly, the materials of the Kazakh archives were not used fully as a source base for studying the regional aspects of the schismatic movement in the Russian Orthodox Church in the 1920s-1940s. Meanwhile, the funds of the regional archives of Kazakhstan contained source material in the form of documentation of the office work of local authorities, which were responsible for issues of religious policy of the Soviet government. The range of thematic sources is diverse in character and in its informativeness. For example, the most informative are the reports, reviews and summaries coming from the administrative departments of the district and provincial militia, since the employees of these departments supervised the observance of religious legislation by believers of different denominations. Documents, the authors of which are believers, are also full of information: letters, statements, appeals, complaints. Interesting as sources of texts of agitational materials for carrying out anti-religious propaganda, material of current statistics and other documentary sources.

It is necessary to note that there are difficulties in working with sources. Documents on the designated topics are scattered and not systematized within individual funds, and official statistics are absent. Current statistical materials are contradictory. Any official information about the activities of religious communities, whether statistical or factual, is biased and not always reliable. The collectors of this information were, as a rule, Soviet officials. The reliability of the information they provided depended on the specific purposes of collecting the information. When working with documents, it is also necessary to take into account the fact that secular sources deposited in archival funds are distinguished by a biased attitude towards religion.

In the context of the above mentioned, the purpose of this article is to fill the gap in the study of this aspect of state and church relations in the republic on the basis of a critical analysis of archival sources and to show the regional features of the development of renovationism in Kazakhstan in the 1920-1940s, the attitude towards the schism of the church clergy and flock.

Scientific research methodology

For the scientific study of the problem of the renovationist schism of the Russian Orthodox Church in Kazakhstan, it is very useful to turn to the experience of Russian researchers, in whose works this problem has found objective coverage.

First, it is necessary to note the classic work of the authors A.E. Levitin-Krasnov and V.M. Shavrov on renovationism in the Russian Orthodox Church (Levitin-Krasnov, Shavrov, 1996: 2-25).This considerable work characterizes the fundamental differences between the pre-revolutionary movement for church reform and post-revolutionary renovationism.The contradictory assessment of the activities of the leaders of the post-October renovationism and the characterization of their positions in the schism encourage the study of this controversial period in the history of Orthodoxy.The depth and fundamental nature of the research, the richness of documentary materials allow us to evaluate the work as a valuable source for the scientific study of post-revolutionary renovationism.

The work of V.V. Lobanov is devoted to the study of the issues of the renovationist schism in the Russian Orthodox Church in its dynamics (Lobanov, 2019). The work is remarkable in that it covers the entire period of the schism, from the beginning of the 20th century, when church reformism emerged, until its liquidation in the post-war years. Analyzing the background of the schism, the author substantiates the importance of the Local Council of 1917-1918 in overcoming the church turmoil. The policy of fighting the ROC initiated and managed by the Soviet government is considered as factors and reasons for the success of renovationism in 1922-1923.In general, the range of issues studied by the author allows us to understand the causes, dynamics of development and consequences of the split.

The problem of the relationship between the reformism of the Russian Orthodox Church at the beginning of the 20th century and post-revolutionary renovationism is analyzed by I.V. Vorontsova. The author relies on the narratives of the journal "Soborny Razum" and offers her point of view on the controversial issues: were reformism and post-revolutionary renovationism one single movement, and can we agree that post-revolutionary renovationism is an exclusively political phenomenon (Vorontsova, 2021: 77-109).Having studied the ideology of leftist reformism in the church movement of 1905-1907

and post-revolutionary renovationism, the author summarizes the conclusion about their continuity.

A comprehensive historiographical review of the problem of the church schism of the Russian Orthodox Church can be found in the works of V. V. Lavrinov. The scientific value of the work is that it contains conceptual provisions and theoretical conclusions about the nature and essence of the renovationist schism in the Russian Orthodox Church in the 1920s–1940s. According to the author, there is still a wide range of issues that require scientific understanding in the context of modern theories and new methodological approaches. Among such issues, the author includes the problem of internal contradictions of renovationism and the dynamics of its development, the study of portraits of religious figures whose names are associated with the history of the schism (Lavrinov, 2008:156).

The works of V.B. Zaslavsky and V.Yu. Vorontsov are devoted to the study of the regional aspect of the problem and the development of renovationism in the territory of Kazakhstan. Both authors examine the development of renovationism in the territory of the Turkestan and Tashkent diocese, established in 1872. The diocese was responsible for the Orthodox communities of Central Asia and the southern regions of Kazakhstan.

V.B. Zaslavsky analyzes the development of events and the struggle of Tikhon's supporters against the Renovationists in the city of Tashkent, by that time the administrative center of the diocese. During the period under review, the seat of the Most Reverend was located here, having been moved from the city of Verny in 1916. The author characterizes the activities of the bishops of the diocese who supported the schism and attempted to seize church governance. He notes that the Commissariat of Internal Affairs of the Turkestan ASSR supported the Turkestan Renovationists. Based on documentary materials, he shows the interaction of the Renovationists with the United State Political Administration (USPA) – People's Commissariat of Internal Affairs (PCIA) bodies (Zaslavsky, 2006: 111-125).

V.Yu. Vorontsov (Hieromonk Jacob) examines the circumstances of the Renovationist schism in the former center of the Tashkent and Turkestan Diocese – in Alma-Ata (formerly called the city of Verny), where the entire diocesan clergy converted to Renovationism, and the Ascension Cathedral became the center of the movement (Vorontsov, 2019: 97-101).According to the author, despite the schismatic position of the clergy, the flock treated renovationism disapprovingly.

The work of M.M. Larionov (Hieromonk Justin) about the events that took place in Semipalatinsk in the 20-30s of the 20th century (Larionov, 2011) is interesting as well. The work describes in detail the circumstances of the struggle between the Tikhonites and the Renovationists for religious objects in the city. The author's sympathies are on the side of the Tikhonites, whom he calls Orthodox. According to the Hieromonk, the renovationist churches were abandoned in the late 1920s and were among the first to be closed and destroyed by decision of the city authorities.

Main part

The ideological and administrative struggle against religion in Kazakhstan, as in the country as a whole, began in the first years of Soviet power. The first step in the anti-religious struggle in the regions was the mass renaming of settlements and villages that had religious names. There were quite a few such settlements in Kazakhstan, mostly resettlement villages and settlements in which Orthodox peasant settlers lived. By decision of local executive committees, they were massively "renamed in the revolutionary spirit". For example, Bogoslovskoye was renamed to Krasnoarmeyskoye, Blagoveshchensky settlement was renamed to Pervomaysky settlement, Voznesensky settlement was renamed to Kommunistichesky settlement, Popovsky settlement was renamed to Krasny, Troitsky settlement to the settlement named after Trotsky, Petropavlovsky settlement to Komissarsky settlement (CDNI VKO. F. 73. Inv. 1. C. 204. L.12). The authorities explained their decision by citing "increasing cases of residents' appeals."

The Soviet paradigm of confessional policy that emerged in the 1920s assumed the prospect of the complete destruction of religious institutions. The first steps towards its implementation were the adoption of religious legislation and legal acts that formally declared freedom of conscience, but in fact limited the activities of religious communities of all confessions. They found themselves under the strict control of Soviet state and party bodies. The life of Orthodox communities was further complicated by the aggravation of intra-confessional contradictions, the cause of which was the split of the church into two camps and the struggle between believers. Of course, the split led to a weakening of unity within the confession, weakened the influence of the Orthodox clergy. The state actively supported the schismatic movement in Orthodoxy, used it in its own interests, giving it a political coloring.

In the early 1920s, famine broke out in a number of regions of the country, including Kazakhstan, as a result of the Civil War of 1918-1920 and the economic policies of the Bolsheviks in the first years of Soviet power. Under the pretext of fighting the famine, the state began confiscating church valuables in order to use the proceeds to help the starving population. This action was initiated by the Decree on the confiscation of church valuables, issued by the All-Union Central Executive Committee on February 26, 1922. In cities and villages of the country where there were Orthodox churches and temples, special commissions were created, which included representatives of various government agencies. The task of the commissions was to make an inventory of church property, determine their value and formalize their transfer to state ownership. The highest Soviet authorities understood that this was not an easy task, and therefore local agents of the Soviet government were advised to act strictly in accordance with incoming instructions. It was recommended, "No attacks or violence against believers be allowed and that a strictly thoughtful approach be followed in order to avoid any misunderstandings and protests" (GAAO. F. 118. Inv.1. C. 10. L. 35, 39).

The reaction of believers and the Orthodox clergy to this action by the state was ambiguous and contradictory, since there was no trust in the Soviet government from the first days of its existence. Patriarch Tikhon, the spiritual leader of Orthodox believers, refused to support the calls of the Soviet government and criticized the actions of its representatives. The majority of Orthodox Christians were on Tikhon's side, they were called "Tikhonites". Dissatisfied with Tikhon's position, party officials called his supporters "reactionaries", "princes of the church", thereby emphasizing their attitude towards them. At the same time, part of the Orthodox clergy supported the state policy and called on believers to transfer church valuables to the state fund. They called themselves "renovationists", "progressive", emphasizing their separate position from the "Tikhonites". Thus, a split occurred in the Orthodox Church, dividing believers into two irreconcilable camps. Researchers write: "... the impact of the revolutionary era affected not only the relationship between the church and the state. Within the church itself, among the clergy and believers, a kind of stratification took place, so-called "progressive" tendencies emerged, groups and movements emerged that called for a "revolution in the church," for a radical and comprehensive "renewal" of church life" (Alpyspaeva, 2023: 77-78).

1922-1923 is considered to be the heyday of the renovation movement in the country. Executive committees and executive bureaus for the affairs of the Russian Orthodox Church began to emerge spontaneously on the outskirts of the country. The schism reached the regions of Kazakhstan. The form of its manifestation was the struggle of believers for churches, temples and prayer houses. Each of the parties laid claim to the objects of worship, trying to keep them for themselves. The confrontation between the communities grew every day, as evidenced by the information reports received from the departments of state and political administration, the police and the prosecutor's office. Thus, in the information report No. 5 of the OGPU for the KASSR from March 7, 1924, it was noted: "In the city of Orsk during February there was a church discord between two priests. The believers were divided into two warring camps. The reason for the discord was the uncoordinated use of the parish. The district executive committee eliminated the discord by holding one of the priests accountable" (OGASPI. F. 1. Inv. 114. C. 440. L. 9-10). The disputes between Orthodox believers and the Renovationists were not limited to polemics; there was a real struggle for churches and church property, which sometimes reached the point of assault and beatings of believers.

In the regions, the administrative departments of the police and prosecutor's offices dealt with issues of settling the aggravated relations between the Old Church members and the Renovationists. The reports of officials from these departments and the materials of the court cases between the Tikhonites and the Renovationists contain a lot of information about church confrontation.

Events in the Kazakh Orthodox world developed according to a common scenario. One of the main organizational centers of the Orthodox in Southern Kazakhstan, the Ascension Cathedral, was located in the city of Verny (later Alma-Ata). Bishop of the Verny See L. Skobeev, who permanently resided in Moscow, openly supported the Renovationists and went over to their side, thus transmitting the schism to the local Orthodox communities. Bishop S. Lavrov, who headed the Verny See after the departure of L. Skobeev, also supported the Renovationists. The victory of the Renovationists and their influence was evidenced by the fact that the first congress of the Renovationist clergy of the Tashkent and Turkestan Diocese was held in the Ascension Cathedral in August 1923 (Vorontsov, 2019: 98).

In Semipalatinsk in July 1922, a struggle broke out between the supporters of Patriarch Tikhon,

represented by the vicar bishop of Semipalatinsk K. Komarovsky, and the Renovationists, whose actions were led by Bishop Nikolai, who had specially arrived from Omsk. The Renovationists were supported by local agents of the Soviet government. In order to weaken the influence of the Tikhonites, the authorities resorted to tricks and, under far-fetched pretexts, arrested Bishop Komarovsky and several other followers of Patriarch Tikhon. The Renovationists took advantage of this and began to seize the city's main churches. The city authorities, who decided to hand over the Znamensky Cathedral and the Alexander Nevsky Church in Semipalatinsk to the Renovationists, supported them. The Tikhonovites resisted the court decision and hid the keys to both buildings. A group of believers from the church council of the Renovationist movement appealed to the Semipalatinsk provincial administrative department with a statement against the actions of the leaders of the Tikhonites community, insisting on the confiscation of the keys and their transfer to the Renovationists (CDNI VKO. F. 73. Inv. 1. C. 24. L. 24). After the court decision was carried out, the Tikhonites were left with two small churches that could not accommodate the majority of the patriarch's supporters. Therefore, they did not resign themselves to this situation, repeatedly appealed to the authorities with a petition to transfer the cathedral to them and achieved a positive solution to the issue. In the late 1920s, Tikhon's supporters regained the Znamensky Cathedral and the Resurrection Church. The renovationists retained the Nikolskaya and Vsekhsvyatskaya churches. Thus, a compromise was reached.

In the city of Pavlodar, in the summer of 1922, the clergy of the two main churches of the city, the Trinity Cathedral and the Resurrection Cemetery Church, went over to the side of the Renovationist movement (GAPO. F. 12. Inv. 1. C. 109. L. 85).The buildings of both churches were transferred by decision of the city council to the community of the Renovationists, supported by the authorities. Nevertheless, the communities of the Tikhonites, being more numerous, opposed this decision and began a struggle for the return of the religious objects (GAPO. F.12. Inv. 1. C. 74. L.112).The documents of the Pavlodar district police and district prosecutor's office contain information about the development of these events. The struggle between the two communities was of varying success, with supporters of the Renovationists repeatedly going over to the side of the Tikhonites. Ultimately, they came to an agreement; Trinity Cathedral was given to the Renovationists, and the Resurrection Church was retained by the Tikhonites. But the Tikhonites, who were significantly more numerous, did not give up their attempts to return the Cathedral. They were able to seize it and drive out the supporters of the Renovationists. The latter, in turn, protested the actions of the Tikhonites by filing a complaint with the administrative department of the provincial police. In order to settle the conflict, local agents of the Soviet government decided to transfer the Trinity Cathedral to the Renovationists. They proposed to the members of the Tikhonite church council "to transfer the cathedral on the basis of existing legal provisions and the telegraphic order of the head of the provincial administrative department" (GAPO. F.12. Inv. 1. C. 74. L. 85-86).

In response to the authorities' proposal, the Tikhonites convened a meeting of laymen, which was attended by more than three hundred members of the community. At the meeting, a representative of the local clergy, Lugovtsev, informed the believers that the authorities wanted to use the church building for a theater, and he called on the believers to "stand up for the faith, for Christ" (GAPO. F.12. Inv. 1. C. 77. L. 349). The general meeting of the Tikhonites decided: "not to surrender the church, not to obey the demands of the authorities, and to send delegates to the center" (GAPO. F.12. Inv. 1. C. 77. L. 351). In response to this, local authorities forcibly confiscated the cathedral, handed it over to the Renovationists, and took into custody the activists and representatives of the church clergy who had organized the meeting.

A similar scenario unfolded in the city of Kostanay, where the Renovationists, led by Bishop A. Znamensky and supported by local authorities, seized the Nikolsky Orthodox Cathedral. The cathedral belonged to the Tikhonite community and was used by the laity as an organizational center for their spiritual life. Supporting the Renovationists, the local authorities accused Tikhon's supporters of non-payment of taxes and violation of the agreement, which became the formal pretext for the seizure of the cathedral in favor of the Renovationists. The Tikhonites' attempts to prove that the charges were fabricated and false were unsuccessful. Clergymen A. Rusanov and N. Rozanov, and the elder N. Soluyanov were arrested for the duration of the conflict so that the community would be left without spiritual leaders (GAKO. F. R-72. Inv. 1. C. 74. L. 16). After the cathedral was handed over to the Renovationists, they were released, but time had already been lost.

No less dramatic was the struggle between the Old Churchmen and the Renovationists for prayer

houses in the city of Petropavlovsk, where there were 12 religious communities of the Tikhonites direction and six of the Renovationist direction. In the second half of the 1920s, city authorities closed 11 prayer buildings of the Tikhonites and 3 buildings of the Renovationists. A struggle between believers unfolded for the remaining objects of worship. Old Church believers sent a complaint against the authorities' actions with the Kazakh Central Executive Committee. The response from the Kazakh Central Executive Committee was as follows: "Provide a prayer house for the use of the Old Church members of the city of Petropavlovsk." The city authorities made a compromise decision and reported to higher authorities that "the relationship between the Old Church members and the Renovationists of the city of Petropavlovsk and the Station settlement has been regulated" (GASKO. F. 55. Inv. 1. C. 539. L. 50).

The Orthodox in the city of Aktobe had two religious sites at their disposal: the Vladimir Church and the Alexander Nevsky Cathedral. Both objects were transferred to the Renovationists by decision of the Aktobe Provincial Administrative Department in July 1928 (GAAktO. F. 51. Inv. 1. C. 21. L. 17). Nevertheless, in the result of protests by the Tikhonites, in December of the same year, by the decision of the district authorities, the Vladimir Church was returned to the Old Church Tikhonites.

The political nature of the confrontation between the Tikhonites and the Renovationists did take place. This was largely facilitated by the Soviet government, which artificially incited the struggle between the Orthodox communities. It deliberately gave a political coloring to the Renovationist movement, characterizing it as a "movement in the form of a political organization" (GAAO. F. 54. Inv. 1. C. 107. L. 89). The politicization of the schismatic movement was also facilitated by the general atmosphere in the country, the harsh ideological pressure experienced by religious communities not only Orthodox, but also other communities. In the 1920s, almost all spheres of society, the economy, the social sphere, experienced the pressure of the emerging command-administrative system. Religion and the spiritual life of believers were no exception. This explains the instability of Orthodox communities and the transition of believers from one direction to another.

Archival materials support the theory that the church schism in Orthodoxy was beneficial to the Soviet state and was used by it as one of the mechanisms for fighting the Russian Orthodox Church. One instruction that provincial officials sent to cities and towns where Orthodox Christians lived com-

pactly and where unrest due to the schism occurred stated: "It is assumed that the districts will look at everything favorably, let them worry, gather, talk, get scared, the communists should not get involved in this matter. It is necessary to do it in such a way that neither the party nor the Soviet power are involved in this matter (meaning in the split – G.A.). However, at the local level, help the progressives, provide premises, printing houses, etc., and generally listen to every little thing and report it to the province for publish. This issue is very important" (GAAktO. F. 516p. Inv. 1. C. 99. L. 19-19 rev. side). "The conflict among Orthodox believers, supported by the Soviet authorities, was used to weaken the authority and influence of the church on the masses" – scientists believe (Alpyspaeva, 2023: 83). According to the researchers, the creation of an internal crisis in the Orthodox Church by attracting part of the clergy to cooperation was supposed to end in the repressive suppression of the entire church structure and hierarchy (Kiyashko, 2021: 134–149).

Archival sources testify to the centralized management of the schism process. Instructions were sent from Moscow to the regions, including Kazakhstan, indicating how to proceed when confiscating church valuables, against which category of believers the work of local authorities should be directed, and what the real objectives of the campaign to confiscate valuables were. From this regard, it is indicative that the content of the cipher telegram signed by the Secretary of the RCP (b) V.M. Molotov dated March 23, 1922, which was received in the regions in connection with the newspaper campaign that had been launched regarding the confiscation of church valuables. The text of the cipher telegram, the real author of which was L.D. Trotsky, indicated that the campaign was being conducted incorrectly, that it was directed against the clergy in general, and therefore united them, while "the political task of the present moment is not at all that, but the opposite. It is necessary to split the priests, or rather to deepen and sharpen the existing split. In St. Petersburg, in Moscow, and in the provinces many priests agree to the confiscation of valuables, but they are afraid of the higher-ups. Dissatisfaction with the higher-ups, which puts the lower ranks of the clergy in a difficult position in this matter, is very great. We must now proceed from this basic fact in our agitation. …The task of agitation is now to support these lower classes against the upper classes and to make them understand and feel that the state will not allow the upper classes to terrorize them, since they are striving to ensure the execution of the decrees of the workers and peasants' government. The

political task is to isolate the top brass of the church, to compromise them in the specific issue of helping the starving, and then to show them the harsh hand of the workers' state" (GAAktO. F. 516p. Inv. 1. C. 99. L. 7).

The archival sources and statistical data we have identified do not allow us to reliably establish the number of Tikhonite and Renovationist communities in Kazakhstan. The reports of officials showed a lack of understanding of the processes taking place, which is why there was often confusion and disarray in the names of communities. In the office documents, Renovationist communities were often indicated as "religious new formations after the October Revolution" (GAYKO. F. 838. Inv. 4. C. 17. L. 7-8). Researchers believe that,"the political meaning of the schism was clear to many believers, and therefore it was perceived by them as a temporary phenomenon and not so fundamentally important in the ideological sense. For them, it was more important to preserve the community's churches and prayer buildings" (Alpyspaeva, 2023: 78). This explains the frequent transitions of Orthodox communities from one camp to another, depending on which community will retain the cathedral or church (GAPO. F. 12. Inv. 1. C. 74. L. 111-112).

According to statistical data from district executive committees in the northern regions of Kazakhstan, communities of Tikhon's supporters predominated. In the Kokchetav district of the Akmola province, according to data for 1927, "religious communities adhered more to the Tikhonite church" "religious communities adhere more to the Tikhonites church" (GAAO. F. 54. Inv. 1. C. 108. L. 238). We find similar information in the reports of officials from the administrative departments of the police of the Ruzayevskaya and Ak-Burlukskaya volosts: "Orthodox religious communities adhere more to the old faith" (GAAO. F. 54. Inv. 1. C. 108. L. 57, 70). In the Voroshilovsky district of the North Kazakhstan region, Orthodox communities of the Tikhonites direction functioned in all populated areas, and in the Petropavlovsky district, out of 15 communities, 8 were adherents of Patriarch Tikhon (GASKO. F. 2376. Inv. 1. C.. 1. L. 16-18).

Statistics on the number of closed prayer houses also indirectly indicate the dominance of the Orthodox Tikhonite communities in the northern regions of the republic. For example, in the city of Petropavlovsk in 1931, 16 churches and prayer houses belonging to the Tikhonites and six religious sites of the Renovationists were registered and later closed (GASKO. F. 2376. Inv. 1. C. 1. L. 37). As it is known, the patronage and support of the renovationist progressives by the Bolsheviks was only a temporary phenomenon. However, already by the beginning of the 1930s, all temples, churches and prayer houses were subjected to confiscation and closure, regardless of the direction to which the communities of believers belonged.

The authors' data testify to how the situation developed in the southern regions and whom the majority of believers followed. Researcher V.V. Zaslavsky cites statistical data from the PCIA information department that in Kazalinsk the Renovationists make up 75%, and "Tikhonovism has no power", in Golodnaya Steppe there are 100% Renovationists, in Aulie-Ata – 97% (Zaslavsky, 2006: 123). The author notes that the bishops of the Turkestan Church who supported the schism closely cooperated with the USPA-PCIA, thanks to which the renovationists of Central Asia and Kazakhstan achieved success. It can be assumed that the figures are somewhat exaggerated.

According to V.Yu. Vorontsov, the absolute majority of churches in Kazakhstan and Central Asia belonged to the Renovationists (Vorontsov, 2019: 98), since decisions on the transfer of churches for use were made by local authorities and, as a rule, in favor of the Renovationists. However, the Tikhoniteslaymen fought and often achieved the return of part of the religious buildingsto them.

Research results and discussion

Having studied the problem of the development of the Renovationist schism in the Russian Orthodox Church in Kazakhstan in the 1920s-1940s on the basis of archival sources, the author summarizes the conclusion about the ambiguity of this process in the region.The Orthodox confession was one of the many in the republic after the Muslim one. In the cities and towns of Kazakhstan, there was an irreconcilable struggle between the Orthodox communities of supporters and opponents of renovationism for objects of worship.Most of the temples and churches in the cities were seized by the Renovationists with the support of the Soviet government, but in the volosts and districts of the republic, Renovationism did not find wide support.

One should agree with the point of view of the authors A.E. Levitin-Krasnov and V.M. Shavrov about the dynamic development of the schism and the fundamental differences between the pre-revolutionary movement for church reform and the post-revolutionary renovationist schism in the Russian Orthodox Church, which, according to the author, was caused by political and ideological rea-

sons, and not by spiritual disagreement (Levitin-Krasnov, Shavrov, 1996). In this sense, the author V.V. Lobanov is right, who considers the policy of fighting against the Russian Orthodox Church, initiated and managed by the Soviet government, to be the main reason and the main factor in the success of the renovationist schism in the 1920s (Lobanov, 2019).

An analysis of the regional aspect of the schism in the Russian Orthodox Church based on materials from Kazakhstan confirms the thesis about the predominance of the political component of the process, which was beneficial, first, to the Soviet government and the state. By transferring objects of Orthodox worship from one hand to another, they ultimately achieved their complete confiscation and subsequent closure. The schism made it much easier for the agents of Soviet power to fight religion.

Conclusion

In conclusion, it is necessary to note that a discursive analysis of archival documents on the development of post-revolutionary renovationism in the Russian Orthodox Church in Kazakhstan gives grounds to assert that events unfolded according to the same scenario as in the country as a whole. The church schism in the cities of Kazakhstan was accompanied by a confrontation between Tikhonites and Renovationist communities over religious objects and church property. Local Soviet authorities, acting in accordance with instructions "from above," openly supported the Renovationists, handing over churches and temples to them for use, which caused mass protests by the Tikhonites. Often, local authorities, fearing unrest, made compromise decisions, returning some of the confiscated buildings to the Tikhonites. In the volosts and districts of the republic, Renovationism did not find broad support among the Orthodox population. The majority of believers remained faithful to the ideas of Patriarch Tikhon, and temporary transitions to the side of the Renovationistswere connected with the transfer of objects of worship to them. It was important for believers to visit churches and prayer houses, to have the opportunity to perform religious cults.

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SHARIA MOTIVATION IN A SECULAR COUNTRY: AN EMPIRICAL STUDY AMONG YOUNG PEOPLE IN KAZAKHSTAN

In this article, the authors try to study the features of the Islamic motives of the youth of Kazakhstan. According to the current religious situation, the people of Kazakhstan, as a Muslims, strive to adhere to Islam, on the other hand, as a citizen of Kazakhstan, must adhere to secular laws. In turn, this reflects the theoretical dilemma between secular law and Sharia law. In this regard, the purpose of the study is to identify and compare the level of Islamic motivation in each direction. Through this, test the hypothesis of the study. The study hypothesizes that "Islamic motivation is high in daily consumption, worship, and moral life, but religious motives for applying sharia punishments and becoming a religious state are low and have a weak relationship". To achieve the objectives of the study, the authors applied a quantitative method and surveyed 1,175 respondents among first and second-year students of Eurasian National University in Astana. Pearson's r-value correlation and descriptive analysis were used for data analysis. In the study, the authors noted that Sharia creates a high motivation for a moral and ethical lifestyle and halal food. At the same time, the authors found a low level of influence of Sharia on the practice of worship (salah) and Sharia law. The results showed a higher level for Kazakhstan to become a Sharia-compliant country than "Sharia as a punishment law". This study can complement the scope of knowledge about Islam in Kazakhstan and Central Asia on topics such as stimulating factors and religiosity in a secular country in general, as well as relations between the state and religion.

Key words: Sharia, secularism, motivation, Kazakhstan, youth.

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Зайырлы елдегі шариғат мотивациясы: Қазақстан жастары арасындағы эмпирикалық зерттеу

Бұл мақалада авторлар Қазақстан жастарының исламдық мотивтерінің ерекшеліктерін зерттеуге тырысады. Қазіргі кездегі діни ахуал бойынша Қазақстан халқы мұсылман ретінде исламды ұстануға ұмтылады, екінші жағынан, Қазақстан азаматы ретінде зайырлы заңдарды ұстануға тиіс. Өз кезегінде бұл зайырлы құқық пен шариғат заңдары арасындағы теориялық дилемманы көрсетеді. Осыған орай зерттеудің мақсаты – әр бағыттағы исламдық мотивация деңгейін анықтау және салыстыруды қамтиды. Осының көмегімен зерттеу гипотезасын тексеріледі. Зерттеу гипотезасы: исламдық мотивация күнделікті тұтынуда, ғибадат етуде және адамгершілік өмірде жоғары, бірақ шариғат жазаларын қолдану мен діни мемлекеттің қалыптасуының діни мотивтері төмен және өзара байланысы әлсіз деген мазмұнды қамтиды. Зерттеу мақсаттарына жету үшін авторлар сандық әдісті қолданып, Астанадағы Еуразия ұлттық университетінің бірінші және екінші курс студенттері арасында 1175 респонденттен сұхбат алды. Деректерді талдау үшін Пирсонның r-мәндерінің корреляциясы және сипаттамалық талдау қолданылды. Зерттеуде авторлар шариғат моральдық-этикалық өмір салты мен халал тағамға жоғары мотивация тудыратынын атап өтті. Сонымен бірге авторлар шариғаттың Культ (намаз) практикасына және шариғат заңдарына әсерінің төмен деңгейін анықтады. Нәтижелер Қазақстанның шариғат заңдарын сақтайтын елге айналуы үшін "шариғат жаза туралы заңға" қарағанда жоғары деңгейді көрсетті. Бұл зерттеу зайырлы елдегі ынталандырушы факторлар мен діндарлық, сондай-ақ мемлекет пен дін арасындағы қатынастар сияқты тақырыптар бойынша Қазақстан мен Орталық Азиядағы ислам туралы білім көлемін толықтыра алады.

Түйін сөздер: шариғат, зайырлылық, мотивация, Қазақстан, жастар.

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Шариатская мотивация в светской стране: эмпирическое исследование среди молодежи Казахстана

В данной статье авторы пытаются изучить особенности исламских мотивов молодежи Казахстана. В современной религиозной ситуации казахстанский народ, как мусульманин, стремится следовать исламу, с другой стороны, как гражданин Казахстана должен соблюдать светские законы. В свою очередь, это указывает на теоретическую дилемму между светским правом и законами шариата. В связи с этим цель исследования – выявить и сравнить уровень исламской мотивации в каждом направлении. Посредством этого проверяется гипотеза исследования. В исследовании выдвигается гипотеза, что «исламская мотивация высока в повседневном потреблении, богослужении и нравственной жизни, но религиозные мотивы для применения наказаний по шариату и становления религиозного государства низки и имеют слабую взаимосвязь». Для достижения целей исследования авторы применили количественный метод и опросили 1175 респондентов среди студентов первого и второго курсов Евразийского национального университета в Астане. Для анализа данных использовались корреляция r-значений Пирсона и описательный анализ. В исследовании авторы отметили, что шариат создает высокую мотивацию к морально-этическому образу жизни и халяльной пище. В то же время авторы обнаружили низкий уровень влияния шариата на практику отправления культа (намаза) и законы шариата. Результаты показали более высокий уровень для Казахстана стать страной, соблюдающей шариат, чем «Шариат как закон о наказании». Это исследование может дополнить объем знаний об исламе в Казахстане и Центральной Азии по таким темам, как стимулирующие факторы и религиозность в светской стране в целом, а также отношения между государством и религией.

Ключевые слова: шариат, секуляризм, мотивация, Казахстан, молодежь.

Introduction

In a society with a high level of religiosity, religion can become one of the primary sources of motivation. However, the motivational aspect of faith and religiosity in a secular society can be different. In a secular state, there is no compulsion to follow a religion and no preference is given to believers; religious motivation comes from everyone's own religiosity (Siegers, 2019: 498). In the post-Soviet space, Kazakhstan positions itself as a secular country (*The Constitution – Official Website of the President of the Republic of Kazakhstan*, n.d.). Nevertheless, Kazakhstan is home to a widely spread Muslim population, with Islam being widely practiced. This, in turn, underscores the significance of exploring Islamic motivation within the framework of secular Kazakhstan. As Muslims people in Kazakhstan should an effort to follow Islam, however, as citizens of Kazakhstan they have to follow secular law and, it demonstrates a theoretical dilemma between secular and Sharia law. A few academics studied and stated that in Kazakhstan people follow Islam as a moral and religious experience but not as a law (Cornell et al., 2018; Syzdykova, 2017). However, such studies have not been conducted recently and the relevance of this problem exists these days.

Justification of the choice of articles and goals and objectives

The pandemic period also significantly influenced society's religiosity. Bentzen states, 'People show an increased interest in prayer on the internet on all continents and for all religious denominations, but less for Buddhists and Hindus. In total, more than half of the world population has prayed to end the coronavirus' (Bentzen, 2021). In this regard, a scientific interest arose in studying the influence of religious motivation on various aspects of life in a secular country.

Thus, the study objective was to test the hypothesis that, while people of a secular country may have solid religious motivations in everyday life (Moral value, Haram categories, Salah (Pray), these motivations may not be sufficient to form a Sharia law.

This research work set itself the following tasks:
1) determination of the level of Islamic motivational trends by Moral value, Haram categories, Salah (Pray), Sharia as a law;
2) comparison of various Islamic motivational trends (Moral value, Haram categories, Salah (Pray), Sharia as a law) with descriptions;
3) find and interpret a correlation between Moral value, Haram categories, Salah (Pray), and Sharia as a law.

The research findings can enrich the research base on topics including attitudes towards religion and religiosity in the secular society in Kazakhstan and the motivational aspect of Islam in a secular country.

Scientific research methodology

As part of the study, 1175 respondents participated in the Kazakh and Russian languages. Students of the 1st and 2nd courses of the Eurasian National University in Astana were selected as participants. 1st and 2nd-year undergraduate students are the youngest at the university, drawn from different regions of Kazakhstan. The second-year students (from 09/01/2020 to 06/30/2021) spent their first academic year online. Offline training began in September 2021 in Astana. Therefore, the respondents could be perceived as residents of different regions of Kazakhstan. The polls were set in 15 days after the start of classes in Astana, from 09/16/2021 to 09/29/2021, using Google Forms. The respondents were from 13 regions and three large cities of Kazakhstan. This information became available due to the 'Place of residence in the last ten years' section in the polling form.

Since our study was based on a quantitative method, Pearson's correlation was used. Pearson's correlation has hitherto been used as an effective approach to studying the impact of religiosity on various fields (Abdel-Khalek, 2011; Abdel-Khalek & Lester, 2017; Palil et al., 2013). Furthermore, using descriptive statistics the collected data was interpreted. Due to the descriptive statistics, it was possible to illustrate the frequency and average of the results. All collected dates were interpreted by the IBM SPSS software platform.

For the measure of the moral value of Islam among the respondents two items scale were used: "Does Islam teach humanity?", "Is it currently possible to solve inhuman acts and social problems (for example, divorce, abortion, corruption, crime, etc.) by promoting Islamic values". The scales' items are scored as "yes" (3), "I didn't think about it" (2), "no" (1).

The "haram" (forbidden) categories contain the next questions: "Do you eat pork?", "How often do you drink alcoholic beverages (including beer)?", "Do you often take things or finance at interest (on credit)?" for each of them three-point scales were used which are "Often", "sometimes", and "never".

Islamic religiosity includes religious experience "salah" (pray): the question «How often do you perform namaz?» also represented as a three-point scale "five times a day", "I attend Friday prayer and prayers of a religious holiday (night of Laylat al-Qadir, day of Ait)".

Sharia's' motivation as a law was measured by a four-item scale: "What do you think is the best way to punish a thief?", "Do you support the Sharia practice of (stoning and beating) punishments related to adultery (intercourse without marriage)?", "What kind of punishment should be applied to a person who has converted from Islam to another religion?", "Would you like Kazakhstan to become a Sharia-based state?" and each of them used a three-point scale "Yes", "I didn't think about it", or "No".

Main part

The directions of religious motivation and secularism are analyzed separately. However, the interaction of these two directions is less analyzed. We will dwell on the works of some researchers to reveal this topic. Most of the research on secularism focuses on the relationship between religion and the state (Baitenova & Beisenov, 2018). Mariya Y. Omelicheva "examines the nature of Islam in Kazakhstan and its role in contemporary Kazakh society and politics" (Omelicheva, 2011). In her work, the researcher tried to reveal the political essence of Islam by speaking about the equality of Kazakh and Muslim concepts, in connection with which the main motivational aspect of Islam was left without attention. Igor Himelfarb and Neli Esipova were trying to determine the level of Islamic religiosity in Kazakhstan and Kyrgyzstan (Himelfarb & Esipova, 2016). In addition, the authors improved Worthington's model for assessing religiosity using an empirical approach. The participants' religiosity was evaluated by their attitudes toward eating non-halal foods (alcohol and pork meat), wearing the hijab, praying, fasting, Hajj, Sharia, and Jamaat prayer. However, post-pandemic figures may differ since the study was published in 2016.

Russell Powell carried out similar work in Turkey. In his empirical research, he tried to determine the Turkish people's perception of Sharia and its impact on society (Powell, 2016). Powell pointed to a disconnect between the influence of the population on sharia support and activities in daily life. Powell reached this conclusion using both a qualitative and a quantitative approach to research. Powell also sought to show the influence of Sharia law on the prohibition of action and food, the impact of religion on religiosity, and the place of religion in everyday

life. That suggests that he had approached the study as comprehensively as possible. Powell's study refutes the traditional notion that high religiosity is an anti-secularization phenomenon. In other words, we can conclude that a religious man can preserve his religious values in a secular state. However, Powell relied more on subjective experience than on the theoretical basis of the research.

There is a high possibility that in Kazakhstan people considered religiosity as morality. Syzdykova who studied the religiosity and religious identity of Kazakh people stated morals and spirituality often cause the religious identity (Syzdykova, 2017: 97). Indeed, there are other academics improve moral value as a part of religiosity (Elçi et al., 2011; Richard et al., 2000; Vitell et al., 2009). In particularly saying Elçi and his colleagues tested it in three region of Turkey and find religiosity and morality has a positive impact on hardworking behaviour, while Richard and his colleagues studied influence of religious morality to deviant behaviour, and both got positive correlation. Vitel and colleagues finding showed that religiosity have different indirect and direct impacts on the internalization and symbolization dimensions of moral identity.

To drink alcohol and eat pork as a measure of religiosity were improved by a number of academics (El-Menouar, 2014; Al-Omari, Hamed, and Abu Tariah, 2015). Furthermore, "pork", "alcohol" and "salah" scales were adopted in Kazakhstan by Himelfarb and Esipova (Himelfarb & Esipova, 2016). Himelfarb and Esipova also demonstrated the cause of the adding the "pork" and "alcohol" items: "we also included items probing respondents' alcohol drinking and pork meat consumption, as some Central Asians due to the years of Slavic influence may occasionally drink alcohol or eat pork" (Himelfarb & Esipova, 2016: 4). Similarly, refund of money from receiving interest is "haram", and it help to determine to a measure of religiousity. Hess suggested his empirical studies result that religiosity affects personal financial behavior in the sense that people living in areas with a higher level of religiosity take less risks and demonstrate higher ethical standards (Hess, 2012).

Although Muslims follow the Islamic canons, Sharia is not established as the law in a secular country. "The Republic of Kazakhstan proclaims itself as a democratic, secular, legal and social state whose highest values are a person, his life, rights, and freedoms" (The Constitution – Official Web-

site of the President of the Republic of Kazakhstan, n.d.). Cornell highlighted that Muslims in Kazakhstan demonstrated low backing for Sharia law, the death penalty for apostasy, and corporal punishment (Cornell et al., 2018: 9). Zada did an alternative study in Germany and France. He examined Muslim identity problems who came from Muslim countries to secular European countries. He paid attention to European Muslims that there are dilemmas about secular law and sharia. In his conclusion he stated that in secular Europe Muslims negotiate to practice rituals such as pray and fasting, and, also as European citizens, they submit to the secular law of the state (Zada & Irfan, 2021: 60). However, the level of Sharia law support among the youth in Kazakhstan has not been tested recently year yet.

The abovementioned works highlight the importance of exploring the following directions in determining the level of religiosity and Islamic motivational trends in a secular country:

1) Incentive to moral values.

2) Halal stimulation (food).

3) Refund of money from receiving interest (loan).

4) Thirst for worship.

5) Support for Sharia punishments (Zina, change of religion).

Results and discussion

The study results confirmed the hypothesis of our central part. The humanization of Islam and Sharia motives about food and finance gave higher indicators than other areas, proving the greater role of Islam in the daily life of people.

'Is it currently possible to solve inhuman acts and social problems (for example, divorce, abortion, corruption, crime, etc.) by promoting Islamic values?' – the question was to solve the most pressing social problems in Kazakhstan related to religious values. Such problems in Kazakhstan are divorce, corruption, a relatively high level of crime, and abortion. Every third marriage between 2014 and 2019 ended in divorce (Dall'agnola & Thibault, 2021). According to statistics for 2019, the abortion rate was 16.8% ('Incidence of abortion rate/*Incidence of Abortion Rate*, n.d.).

The survey's results showed a religious motivational interest in worship, food, and support of Sharia law, the Sharia state. The humanization of Islam was also covered.

Table 1.1 – Demographic Description (Region that live last 10 years)

Region or City	Frequency	Valid percentage
Aqmola	151	12,9
Aqtobe	50	4,3
Almaty (region)	21	1,8
Atyrau	16	1,4
West Kazakhstan	27	2,3
Zhambyl	63	5,4
Qaraghandy	66	5,6
Qostanai	36	3,1
Qyzylorda	73	6,2
Manghystau	31	2,6
Pavlodar	53	4,5
North Kazakhstan	26	2,2
Turkistan	112	9,5
East Kazakhstan	74	6,3
Astana	270	23,0
Almaty (City)	14	1,2
Shymkent	92	7,8
All	1175	100,0

Table 1.2 – Demographic Description (Gender, Age, and Speciality)

	Gender		Age		Speciality		
	Male	Female	17-29	30-45	Social-Humanitarian	Technical	Natural science
Valid Frequency	440	735	1168	7	555	434	177
Valid percentage	37,4	62,6	99,4	0,6	47,2	36,9	15,1

Table 2 – Descriptive statistics of items

	N	Minimum	Maximum	Average	Standard deviation
Does Islam teach humanity?	1175	1,00	3,00	2,5940	,59481
Is it currently possible to solve inhuman acts and social problems (for example, divorce, abortion, corruption, crime, etc.) by promoting Islamic values?	1175	1,00	3,00	2,1660	,78347
Do you eat pork?	1175	1,00	3,00	1,2306	,57377
How often do you drink alcoholic beverages (including beer)?	1175	1,00	3,00	1,1779	,47584
Do you often take things or finance at interest (on credit)?	1175	1,00	3,00	1,4051	,52466
How often do you perform prayer?	1175	1,00	3,00	1,3583	,613697
What do you think is the best way to punish a thief?	1175	1,00	3,00	1,241702	0,496458

	N	Minimum	Maximum	Average	Standard deviation
Do you support the Sharia practice of (stoning and beating) punishments related to adultery (intercourse without marriage)?	1175	1,00	3,00	1,5515	,67986
What kind of punishment should be applied to a person who has converted from Islam to another religion?	1175	1,00	3,00	1,3064	,52021
Would you like Kazakhstan to become a Sharia-based state?	1175	1,00	3,00	2,0247	,85304

Table 3 – Correlation between Moral value, Haram categories, Salah (Pray), and Sharia as a law

		What do you think is the best way to punish a thief?	Do you support the Sharia practice of (stoning and beating) punishments related to adultery (intercourse without marriage)?	What kind of punishment should be applied to a person who has converted from Islam to another religion?	Would you like Kazakhstan to become a Sharia-based state?
Does Islam teach humanity?	Pears. Cor.	0,004	,175**	,091**	,392**
	Sig. (2-tail)	0,898	,000	0,002	,000
	N	1175	1175	1175	1175
Is it currently possible to solve inhuman acts and social problems (for example, divorce, abortion, corruption, crime, etc.) by promoting Islamic values?	Pears. Cor.	,109**	,255**	,134**	,544**
	Sig. (2-tail)	,000	,000	,000	,000
	N	1175	1175	1175	1175
Do you eat pork?	Pears. Cor.	0,007	-,149**	-0,051	-,294**
	Sig. (2-tail)	0,798	,000	0,078	,000
	N	1175	1175	1175	1175
How often do you drink alcoholic beverages (including beer)?	Pears. Cor.	0,005	-,148**	-,069*	-,252**
	Sig. (2-tail)	0,855	,000	0,018	,000
	N	1175	1175	1175	1175
Do you often take things or finance at interest (on credit)?	Pears. Cor.	-0,033	-,133**	-,093**	-,192**
	Sig. (2-tail)	0,26	,000	0,001	,000
	N	1175	1175	1175	1175
How often do you perform namaz?	Pears. Cor.	0,054	,124**	0,005	,348**
	Sig. (2-tail)	0,065	,000	0,854	,000
	N	1175	1175	1175	1175
**p<.0 *p<.05					

The problem of corruption and crime is a common problem in many countries. When asked about the help of religion in eradicating this problem, (Average 2,1660, SD=,78347) 40.5% of respondents answered, 'Yes, Islamic values help in solving', 36% answered, 'I didn't think about it', and 28% answered, 'No, I think it should be solved in a non-religious way'. That is showed that the influence of the Islamic approach on solving this social problem was much less than the religious motives of respondents in other moral issues. For example, the answers to the question 'Does Islam teach humanity?' were the following: (Average 2,5940, SD=,59481) 65% answered, 'Yes, Sharia is the path to morality and decency', 5.6% answered, 'No, I do not agree. Currently, Islam is incapable of instilling ethics and morality, and 29% answered, 'I did not think about it'.

This survey testifies to the skeptical attitude of the respondents towards the ability of Islam to solve pressing social problems, despite the high assessment of the formation of morality and virtue in society. After analyzing the results, we can conclude that the religion of Islam is capable of instilling moral qualities in a person. Still, its ability to solve pressing problems in society is questionable. In their study, Sommer and colleagues substantiated the conclusion that 'The effect of freedom of religion, which is to increase the type of behavior that is perceived as ethical, would in this context translate into a reduction in corrupt behavior' (Sommer et al., 2013). However, this position does not correspond to the level at which the Kazakh youth audience percept the possibilities of religion in solving social problems. Despite this contradiction, the respondents' adherence to the moral direction of Islam was high, supported by the average of the three questions covered in Table 2.

Moreover, Incentive to moral values and sharia law supporting are correlated very weak except the question "Would you like Kazakhstan to become a Sharia-based state?". In particularly, between "Islam teach humanity" and support the "Sharia practice of (stoning and beating) punishments" related to a thief *(r=,175, p>,002)*, adultery *(r=,004, p>,898)* and person who has converted from Islam to another religion (murtad) *(r=,091, p>,000)* very low relationship. In the same way, between "possible to solve inhuman acts and social problems" and punishment a thief *(r=,109, p>,000)*, adultery *(r=,255, p>,000)*, murtad *(r=,134, p>,000)*, are showed a very low correlation. The question supporting to "Kazakhstan to become a Sharia-based state" and confidence in Islam that it teach humanity *(r=,392,*

p>,000) weak, while possibility of Islam to solve inhuman acts and social problems *(r=,544, p>,000)* are demonstrated moderate correlation. Abovementioned *r values* made clear that Incentive to moral values and supporting sharia as a punishment have not significant correlation except supporting country as a sharia state. We will attempt to clarify this exception toward the end of the article, as it will be more understandable after discussing other motivational trends.

Table 2 shows the proportion of Sharia motives of the respondents concerning nutrition and financial issues. The following answers were received to the question 'Do you eat pork?': (Average 1,23064, SD=,57377) 'I don't eat it' – 84.5%. The question 'How often do you drink alcoholic beverages (including beer)?' had a positive answer from 85.5% of the respondents, 3.3% chose 'I don't drink alcohol at all', and 10.7% said, 'I drink alcohol sometimes' (Average 1,17632, SD=,47584). The question 'Do you often borrow things or finance at interest (on credit)?' was answered as follows: 61% – 'No, I don't because it's a sin', 37.2% – 'I rarely borrow something', and 1.8% – 'Yes, I often do so'. (Average 1,17632, SD=,52466).

The correlation result illustrated the descriptive analyzes' correctness and improve our hypothesis. All three items has not any strong correlation. The weakest positive correlation belong to between punishment for thief and alcohol drinking *(r=0,005, p>0,855)*, pork meat eating *(r=0,007, p>,789)*, while the highest negative ones belong to between "Sharia-based state" and alcohol drinking *(r=-,252, p>,000)*, pork meat eating *(r=-,294, p>,000)*. Similarly, Zina, murtad showed very weak negative correlation while, correlation between haram and "Sharia-based state" more stronger than all sharia punishment, and, showed weak and negative relationship.

Pork and alcoholic beverages are prohibited by Islam, and adherence to these prohibitions reflects the level of the Shariah motive (Fadzlillah et al., 2011). Compared to other areas, the influence of Islam is manifested to a greater extent in the prohibition of food and financial issues. This can be explained by the age characteristics and religious knowledge of the respondents. Most banks in Kazakhstan have been issuing loans at interest since 2021, and the minimum age for obtaining a loan in some banks is 18 years (*Kaspi Guide*, n.d.; *Unsecured Cash Loan – Eurasian Bank*, n.d.). Banks review the credit history and income of the borrower, and these restrictions prevent young students from taking loans. Also, students are often financially

supported by their parents, which, in turn, reduces their need for loans.

However, not all of these factors refute the respondents' religious motives since their level was confirmed by indicators of adherence to Islamic traditions in food and drink. The figures in Table 2 show that the respondents' highest Sharia motive is related to food consumption. Unlawful foods in Islam are called haram (forbidden), and allowed foods are called halal (permitted). In previous studies, alcohol consumption was more common among Muslims influenced by the Soviet regime (Himelfarb & Esipova, 2016). However, among the young people who participated in our study, many respondents refused to use haram. In turn, this testified to the growing influence of religion on food culture among young people, in contrast to the older generation.

A vital part of religious life is the level of worship. Table 2 shows the motivation for religious worship. We have assessed each of the five main pillars of Islam. The question 'How often do you perform namaz?' (average 1,3583, SD=,613697) was answered this way: 'I pray 5 times a day' – 7.5%, 'I don't pray' – 71%. "I attend Friday prayer and prayers of a religious holiday (night of Laylat al-Qadir, day of Ait)" – 21,1%.

Similarly, salah and Sharia punishment showed a weak relationship correlation, and, this is an argument in favor of the correctness of our hypothesis. In particular punishment of a thief (r=,0054, p>,065), murtad (r=,005, p>,854), showed any correlation, while adultery (r=,124, p>,000) and the scale supporting to "Kazakhstan to become a Sharia-based state" (r=,348, p>,000) weak correlation.

Worship is one of the essential religious practices of the believer. Through praise, believers increase their attitude towards sacredness. Therefore, Islam calls for a more profound and enthusiastic attitude toward worship. However, despite this, most believers are not very resistant to worship. We should remember that the law of a secular country does not restrict the worship of believing youth. In other words, there is another reason why the number of people holding a salah is so tiny.

According to the Islamic concept, the reason why a person is resistant or reluctant of religious worship is related to the category of 'an-nafs'. As soon as the believer properly educates 'an-nafs', he gets rid of his laziness and irresponsibility. According to Mauardi, 'Particularly, Adab al Nafs (Rules of The Soul), deals and is concerned to the analysis of the individual virtues of humility, good manners, modesty, self-control, truthfulness, and freedom from envy, as well as a series of social virtues, such as the rules speaking and keeping silent, elocution, patience and fortitude, good counsel, keeping confidence and decorum» (Selo et al., 2015).

Another Islamic concept, according to the position of 'hauf and rajah', is that a person is afraid of the punishment of Allah 'hauf' and the hope for his mercy 'rajah' (Khair et al., 2017). While hauf motivates to perform religious duties out of fear of punishment, raja motivates to perform canonical Islamic worship in the hope of the Creator's love and mercy. According to these two concepts, the indicator we obtained was not high. This is especially evident in the number of worshipers.

The smallest number of people desired to apply Sharia as the principal law. The respondents were asked about penalties to make them understand that, along with its humane side, Sharia implements severe punishments. As the results showed, the majority of the respondents supported secular legislation. For example, when answering the question 'What do you think is the best way to punish a thief?' (average=1,241702, SD=), only 3.3% of the respondents chose the option 'I think that, according to Sharia, a thief's hands should be cut off', 17% replied, 'I do not pay attention to this question', and 79% said, 'A thief must be prosecuted in accordance with applicable secular law'. One of the reasons for this attitude may be the fact that with the establishment of Soviet power on the territory of Kazakhstan, Sharia does not work as a law at all.

Because Islam is often used to remind people of moral values and religious traditions, many people are reluctant to view Islam as a source of punishment. Another form of punishment in Sharia is the death penalty for people who have sexual intercourse without marriage (average=1,5515, SD=,67986), which is supported by 11% of Muslims and unsupported by 55%. It is about 8% more than the number of supporters of Sharia punishment of thieves. The number of adherents of one type of punishment may depend on the kind of crime. From a religious and moral point of view, adultery is considered a more despicable and grievous crime than theft. For this reason, many Muslims support harsh punishments for such indecent violations. In the Pew survey 'Stoning as Punishment for Adultery', the number of supporters accounted for 31%, which was 20% more than our figure (Pew Research Center, 2013a). In other words, in 7 years, support for Sharia law on extramarital affairs has decreased by about three times.

Proponents of the 'had' punishment for converting from Islam to another religion (average=1,3064, SD=,52021) showed the lowest level of Sharia motivation with a rate of only 3%. In the corresponding

question, 71.7% of the respondents chose the option 'Everyone has their own will to choose a religion', expressing the principle of secularism, and 24% answered passively: 'I do not pay attention to this issue'. This aspect directly relates to religious freedom. Most respondents respect religious liberty and show low support for Sharia punishment. According to the 2013 Global Pew survey of Muslims, 4% supported the Death Penalty for Leaving Islam (Pew Research Center, 2013b). This figure has been confirmed by our survey, showing that in 7 years there have been no significant changes.

Table 2 presents the level of general commitment of the population to Sharia. The results showed a high level of support among young people for the idea of Kazakhstan becoming a Sharia-based country (average=2,0247, SD=,85304). This figure is much higher than the level of religious motivation to obeisance and application of Sharia law. That is, most respondents did not support the application of Sharia law as basic law and had low motivation to follow the established pillars of Islam, but wanted the country to adhere to the principles of Sharia law.

We can see an explicit contradiction between the first two indicators and the choice of the Sharia-based country. Probably, the respondents paid no attention to the fact that the word 'Sharia-based country' means that the country's system of government and laws are governed by Islamic canons. At the same time, in the youth environment, the term 'Sharia-based' may be associated with the idea that it is based on moral and religious values. After all, the religious incentive of the respondents was higher concerning this side of Islam. Also, Muslims often chose merit, even when it was suggested to denote a man's good and negative qualities. In turn, there is reason to believe that those young people supported the Sharia country, not in political or legislative terms but because it adheres to Islamic moral values.

Conclusions

The analysis of the study results leads us to conclude that the citizens of a secular country may have high religious motives in their daily lives, but that these motives are not sufficient to establish an Islamic state and to establish Sharia as the supreme law. The above analysis of the data has thus confirmed most of the hypotheses of this study. One unconfirmed point of the hypothesis is the finding

of a low level of religious motivation for religious worship among young people.

The humanization of Islam and Shariah motives related to food and finance yielded higher indicators than other areas, proving the greater role of Islam in people's daily lives. Incentives for moral values and punishment of Sharia correlate only very weakly, while the question "Would you like Kazakhstan to become a Sharia-based state?" weak correlated. Zina and Murtad also showed a very weak negative correlation. In contrast, the correlation between Haram and "Sharia-based state" was more substantial than all Sharia penalties and showed a weak negative relationship. There is also a weak correlation between salah and Sharia punishment. In particular, a penalty for a thief and murtad show a correlation, while adultery and the scale supporting "Kazakhstan should become a Sharia-based state" correlate weakly.

According to the results, the influence of the Islamic approach to solving social problems was much less than the religious motives of respondents in other moral areas. In turn, that indicated a sceptical attitude of the respondents to the ability of Islam to solve pressing social problems, despite the high appreciation of the formation of morality and virtue in society. Compared to other areas, the influence of Islam was more substantial in terms of forbidden food and financial relations. In Kazakhstan, the motivation of young people to perform religious rites was low, which showed the level of attention to prayer (salah).

Interest in the legal nature of Sharia was the lowest compared to other areas. Most young people supported the secular side in choosing one of the Sharia or secular laws. In particular, the survey contained questions about the punishment of Sharia: extramarital sex, theft, and conversion from Islam to another religion. The number of supporters of the death penalty for sexual intercourse without marriage was higher than the number of adherents of Sharia punishment of thieves. Support for punishment for converting to another religion had a low motivational focus among young people.

However, quite a several young people supported the country's Sharia law but did not support Islam as the principal state law. There is a mutual contradiction, which requires the definition of its essence and further study through qualitative research.

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ARRIVAL OF ISLAM IN THE SOUTH OF KAZAKHSTAN

The transformation of old beliefs of Turkic people who lived in the southern regions of Kazakhstan after the arrival of Islam and the innovations that new religion brought to Turkic people will be studied in the article. In particular, in the period from the VIIIth century to the XIIIth century, the policy of the caliphates in the process of spreading Islam to the South of Kazakhstan and the problems that led to its acceptance by local nomadic people for a long time will be considered. Based on the information given on the basis of works of foreign and domestic researchers, the spread of Islamic religion in the southern regions of Kazakhstan – introduction of Islam: the period of hostility and interaction (VIII-IX centuries), the establishment of Muslim power: the spread of Islam among cities and nomads (IX-XI centuries), missionary activities of Sufi sects and widespread spread of Islam among nomads (XI-XIII centuries) are divided into three periods. In the course of the research, the differences and characteristics of religious acceptance of settled people and nomadic people will be studied and the achievements of new religion will be studied. The past and present situation of saint phenomenon among values that arrived with Islamic culture will be differentiated, and etymological meaning of concept of saint in the Holy Qur'an will be differentiated based on the translations published in the Kazakh language.

Key words: Islam, saint, religion, history, South Kazakhstan.

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Қазақстанның оңтүстігіне исламның келуі

Мақалада Қазақстанның оңтүстік өңірлерінде өмір сүрген түркі халықтарының ескі наным-сенімдерінің ислам діні келгеннен кейінгі трансформациялануы мен жаңа діннің түркі халықтарына алып келген жаңалықтары зерттелетін болады. Атап айтқанда, VIII ғасырдан XIII ғасырға дейінгі аралықта Қазақстанның оңтүстігіне ислам дінін насихаттау әрекеттері барысына халифаттардың ұстанған саясаты мен жергілікті көшпелі халықтың оны ұзақ уақыт бойы қабылдауына септік болған мәселелер қарастырылатын болады. Шетелдік және отандық зерттеушілердің еңбектері негізінде берілген ақпараттарға сүйене отырып ислам дінінің Қазақстанның оңтүстік өңірлеріне таратылуын – Исламментанысу: дұшпандық пен әрекеттестік кезеңі (VIII- IX ғғ.), Мұсылмандар билігінің орнауы: Исламның қалалар мен көшпенділер арасында таралуы (IX-XI ғғ.), Сопылық тариқаттарының миссионерлік әрекеттері және көшпенділердің арасында Исламның кеңінен таралуы (XI- XIII ғғ.) атты үш кезеңге бөліп қарастырылады. Зерттеу барысында отырықшы халық пен көшпенді халықтың дінді қабылдауындағы айырмашылықтары мен ерекшеліктері зерделеніп жаңа дінмен келген жетістіктер зерделенетін болады. Ислам мәдениетімен келген құндылықтардың ішіндегі әулие феноменінің өткені мен бүгінгі күнгі жағдайы сараланып, әулие ұғымының Құран Кәрімдегі этимологиялық мәні қазақ тілінде басылған аудармалар негізінде сараланатын болады.

Түйін сөздер: Ислам, әулие, дін, тарих, Оңтүстік Қазақстан.

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Приход Ислама на юг Казахстана

В статье рассматривается трансформация старых верований тюркских народов, живших в южных регионах Казахстана после прихода ислама. Будут изучены нововведения новой религии пришедшей к тюркским народам. В частности, будут рассмотрены вопросы, способствовавшие длительному принятию ислама местным кочевым населением, а также политика халифатов в ходе попыток пропаганды ислама на юге Казахстана в период с VIII по XIII века. Исходя из

информации, предоставленной на основе трудов зарубежных и отечественных исследователей, распространение ислама в южных регионах Казахстана разделяется на следующие три этапа – Знакомство с исламом: период вражды и сотрудничества (VIII-IX вв.), Установление мусульманского правления: распространение ислама среди городов и кочевников (IX-XI вв.), Миссионерская деятельность суфиских сект и широкое распостанение ислама среди кочевников (XI- XIII вв.). В ходе исследования будут изучены достижения новой религии, различия и особенности восприятия религии оседлым и кочевым населением. На основе переводов, будет дифференцировано прошлое и настоящее положение феномена святого среди ценностей, пришедших с исламской культурой, а также дифференцировано этимологическое значение понятия святого в Священном Коране.

Ключевые слова: Ислам, святой, религия, история, Южный Казахстан.

Introduction

At present, efforts to adhere to the Islamic religion have become a big issue that has caused various conflicts within society. Members of society with different religious literacy are actively trying to reject certain values and establish new ones instead. We can find the answers to the questions raised during these activities in our history and traditions. In this way, we believe that we can summarize traditional concept of Islam in our minds. Let's take a look at our history in order to look at roots of the Islamic religion practiced by Kazakh people. Religions and beliefs that originated in Iran and India have been coming to Kazakh land along Great Silk Road since ancient times. According to the candidate of historical sciences S. M. Akhinzhanov, who researches the arrival of these various faiths in Turkic steppe, religious positions of Turks are separated into three groups as local religions, Aryan and Semitic beliefs (Akhinzhanov, 1995: 41).

Among the positions mentioned by S.M. Ahinzhanov, orientalist V.V. Bartold said that before the arrival of Middle Eastern religions, Turks used to believe in natural phenomena, the cult of ancestors and the Blue God as well as the magical powers of Mother Nature. Natural phenomena such as volcanoes, seas, lightning, moon, stars, sun, fire and storms in environment evoked different emotions as fear, admiration and love that led these phenomena to raise to the level of faith (Bartold, 1963: 297). These positions can also be called shamanism or witchcraft, based on the appearance of the first quests of Turks who sought certain mysteries.

However, over time, the old beliefs of Turks were replaced by the aforementioned Aryan and Semitic religions. In general, the reasons for the orientation of these beliefs to Kazakh land are similar to each other. It can be said that many of them migrated to the Central Asian region due to misunderstandings between communities based on differences in their religious views. These are religions and sects such as Buddhism, Zoroastrianism, Christianity, Judaism, Manichaeism, Magdeism, which originated in Iran and India at certain times.

This is how the transformation of religions and worldview positions overcome by the Kazakh people from ancient times to the present in the course of their efforts to search for the creator can be described in this way. The nomads, who lived in harmony as a part of nature, followed the religion of Islam, which corresponded to their positions, without resistance, and these actions caused them to unite as a nation.

Justification of the choice of articles and objectives

Changes in the religious climate of Kazakhstan from the years of independence to the present day can be divided into two periods. First, non-Islamic religious people visit people's homes and distribute books. The second is attempts of currents outside the sects of Islam to infiltrate society under the guise of Islam. These actions made people go astray. On the basis of these actions, the people of Kazakhstan have turned into a society divided into several views. Today, in order to correct the religious situation in the country, public activists and religious representatives carry out propaganda work that traditional Islam is a faith based on the customs and traditions of the Kazakh people. These are works aimed at eliminating the divisions that arose during the transitional period of independence. It is for this reason that we are conducting research on this topic. Propaganda of Islamic religion, based on the results of the research of Turkish scientists on the revival of traditional Islam, will be the basis of this traditional Islam. Therefore, we have devoted our research to the problem of the arrival of Islam in the Kazakh steppe.

Scientific research methodology

The works of Arab, Turkish, Oryz and domestic researchers on the promotion of Islam in the south-

ern regions of Kazakhstan were used in the article. In particular, the relevant opinions of V.V. Barthold, Ibn Haukal, Kafesogly Ibrahim, librarian Zekariya, Koprulu Faut, Tanui Hikmet, Turan Osman are cited in the article as a scientific basis and source. Methods of comparative, systematic, historical and logical types of analysis in the course of research.

Literature review

The people of Central Asia began to get acquainted with Islam religion, which appeared in the Arabian Peninsula at the beginning of VII century, from the second half of that century. The peoples of Maurenahr, which is close to Islamic caliphate, accepted new religion before the first quarter of VIII century and came under the rule of Muslims. However, it took a long time for the settlements in the middle reaches of Syrdarya in the north to fully embrace Islam. The main reason for this was the remoteness of cities such as Ispijab, Taraz, Shash, Otyrar in the south of modern Kazakhstan and the existence of many nomadic Turkic peoples in these places. After all, because Islam first spread among settled population, it became difficult to bring new religion to the cities far from Islamic caliphate, as we said above.

Moreover, it was not an easy task to spread and propagate a belief among Turks who were moving from one place to another. That is why, even at the end of IX century, most of present-day southern Kazakhstan fell under the hands of Muslims, and despite widespread spread of Islam, the nomadic Turkic tribes of that region still followed their old religion. Therefore, it can be said that the spread of Islam in the South Kazakhstan did not take place in one year or one century. It can be said that this complex process was carried out step by step and ended in the first quarter of XIII century. For this reason, we decided to divide the spread of Islam in the South Kazakhstan into three stages. These are:

1. Acquaintance with Islam: the period of hostility and cooperation (VIII-IX centuries)

2. The establishment of Muslim power: the spread of Islam among cities and nomads (IX-XI centuries)

3. Missionary activities of Sufi sects and widespread spread of Islam among nomads (XI-XIII centuries)

The first stage. Acquaintance with Islam: the period of hostility and cooperation (VIII-IX centuries)

From written data, we understand that Muslims first set foot in South Kazakhstan in the first quarter of VIII century. Specifically, the governor of Amaui caliphate (661-750) in Khorasan, Kutaiba bin Muslim (669-715), captured Shash (Tashkent) in 713, and Ispijab in 714, on the site of the present-day Sayram district, and Muslims entered Kazakh territory for the first time. Although the governors appointed to the region by the Islamic caliphate have previously pursued the policy of Islamization of Central Asia, none of them managed to conduct a religious policy as successfully as Kutaiba bin Muslim. Although there is no information about actions of Kutaiba, the famous commander of the Amauiads, to spread religion in South Kazakhstan, it is known that he took concrete steps to spread religion in cities such as Bukhara and Samarkand in Maurenakhr. These steps can be seen from the data provided by V. V. Barthold in the studies «freeing half of the city houses on the occupied lands for settlement of the arabians, allowing those who entered the new religion to pray and read the Qur'an in their own language» (Bartold, 2010: 78), in S. M. Akhinzhanov's studies «distributing money from two dirhams to those who came to Friday prayers» (Akhinzhanov, 1995: 88).

However, during the assassination of Kutaiba by his own people in 715, the weakening of Amaui power in Central Asia and internal strife in the caliphate in Damascus, the cities of South Kazakhstan again fell from Muslim rule. Generally speaking, although Muslims transferred their political authority to the middle reaches of Syrdarya in some periods of VIII century, they could not completely conquer that region. In a word, it can be said that in VIII century Muslim-Turkish relations went through stormy periods, alternating between mutual cooperation and enmity. Especially in the battle of Atlakh near Taraz in 751, we can see that Muslims and Turks fought and won together against the common enemies of China, which increased the love for Islam and Muslims among the Turkic tribes. Despite this, it cannot be said that after this incident they immediately aspired to Islam.

In 750, the Amaui dynasty fell in Islamic Caliphate, and the Abbasids took over the Caliphate. Unlike the Amauis, who paid more attention to campaigns and military activities, the policy of the Abbasids was mostly focused on science, culture, and domestic politics. Therefore, as a result of this policy, it can be said that military visits to Kazakh territory decreased during the mentioned period. Despite this, there is evidence that the Abbasid Caliph Mahdi (754-785) sent a letter to the rulers of Turkic countries that entered Islamic territory preaching them to Islam, and some of them accepted this

proposal and became Muslims (Barthold, 2010: 9). Some sources even mention that by Caliph Mahdi's assistance, the Zhabgus (ruler) of the Karluks which arrived in Baghdad in 778-779 successfully converted to Islam (Belazuri, 1987: 258). On the other hand, Ibn Haukal was skeptical about the mentioned data, as he mentioned that the karluks were the part of Northern Maurenah anti – Muslim uprisings (Ibn Haukal, 1939: 308).

The second stage. The establishment of Muslim rule: the spread of Islam among cities and nomads (IX-XI centuries)

In the second period of spread of Islam in Kazakh land, the Persian Samani state, which appeared on the stage of history in Maurenakhr, occupies a special place. Samanid rulers made great efforts to bring the northern Turks into the borders of Islam, and for this purpose made many military campaigns against Turks. In this regard, one of the greatest achievements took place in 840, when the Ispijab, the biggest center of the south region, was taken by Nuh bin Asad (the Samali ruler) (Ibn al-Athir, 1965: 593). After that, this city remained under the rule of Muslims until the invasion of the Karakitais in XII century, and absorbed Islamic religion and culture. Moreover, it became the center of spread of religion to other settlements in the Ispijab region, and became the most northern frontier city of Muslims. Another Samani ruler, Ismail bin Akhmet (849-907), subjugated the city of Taraz to Muslim rule in 893, and it was a big event in terms of the Islamization of Kazakh land. Taraz was the last settlement reached by Muslim rulers in the east at that time. In the work «History and Civilization of Central Asia» by V. V. Barthold, there are data that the biggest church in the city was transformed into a mosque and many nobles under the emir of Taraz accepted Islam during Akhmet's ruling (Bartold, 2010: 123). That is, the Samanis not only collected taxes from the captured cities, but also paid special attention to the Islamization of those places. The story of Taraz is an example of this.

We see that the Samani policy of Islamization of the South Kazakhstan has been effective for 50-60 years. Turkish researcher I. Kafesoglu noted that archaeological research proves that since the X century in South Kazakhstan, the spread of the Muslim burial ritual began, and since the first half of the XI century, the Sharia burial culture has become widespread with the following data. Kafesogulu wrote that near the Otrar city Muslim tombs from the IX-X centuries were discovered after archaeological excavations. As for the building of cemeteries on the top of tombs, the process started since XI-XII centuries. Aisha Bibi cemetery in Zhambyl region is a great example of that (Kafesoglu, 2002: 1066). It should be noted that I was the first to discuss the adoption of Islam by settled settlements on the territory of Kazakhstan. Kafesoglu points out that «arab zhagraphists such as Ibn Khurdazbih and Ibn Haukal, who traveled to the region in the X centuries, report the presence of one mosque in each city located in the middle reaches of the Syrdarya» (Kafesoglu, 2002: 1065).

The reason for the spread of Islam in the first cities can be explained by the fact that the spread of religion among the settled population living in a certain environment is much easier than the spread among nomads who do not settle in one place. However, it cannot be said that Islam was not accepted among the Nomads during this period. For example, in «history of Kazakhstan. From ancient times to the present» it is said that according to zhagrafian Ibn Haukal, there were thousand Muslim Turkic families that lived in various Farab, Shash and Kanjida communities that spread through modern South Kazakhstan (Akishev, 1996: 511).

If we look at the process of acceptance of Islam by the Turks who lived in Kazakhstan, we can see that they often accepted the religion of their own free will. Because psychologically, there were many factors that facilitated the acceptance of Islam by the Turkic people. In other words, there was a closeness between the faith of the old Turks and Islam. For example, the concept of Zhihad, which means fighting in the path of God in Islam, was matched by the heroic and warlike nature of the Turks. That is, it can be said that the reward given on the Day of Judgment as a result of Zhihad made Turks eager to accept Islam. On the one hand, it can be said that old beliefs of the Turks did not contradict main principles of Islam, and in turn, Islam was compatible with the spirituality of Turks. This question was discussed by Z. Kitapshy and he noted that the smooth convertion to Islam occured mostly because general superiority of the culture as well as the orginal god Turks used to believe to be the one who created world, the Blue God, shared some characteristics with Allah and not because of promoting values such as equality, kindness, brotherhood and peace among people (Kitapshy, 2004: 226).

In the X century, the Qur'an was first translated into Turkic. The most notable feature of this translation was the use of Turkic words instead of arabian religious terms. Z. Kitapshy pointed out that the use of these terms «in the translated Kuran, instead of the word Allah, the words «Tengri», «yalvach»

for Satan, «учмак» for paradise, «tamuk» for Hell, «great day» for Last Day, «yazyk» for «sin» was used» (Kitapshy, 2004: 105). From here we can see that in the old Faith of Turkic people there are many aspects that resemble Islam. However, over time, these Turkic religious terms are supplanted by Persian words. Thus, the word Tengri changed to «God», Yalvach «Prophet», etc.

Z. Kitapshy provided the following valuable information in his research: «The translation of the Kuran into Persian was undertaken during the reign of Mansur bin Nuh (961-976), the ruler of the Samani dynasty. It is interesting that the Qur'an translation commission here included the scholars of Ferghana, Samarkand, and Bukhara, as well as the scholars of Ispijab» (Kitapshyi, 2004: 106). This means that a century after Ispijab, which came under Muslim rule in 840, scholars who could interpret the Kuran emerged. That is, the cities of modern Kazakh land not only accepted Islam at that time, but also contributed to the religion.

According to the data of the Arab historian Ibnu-l Asir, in 960, around 200,000 Turkish households became Muslim (Koprulu, 1978: 532). This data is very important in the issue of Islamization of Kazakh land. It can be said that religious missionaries from Maurenahr had a great impact on the mentioned event. In addition, it is possible that there was a connection between the declaration of Islam as the state religion by the Karakhanids in 960 and the conversion of 200,000 Turkish households into Muslims.

Also, after the power of Karakhan state strengthened in Maurenahr and the south of present-day Kazakhstan, we can see that the mass Islamization process began among the Turkic tribes. For example, if we focus on the data of Ibnu-l Asir, it was said that 20,000 sheep were sacrificed on the Eid Kurban as 10000 Zhetisu and Shu regions' households converted to Islam (Koprulu, 1978: 520). About Selzhuk Kynyk, one of the leaders of the Oghiz tribe, who lived in the lower reaches of Syrdarya before this incident, S. Kovalskaya said that Selzhuk Kynyk was a Muslim himself as well as Oghurs and started a war against a non-Muslim part of his people, successfully setting Zhend Muslims free from taxes by expelling the Oghiz ruler (Kovalskaya, 2012: 73).

Coinciding with the spread of Islam among Turks, the main language of this religion strengthened its position as a written language. About these reinforcements I. Kafesoglu gave the following information: «Abu Nasir al-Farabi (870-950) wrote his works only in Arabic, Yusuf Balasagun (1015-1070) in the book «Kutadgu Bilik» and Mahmut Kashgari (1029-1102) in «Diuan-i Lugat at-Turik» used the Arabic alphabet in writing his dictionary» (Kafesoglu, 2002: 1066).

The third stage. Missionary activities of Sufi sects and widespread spread of Islam among nomads (XI-XIII centuries)

Despite the fact that almost all the cities of South Kazakhstan were Muslim at the end of the XI and the beginning of the XII century, there were still many who did not accept Islam among nomadic Turkic tribes. In this regard, it should be noted that Sufi sects were actively involved in spreading Islam in this region.

In the XI – XII centuries sufism which came first to Iran in Central Asia accelared the process of accepting Islam in the modern Kazakh territory. On top of that, using poems to send the religious values moved the hearts of Turks and systemic approach to spreading Islam also eased the process. Zhafar in his works noted that measures aimed at turning people into Muslims by missionaries did not follow the usual way, rather it was conducted by religious people sent by the sheikhs of the tariqah (Muhammed, 1993: 108).

Akhmet Yasawi, in particular, was more advanced than anyone else in creating tariqah that suited the spirituality of Turks. M.B. Zhafar said that during the years of Yasawi's life (1094-1166) accepting Islam among the nomadic Turkic tribes of Oghuz, Karluk, and Kypchak was at its highest level as Yasawi received a positive reaction from the both nomadic and semi-nomadic Turkic tribes because of his ways (Muhammed, 1993: 110). Most of those who gathered around Yasawi were nomadic Turks and ordinary villagers. Narshahi Abu Bakr and Muhammed Jafar noted that one of the characteristics of the Yasawi sect was that they propagated Islam through clear Turkish verses without receiving support from anyone (Narshahi, 1993: 210). N. Nurtazina noted the result of his propaganda with clear verses: «In this way, the tariqah created by Akhmet Yasawi first spread in Otyrar, Sayram, Tashkent, Samarkand, and then reached Khorasan» (Nurtazina, 2000: 499). From the data, we can see the reasons why Yasawi was considered aulie among Turks to this day.

Even after the spreading of Islam by Samanis, Karakhanids and Sufi missionaries, in the middle of the XII century there were still Turks who did not accept Islam in the south of modern Kazakhstan. These were especially Kipchaks from Syganak. In this regard, it should be noted that the Kharezmshak state played a very important role in the process of

introducing the Kipchaks to Islam. These actions were carried out by S.M. Ahinzhanov «Though the military campaigns of Kharezmshahs in 1152 and 1195 to Syganak ended in failure, in 1198 the troops under the leadership of Kharezmshah Kutbuddin Mukhammad managed to capture the city. However, it was possible for Syganak to come under the power of Kharemzshah state only in the first quarter of the XIII century» (Akhinzhanov, 1995: 280). In this way, the process of Islamization, which slowed down when the Karakitais took control of the middle course of Syrdarya, resumed in the second half of the XII century during the period of the Kharezmshahs.

During the Kharezmshah period, the first converts to Islam among the Kipchaks were the soldiers. The reason for this S.M. Sydykov pointed out: «when the Kharezmshahs began to recruit Kipchak soldiers to the army from the middle of the XII century, they made the Kypchak people become Muslims in order to enter this service. Kipchak soldiers also accepted this offer and began to become Muslims of their own free will. Kadyrkhan, who defended Otyrar for six months during the Mongol invasion, accepted Islam in this way» (Syzdykov, 2015: 280).

Results and discussion

Briefly, if we look at the stages of acceptance of Islam by Turks who lived in the territory of modern Kazakhstan, it can be seen that most of them accepted this religion of their own free will. Orientalist Barthold also wrote that the first ever community which converted to Islam by their own will was Turk people (Tynai, 1980: 244). It can be said that the acceptance of Islam by Turks, which contradicted their national interests, led to positive results on the one hand. T. Osman said stated that thanks to Islam, Turks who occupied Kazakh lands united again by one religion while other religions and beliefs that were spread before slowly lost their importance (Turan, 1978: 225).

In turn, ethnographer Sh. Ualikhanov expressed the following opinion: «In my opinion, the Kyrgyz tradition of witchcraft is much richer than that of the Mongols. I don't mean to say that the tradition of witchcraft is more pure in Kyrgyz than Mongols. On the contrary, in Kyrgyz, witch belief has mixed with Muslim belief. Mixed faiths became one faith. It is the Muslim faith. They did not know Mukhammad, they believed in ghosts while believing in God. He made sacrifices to the spirits of Muslims, believed in witches and respected Mukhammad's masters.

Witches worshiped fire, worshiped spirits and angels and praised God. These differences did not interfere with each other, the Kyrgyz believed in all this. Islam could not be absorbed into the mind of a community with little understanding of religion and no interpreter. But it has not lost its original place. This name of Islam continued to be disguised as witchcraft. Since then, the names have changed, but the main idea has not changed. The germ began to be called a ghost, the Blue God was called Allah or God, the spirit of the Earth was called a demon, the devil, and the idea remained in witchcraft. However, the concept of Allah, the only one in Islam, began to discard witchcraft.

If the idea of the blue god of witchcraft was combined with the concept of God due to the strong penetration of Islam into Kazakh steppe, some concepts were completely destroyed. Nature and man, life and death became a matter full of mystery. Can there be anything more mysterious and wonderful than man and nature? The relationship of man with nature, the questions of life and death and the understanding of the wonders of the world gave birth to witchcraft. The origin of witchcraft is that it started out of respect for common nature. People worshiped a living spirit in the guise of a shaman, and a ghost as a dead spirit. Due to the fact that the influence of nature on human beings in this life is very strong, very effective, people had to make rules. He needed to know what to do and what not to do. «This is how customs and traditions, which were considered mystical at that time, and later considered witchcraft» – he noted (Ualikhanov, 1985: 48). In this way, the author gave his own assessment of the changes in the culture of Turks in the Kazakh steppes that occurred with the arrival of Islam. Based on the data in Sh. Ualikhanov's writings, it can be understood that the cultural positions of nomadic Turks in the Kazakh steppes, formed over the centuries, did not contradict the rules and conditions of Islamic religion. It can be seen that the philosophy, life positions, and traditions of nomads in the Kazakh steppe glorify becoming a part of nature without harming the environment and nature, and the same positions are glorified by the Islamic religion. Along with the reasons given above, the reason for the arrival of Islam to the Kazakh steppe without any war should also be the fact that the positions of the nomadic people do not conflict with the positions of the Islamic religion.

Thus, with the arrival of Islam, the cult of aulie entered the life of nomadic Turks who inhabited Kazakh steppes. If we take a look at the people whom the country called aulies, the aulies were special

people who cared about people's condition, sympathized with the people, and devoted their whole lives to their people. The life path followed by aulies did not deviate from the direction followed by Islam. The aulies were not intended to rule or be an instrument of rule within the country. They devoted their whole lives to the future of their people. If we look at the meaning of the word saint, the definitions in the countries that follow the religion of Islam are not different from each other, but similar.

M. Burabayev gave the following definition to the words of aulie: «I was not satisfied with the definitions the word «Aulie». Turko-Muslim people, including Kazakhs, received the word «Aulie» from the Arabs. We looked at the Arabic-to-Arabic explanatory dictionary "Raid al-Tullab" by Zhubran Masgud, published in Beirut in 1986: «Aulie» is the plural form of this word «Wali»; the concept was derived from the Arabic word.

Meaning:

1. A person close to God; preaches his genius;

2. Aulie is the owner of something.

3. Aulie is the creator of miracles beyond the reach of ordinary people.

4. Aulie is a knowledgeable, honest, far-seeing person who has seen many things.

5. Aulie calls the country, people to peace.

I will add to the above-mentioned opinion that Aulies are social, visionary (because they are well-educated), and set an example for youth and people.

There were many mullahs (especially premature mullahs) among Kazakhs. But they cannot be called «aulies». And every «Aulie» can be a mullah. No government, ruler, khan, sultan or HAC (Higher Attestation Commission) gives titles or diplomas to aulies, they get the title of «Aulie» by the will of people» (Burabayev, 2006:186). M. Burabayev's opinion clarifies the above opinion. The people did not give the title of aulie to anyone. He gave this title only to people who deserve it. In order to become aulie, a person had to not get involved in the dirty life of life, not to harm any soul, to encourage people around him to be united, to be a nation, not to abuse anyone, and his actions should be worthy of that.

If we focus on the meaning of the word aulie in Arabic, «Aulie» means friends of God, and «Uali» means friend of God in singular and plural. If we focus on the data given in the Holy Kuran, in verse 107 of Surah Al-Bukhara, «Did you not know?» To Allah belong the heavens and the earth. «There is no friend or helper for you except God,» is quoted (Al-

tai, 1991: 17). 39 – Surah Zumar, verse 3: «Please pay attention! Religion is inherent in the true God. Those who are friends other than Allah say, «we worship them only to bring them closer to Allah». God will judge what they argued between them. Indeed, Allah does not guide whoever is a liar and very opposed to the Straight Path» (Altai, 1991: 458).

Surah Bakara verse 107: «Did you not know? God has the possession of the heavens and the Earth. There is no friend or helper for you other than Allah» (Altai, 1991: 17). After studying the term Aulie and studying its use in the Kuran, we came across one problem. In particular, for comparative consideration, the translations of Kh. Altai «Kuran» (Altai, 1991), published in 1991, «translation of meanings and interpretations» (Kuran, 2013), M. Kustayev «Kuran Russian-Kazakh» (Kustayev, 2019) were taken. It is noteworthy that main idea in the translations was preserved, but differences were revealed in the structure of the texts. We would like to emphasize that we do not want to criticize the Holy Kuran through this grouping, and we would like to emphasize the conditions that should be taken into account during translation efforts today.

Let's talk about the use of the concept of aulie in our country today. Confused understanding of the concept of aulie has reached the level of equating it to a tree, a known geographical location, water. The information about this value, erased from the consciousness of the next generation on the basis of political actions, led to the loss of the ability to recognize aulies.

In the process of using the concept of aulie, we confuse it with light, eye-catching activities, lose its value and weight, and fail to give it its due value. The current usage of the word «Aulie» has reduced the value of the concept of aulie.

Among nomadic Turks, such dynasties as Arystan Bab, Khozha Akhmed Yasawi, Masat Ata, Ukasha Ata, whose ancestors spread the religion of Islam and gave their lives on this path, have special attention. At the same time, such personalities as Aulie Ata (Satyk Bugra Kara Khan), Bahauiddin Nakyshband, Beket Ata, Nauan hazret, Maral Ishan, Kalzhan Akhun, Mashhur Zhusip Kopei, Shakarim from the local population who made efforts to spread religion and appealed to the masses for faith are also considered to be the successors of the aulie path. These are the well-known people we know. How many of our personalities are not mentioned or forgotten in the folds of history for one reason or another? It is clear that the widely conducted re-

search work in the framework of the propagation and spread of Islam brings back to life the people who have been erased from history. The arrival of Islam to Kazakh steppe was accompanied by the introduction of many changes and innovations. Islam caused a new wave of science and knowledge to come to the Kazakh steppe. Researching it is demand of today.

Conclusion

The introduction of Islam to nomadic Turks living in Kazakh steppes did not leave its own impact on the local population. As the success of the Islamic religion, it was noted that the divisions between the tribes were eliminated, unity was established, and the teachings and knowledge created by the sages of the world came to the Turks with the Islamic religion propagated in a systematic direction. On the basis of this knowledge, the foundations of large libraries with a collection of manuscripts were laid in madrasahs in ancient cities, in addition to schools of continuity between teachers and students. As a result of these mentioned schools, people like Al-Farabi, Akhmet Yasawi, Bekat ata, Shakpak ata

and Otyrar, Karna, Sayram, Turkestan, etc. ancient libraries and madrasahs located in cities. The manuscripts left by these individuals are a spiritual value that is the basis for the propagation and adherence of traditional Islam from a religious point of view.

Islamic religion, which came through the south of Kazakhstan, formed the values that form the basis of existence for the modern Kazakh society. Re-propagation of national identity and traditional religion is considered to be the basis of consciousness that resists the influence of various destructive currents and subcultures. The values formed as a result of the propagation of Islam between the VIII and XIII centuries are of great importance for the present and bright future of our country. Studying it is becoming a requirement of time.

Acknowledgement

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ШЕТЕЛ БАСЫЛЫМДАРЫ

FOREIGN PUBLICATIONS

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POETICAL AND GNOSTIC FEATURES
OF SEYID YAHYA'S PERSIAN WORKS

The way that goes to Justice is elaborated in details in the creative work of Seyid Yahya Bakuvi, a great thinker of Azerbaijan, well-known as Piri-sani (the second great murshid (the one who shows the right way) of Khalvati tariqat. By his opinion the devotionals have found that path following the hadith "My relatives are like stars. You will find the right way if you follow any of them" and saints. Saints should bring a seed of tovhid in devotionals' spirit up to perfection. Follower in his turn should fully entrust his/her passion and spirit to murshid and should obey his/her murshid like a dead person obeys the deceaseds-washer. In 'Kashf ul-qulub' Seyid Yahya reveals external and internal attributes of the stages of Mind, Heart, Spirit and Passion, classifies them into avam (ignoramous), khas and ekhasse-khass stages. He mentions that the prevalence of 'Egle-khas' stage is that it work for discovery and observation. Such mental observation helps to find way to secrets of Justice (God). Those who are on the stage of 'Ekhasse-khas' want to learn the science of Truth deeply and are the closest ones to Justice (God). Those who want to reach that stage should give up their material desires and willingly seek for discovery of Justice (God). According to Seyid Yahya it is impossible to reach Justice by mental imaginations and world sciences. The fire of love is needed on this path. Despite that Seyid Yahya uses poetic symbols and metaphors in his works he specifically reveals the main provisions of Khalvati tariqat. Laconism of his works, their clear stylistics shows that they were written for newly coming followers.

Key words: Seyid Yahya, Khalvati sect, Keshfel-qulub, God.

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Сейіт Яхьяның парсы тіліндегі шығармаларының
поэтикалық және гностикалық ерекшеліктері

Әділдікке нұсқайтын жол Әзірбайжанның ұлы ойшылы, Халвати тарикатының Пири-сани (екінші ұлы мүршид (дұрыс жол көрсететін) деген атпен танымал Сейид Яхья Бакувидің шығармашылығында егжей-тегжейлі баяндалған. Оның пікірінше, діндарлар «Менің туыстарым жұлдыздар сияқты. Солардың қай-қайсысына да ілессең, тура жолды табасың» деген хадис негізінде әулие дәрежесіне жетеді. Әулиелер мінәжаттардың рухындағы таухид тұқымын кемелдікке жеткізуі керек. Ізбасар өз кезегінде мүршидке өзінің нәпсі мен рухын толық тапсырып, мүршидіне мәйіттің өзін жуушысына бағынғанындай бағынуы керек. Сейіт Яхья «Кашф ул-қулубында» ақыл, жүрек, рух және нәпсі кезеңдерінің сыртқы және ішкі белгілерін ашып, оларды авам (надан), хас және екхассе-хас сатыларына жіктейді. Ол «Эгле-хас» кезеңінің таралуы оның ашу және бақылау үшін жұмыс істейтінін айтады. Мұндай ақыл-ой бақылау Әділеттің (Құдайдың) құпияларына жол табуға көмектеседі. «Ехассе-хас» сахнасында жүргендер Хақ ғылымын терең меңгергісі келеді және Әділдікке (Құдайға) ең жақын жандар. Ол кезеңге жетемін дегендер материалдық құмарлықтарын тастап, әділетті (Алланы) ашуға ұмтылуы керек. Сейіт Яхьяның пікірінше, ақыл-ой қиялдарымен және дүниелік ғылымдармен Әділетке жету мүмкін емес. Бұл жолда махаббат оты керек. Сейіт Яхья өз шығармаларында поэтикалық нышандар мен метафораларды пайдаланғанымен, Халвати тарикатының негізгі ережелерін ерекше ашып көрсетеді. Оның шығармаларының лаконизмі, айқын стилистикасы олардың жаңадан келе жатқан ізбасарларына арналғанын көрсетеді.

Түйін сөздер: Сейіт Яхья, Халвати тарикаты, Кешфел-кулуб, Құдай, тарикат.

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Поэтические и гностические черты персидских произведений Сейида Яхьи

Путь, ведущий к справедливости, подробно разработан в творчестве Сеида Яхьи Бакуви, великого мыслителя Азербайджана, известного как Пири-сани (второй великий муршид (тот, кто указывает правильный путь)) из тариката Халвати. По его мнению, верующие нашли этот путь, следуя хадису "Мои родственники подобны звездам. Ты найдешь правильный путь, если последуешь за любым из них" и святым. Святые должны довести семя веры в духе верующего до совершенства. Последователь, в свою очередь, должен полностью доверить свою страсть и дух муршиду и должен повиноваться своему муршиду, как мертвый человек повинуется прачке умерших. В "Кашф уль-кулуб" Сейид Яхья раскрывает внешние и внутренние признаки стадий Ума, Сердца, Духа и Страсти, классифицируя их на стадии авам (невежественный), хас и экхассе-хасс. Он упоминает, что преобладание стадии "Эгле-хас" заключается в том, что она способствует открытию и наблюдению. Такое мысленное наблюдение помогает найти путь к тайнам Справедливости (Бога). Те, кто находится на стадии "Экхассе-хас", хотят глубоко постичь науку Истины и находятся ближе всех к Справедливости (Богу). Те, кто хочет достичь этой стадии, должны отказаться от своих материальных желаний и добровольно стремиться к открытию Справедливости (Бога). Согласно Сейиду Яхье, невозможно достичь Справедливости с помощью умственных фантазий и мировых наук. На этом пути необходим огонь любви. Несмотря на то, что Сейид Яхья использует в своих произведениях поэтические символы и метафоры, он специально раскрывает основные положения халватского тариката (направления). Лаконичность его работ, их четкая стилистика свидетельствуют о том, что они были написаны для вновь приходящих последователей.

Ключевые слова: Сейид Яхья, секта Халвати, Кешфель-гулуб, Бог, тарикат.

Introduction

A large part of Excellency Seyid Yahya Bakuvi's literary legacy was written in persian language. Mainly, these works can be divided into 3 catogories: poetical booklets, proses and lyric works.

Poetical works: Manazilul-ashiqin, Atvarul-Gulub, Şerhi Esmayi-Samaniyye, Şerhi-Meratibe-Asrarul-gulub, Sharkh-i-Gulshani-raz, Bayanul-elm, Gisseyi-Mansoor.

Proses:Acaibul-Gulub, Ma la budde batiniyyah (Asrarul-vudu-ves-salat), Kashful-Gulub, Ramuzul-İşarat, Makarime-akhlaq.

Lyric works: ghazals, Risala fi Salatun-Nabi, Manaqibe-Amiralmominin Ali.

Great sufi poet and thinker of XIII century ShaikhFaridaddinAttar's influence is clear seen in Seyid Yahya's Persian works. AsFaridaddinShaikhAttar, Seyid Yahya wrote in a style which was close to simple and clear parlance, and folk speech. However, unlike ShaikhAttarFaridaddin's works, we don't see word-paintings, figurative expressions and different stories in Seyid Yahya's literary legacy. In both Seyid Yahya and Attar's works there are parlance and power of inspiration. Like Attar, Seyid Yahya also treats the readers in a friendly way, tries to convince them sincerely like a father who wants to protect them by speaking about his own life and experiences, to keep safe from danger on the path to fair God, to lighten their ways. We had the honor of translating most of Excellency Seyid Yahya's Persian works into Azerbaijani language (Musabeyli, 2013). In this writing we will try to make readers aware of treasures of science and wisdom, albeit in a nutshell to give information about the meaning and sense of these works.

Justification of the choice of articles and goals and objectives

Seyid Yahya's literary contributions have several levels of significance and creative expression that may be explored in depth under the topic "Poetical and Gnostic Features of Seyid Yahya's Persian Works." The selection of articles centers on examining the two facets of his output: the gnostic portions that display his grasp of form, imagery, and rhythm, and the poetical elements that highlight his deeper spiritual insights and philosophical explorations. This study aims to provide light on the ways in which Seyid Yahya's poetry functions as a link between profound spiritual understanding and artistic beauty, illustrating the relationship between mysticism and art in Persian literature. Examining certain literary methods, themes, and symbols used by Seyid Yahya as well as investigating the his-

torical and cultural background that influenced his viewpoints are among the goals. The article seeks to enhance the conversation on Seyid Yahya and his lasting influence on the literary canon by addressing both literary and philosophical aspects. This will help readers get a deeper comprehension of Persian literature's function in communicating intricate spiritual concepts.

Scientific research methodology

This study will investigate the poetrical and gnostic elements of Persian works by Seyid Yahya using a qualitative research approach. A thorough literary study will be carried out, looking at important texts to pinpoint themes, stylistic components, and philosophical foundations. To place Seyid Yahya's contributions in perspective, primary sources on Persian literature and Sufism will be examined alongside secondary literature. Influence and uniqueness will be shown through comparative evaluations. In order to shed light on the connections between gnostic philosophy and poetic expression, data will be combined and conclusions drawn on their influence on Persian literary traditions will be made.

Results and discussion

Seyid Yahya's "Acaibul-Gulub" (Oddities of hearts) was written on the basis of Shaikh Bayazid Bistami's booklet and Shaikh Yahya Muaz's commentaries related to this booklet (Musabeyli, 2012). The work mainly deals with poetical glorifications of heart. In this writing Seyid Yahya glorifies human's heart with poetical and sufistic symbols: "There are three kinds of hearts.The first one is pure heart. The quality of pure hearts is that, it is like a desert. It is also called truth desert.There is a fountain there, which is called cure fountain. Next to it,there is a zeal tree. Under the tree, there is a throne that is named love throne.You can see rains of mercy there... Those Rains cause springing up of fifteen species of plants: these are convergence cercis, frienship daffodil, deposit tree, amalgamation flower, loyalty ear and others.

Such kind of heart is indifferent to the strangers and is close to the friend.This is the pure's heart and is not allowed satan to enter there.

The second one is Eshab-yemin heart. In Seyid Yahya's opinion this heart has tends both to God and to satan. Sometimes thoughts about afterlife surpasses and the heart begins to worship. However sometimes love of the material world is pre-

ferred. In this case the person is engaged in making a fortune and tends to prohibited lust and sins. When God guides him and when he follows the wise peoples' advices, he looks back his past and feels regret for it.

Eshabi- shimal' s heart is under the influence of satan, and is closed to the right way and grace. This heart has fallen misery and darkness. Satan has taken control of the heart. This heart is deprived of Kuran, the Prophet's hadithes (sayings of Prophet Muhammed), shaikhs' science and sayings, and can not get any pleasure from them.

In the work Seyid Yahya describes the scheme of three hearts. Forms and sections of each of the three cone-shaped images are very interesting. For example, the form of Muzekka heart is asfollowing: Purity, hypocrisy, repentance were written in the middle of the heart; friendship, convergence, loyalty, immortality, truness, investigation, amalgamation, league, love, unity, will, consent, patience were written in the corners.

Rumuzul-isharat (With signs in speechless language) While explaining the reason of writing the workSeyid Yahya writes: "Once a friend of God's friends... in front of fair shah Shirvanshah Khalilullah) asked that "What did people of prognostication and secrets get from the interpretation and gloss of İhdinas-Siratal-mustakim (Guide us on the straight path)? He decleared that, this was said for increasing our purity and trueness. By taking into consideration their wishes, this poor man wrote the ayet (verse of the Kuran) with signs(Rumuzu-Isharat) in speechless language in order to be a consolation for wanters and a cure for lovers.

Seyid Yahya answers a question of "How the prophets and saints reach the straight path by saying İhdinas-Siratal-mustakim (Guide us on the straight path)? So, they are not on the straight path and therefore want to direct it?" in such a way that, they mean persisitence in the faith. Thereafter he mentions rumlu's(name of a tribe) question in the same content in Hazreti Omer's times and Hazreti Ali's answer to that question: "It means "Let us keep our promises. In other words, "Guide us on the straight path".

Thereafter Seyid Yahya makes very beautiful and detailed explanations of this ayet by basing on Kuran and hadithes. He puts the work an end with Shaikh Faridaddin Attar's couplet:

Hundreds of thousands of bloods dripped from my heart until I found a sing of a blob from it.

Esrarul-Vudu ves-Salat This work is about hidden meanings of performing ablution. In the writing moral quintessence of essential things for performig

ablution such as clean water, intention and other details are explained as well as their external meanings: "Clean water is pure. It cleans every kind of janabat and uncleanness. For the poor, clean water is ascetizm and remorse water that God blesses from his sea. You need wash up with it and clean your head and body from sensual and diabolic janabat, lustful willings, and purify from rancor and malice. For the poor people ablution means to wash face with supplication water, to burn and melt in ascetizm fire, to clean from sensual obsessions, to defeat sensual and diabolic wills, to take a stroll in the world of spirits and meanings, to get various pleasures from spiritual world".

Afterwards, Sayyid Yahya Bakuvi writes by explaining hidden meanings of niyyet (intention), gibla (direction to which a muslim turns while praying), rukhu (a position in which a muslim bowes and puts his hands on his knees while praying) and etc.: "If you perform your salaat (prayer) in this way , your salaat will be the light of your eyes. In this case, he advises his readers to spend time with right people in order to get a chance for being questioned with them in the day of judgement.His advice is based on orders such as "A person is the same with his sweetheart" and "Who resembles any tribe (or behaves like them) he is also one of them".

In Seyid Yahya's opinion, the science which doesn't serve the human's moral evolution isn't a science. Prophet Muhammad says about it: "I seek refuge in God from the science that doesn't have any benefit" In this time Seyid Yahya notifies his reader: "In this case, my dear, give up everything that is harmful for you and hold tightly all the things which is beneficial for you, until you hand reach the order of "Hold tightly God's rope".

According to the author, there are 3 types of people who seek the way of Truth: First one includes people who can hear, seek and see. They hear God's words and accept them. In accordance with order of "As for those who strive hard in Us, We will surely guide them to Our Paths" (Surah Al-Ankabut, 69 verse).

The second part consists of hearers and lovers, because they listen to God's words, usually follow the orders, and accept them heartily. They love pure people, believe their situations, and get benefits from their words and deeds. They leave this life with the love for God's friends and get together with them in the day of judgement.

The third part consists of the people who don't have any ability of hearing and seeing. So, they can not hear God's words. Although, outwardly they hear God's word and don't obey it. It seems like they haven't heard. But the pure people's denial doesn't stick in the hearts.

Keshful-Gulub According to Seyid Yahya, Shirvan Shah Khalillullah's "nice mention of God and prayers" gives special beauty to this booklet. The booklet consists of four equals. The first equal is about recognition and stages of mind, the second equal is about recognition and stages of heart, the third equal is about understanding and stages of soul, and the forth equal is about recognition and stages of nafs (desire, self).

Seyid Yahya describes mind in three stages. The first is about ignorant people, the second is about pure people, the third is about purest people.

Ignorant people always think of clothing and eating, for them there is no difference between halal (permitted by God) and haram (prohibited by God), they think about only eating and sensuality. Because of their deeds they are lower than animals. God commands: "They are like animals, even lower than them".

The stages of heart divide into three parts like mind. The first part is recognition of ignorant people's hearts. This kind of heart engages in external morality and acts. The second one is recognition of pure heart. This heart engages in solution of religious scientific issues and demands recovery and observation of secret things.

The third one is recognition of pure heart. Inside of the heart there is always unobservable discoveries based on scientific truth. The state of this heart can be expressed with following verse:

There is one more heart inside the heart, that creates love (Şirvani, 2007: 50).

This heart is the house of communication with God.When soul reaches this stage, it gets same attributes with God. Prophet Muhammed says: "Attributes of God fit into neither heaven, nor ground, but only into his faithful servant's heart". After all, the believer's heart reaches this stage and matches with the order of "A beleaver's heart is the house of God".

Spirit has three stages, too. But recognition of existing spirit is possible with the effects of emotions, imaginations, body and its deeds.

Recognition of pure spirit is possible with obeying the order of "Get the manners of God" and noticing the results of God's acts. Recognition of purest spirit is possible with revealing and observation, and seeing spirit in the realm of spiritual abundance and secret fates. It is impossible to explain the virtues and pleasures of this realm.

The forth equal is about recongnition of nafs (self). Sayyid Yahya divides nafs into 4 parts:

1) nafsi-emmare (the nafs that tends to evil)

2) nafsi-levvam (the nafs which feels bad and regretful when it sins)

3) nafsi-mulhima (the nafs which takes inspiration from God)

4) nafsi-mutmeinna (the nafs that doesn't have any suspicion and has a good faith) (Seyid Yahya Bakuvi, 2013: 78).

There is written about ignorant's nafs in Kuran:"Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills)" (Surah Yusuf, 53rdayet). This nafs is disobedient people's nafses. And there is written in Qur'an about the other nafs: "I swear by the self-accusing soul, that the Day of judgement is a certainty" (Surah Al-Qiyamah, 2). And in Qur'an God commands about nafsi-mulhima: "And inspired nafs with discernment of its wickedness and its righteousness" (Surah Ash-Shams, 8).

The 27-28 verses of Surah Al-Fajr are about nafsi-mutmeinna: "(To the righteous soul will be said:) "O (you) soul, in (complete) rest and satisfaction! Return to your Lord, pleased and pleasing"

All deeds of nafsi-emmara are furious and satanic (Şirvani, n.d.: 40).

But Nafsi-levvama is always afraid of God and tries to deserve blessings of God and to avoid wrong things, therefore, God swears on it.

Nafsi-mulhima makes aware murid. This nafs knows both God's angry and blessing attributes. This nafs approves God's blessing, is happy for it and gets good features from it but is scared of God's anger.

Nafsi-mutmeinna is the nafs which gets all mercy and bliss. It is a pass between wisdom and Truth. According to Seyid Yahya it is the bird of holiness ocean. It is impossible to know God without knowing it. This amazing bird flies over sevenfold sky.

Nafsi-mutmeinna is a fair owner of human body, in the both worlds it has reached a point of isolation and understatement, and a peak of modesty.

After all detailed explanations about nafs, Seyid Yahya says: "Dear, know that, there are three recognitions of nafs,too: The first one is ignorant people's nafs. It consists of treatment of external judgments in the shariah (religious law) and sect .

The second one is the pure'snafs. This is about the position of nafs in the worlds of property and might.

The third one is recognition of the purest nafs. Its origin is divine world. According to Seyid Yahya "salih (who is seeking way to God) can not find way to God without nabi (prophet) and vali (fellow)".

Thereby Mohammed-Mustafa says: "Firstly fellow, then way".

Mekarimi-Akhlak (Goodness of character) is a sufistic booklet that is about akhlak (chracter) becoming more beautiful and cleaning with the help of struggles. According to Seyid Yahya, this material world is a prison for spirit and soul.

And the graceful spirit is enchained and put in manacles in this prison. Some of human's good and bad features was created by Mighty God since the beginning. These were given a human as a fellow in this world. This world becomes afterlife prison as the result of these fellows' talks which bring sorrow and regret.

Seyid Yahya describes a human's bad features as following: 1) miserliness; 2) anger; 3) greediness; 4) rancor; 5) lust and passion; 6) arrogance; 7) jealousy. He thinks, as well as attributes that belong to God, there are also features, which are contrary to them. Every human who got bliss from all eternity wants to change and to bring up his bad features. This is possible with several ways. The first way is to give his control to a murid (a wise man), to entrust his nafsi-emmara to him and to reach a perfect point with his upbringing.

In order to clean from moral dirt, a man must give his control to murid like a dead person in the control of murdeshir (one engaged in ritual washing of dead people). This way of chaging akhlak (character) is more clear and easier than the other ways. By this way it is possible to get a lot of benefites in a short time (Attar, 2011).

Another way of changing akhlak is that, a person determines his bad features with the help of knowledge, and what effects of these features have on him. Then this person has to do his best toget rid of the bad features.

For instance, if his bad feature is miserliness, he should dole out his wealth. If his bad feature is anger, he should try to be good-tempered and mild, to talk to angelic face people. So, he can get rid of bad character. If his bad side is greediness, he should isolate himself from people and society, and should talk to those people who have no interest in material world and its wealth and abundance seem meaningless to them. The person who has greediness should also give special attention to ayets and hadithes, which are about the meaningless of material world, its wealth and abundance.

This booklet is about human's moral illnesses and recovery of them. Nowadays, this work can be a beautiful guide for anyone who tries to evolve himself and purify from moral problems.

Menazilul-ashiqin is the largest one among Sayyid Yahya's lyric works. This work consists of approximately 2000 couplets. The name of the work is also given in some sources as "Heft maqam and chehel menazil" (Seven maqams and forty stations). These forty stations are: intention, repentence, penitence, will, efford, self-control, patience, rememberance of God and thought, nafs and varience, consent, agreement, submission, faith, piety, worship, capitulation, purity, trueness, fear, request, fena (devotion to God by forgetting oneself), immortality, rightness, courtesy, management, love, unity, strange land, convergence, discovery, comfort, isolation, understatement, expansion, contentment, approval, conclusion, mysticism, gurbi-gurb (to reach divine perfection).

According to Seyid Yahya Bakuvi, The first condition of reaching a right way is intention. Salik (a person who engaged in Islamic spiritual path or sufizm) should direct God by leaving material world for people who love it, and afterlife for the ones who wish it. Author describes the situations which salik lives in each station in a clear and short way, and explains their specific features. So, he grooms his murids for long and diffucult way.

Besides forty stations, there are also written about maqams on salik' suluk way (travelling on the Islamic mystical path to God). Sometimes this extract is described as a separate part out of the work. These maqams are: seyri- ilallah, seyrullah, seyri-alellah, seyri-meallah, seyri-fillah, seyri-anillah, seyri-billah.

Like Seyid Yahya's other poetic booklets, there is no long, boring stories and advices here, the idea is expressed clearly and concretely. But a fable in the work drew our attention. We wanted to introduce its short content and main essence to the readers: "Alexander invaded the lands and invited their peoples to islam". His rhetorical and sensible speech impressed all of them. Everyone accepted his religion-islam. There was a ruler in Rum. This ruler fell in love with Alexander without seeing him. She spent treasures and built a palace. She received guests and learned Alexander's features from them. Once she called a painter secretly. She described Alexander's all features and asked him for painting Alexander's picture. The painter drew a pictures based on these describtions. There he described Alexander. When the ruler became alone, she was always talking to this picture. Under favor of this drawing she got rid of majority and crowd. A number of features and attributes gathered together in a face. Every day the ruler kissed the picture bursting into tears.

One day Alexander came to that county. The ruler heard of it. As usual, Alexander came to the palace as envoy. He introduced himself as Alexander's envoy. The ruler ordered the people around her to leave them alone. Then she said to Alexander : "I have always looked for you in both worlds. All my life long I have prepared for you. And I hoped one day to meet you. Now I found this happiness". After these words, the ruler showed the picture to him.

This story is allegorical. Seyid Yahya explains these symbols in "The end of book" section: "The ruler of Rum is mind, and the people who described Alexander's features were wise men. Hey learned man, Alexander is your spirit. You have a lovely and wonderful spirit. But you know nothing about it. I narrated this story to make you cleverer and to show you your spirit. Because the man who knows himself can also know his God.

Sherhi-Meratibi-Esrarul-Gulub In our opinion, this work was also influenced by Shaikh Faridaddin Attar's work named "Mantigut- Teyr". Attar's writing gained reputation since the first day, and a lot of naziras (imitative poems) were written to it. A part of the writing which is about seven valleys on salik's way to God is given in some copies as a separate work under the name of "Haft vadi" (Seven valleys). Probably, Seyid Yahya wrote "Sherhi-Meratibi-Esrarul-Qulub" as nazira to "Haft vadi". Like Attar, Seyid Yahya firstly writes about valley of request. Attar writes that if salik gets rid of all connections with this material world by cleaning completely from his own existence , he can enter the valley of request. Seyid Yahya describes the valley of request as following:

Cano iman der ziyan isar kon,

Pes tamaşaye-camale-yar kon.

(Sacrifice yourself and your faith; Then contemplate Lover's (God's) prettiness. Here all the knowledge disappears. When salik gets information about his Lover, he becomes unaware of his existence. He leaves his entity and goes into non-existence. According to Seyid Yahya in the valley of fena (a situation in which salik forgets hisself and devotes himself to God) such secrets are revealed to salik that they only exist between a man and God. No other creature can be aware of this secret:

Mahrame-in raz ba u hamdam est,

Hamdame in raz, midan, Adam est (Memmedli and Fuzuli, 2016: 625).

(He kept confidential the secret with God; The one who became aware of this secret is Adam).

Salik gives all his human features to fena and goes into it. He observes Zat's (God's) light and becomes aware of the secrets of existence with the

help of the light. A dumb person begins speaking with vigour of divine word. Thereon Seyid Yahya puts an end to the work. By addressing God he says he has spent all his life desiring Him, and the only thing he wishes in return is God Himself.

Şerhi-Esmayi-Samaniyya explains the essence of divine attributes such as Life, Science, Sem`i (spiritual hearing), Might, Word, Character, Immortality. A lot of divine truth are explained in this work that consists of 610 couplets. According to Seyid Yahya the work virtually is about "love secrets".

Read well about love secrets

In order to get love light in your soul.

Then, hear (like Musa in Tur mountain) "Enallah" (I'm God),

You will see Friend's face clearly.

You will become an essence, a meaning getting rid of your cover (Şirvani, n.d.: 69).

The thinker explains gnostic essence of abilities gifted human such as hearing, eyesight, smelling and etc.

Hey son, if God gives you spiritual foresight,

You will receive information about everything with it.

Because this ability, this foresight is given by God,

It is absolute eyesight.

By this way you will know yourself,

You will deserve estate of might (Şirvani, n.d.: 70).

In this way the poet tries a human to know himself, to understand the main aims and reasons of his birth. You are magic of many treasures; Everything that you seek is in the depness of your nafs.

After a human finds God's way, knows himself and gets rid of badness the one who speaks with his tongue is God. "God will tell of divine mysteries with secret and mysterious spirit. People of the world always will look for these words; The light of your heart will spread over your words.

According to Seyid Yahya "muridi-talib" is like a man who is seeking treasure. His difficulties end up after finding treasure. This mystery is keeped confidential from everybody in order to be unreachable for enemies and rivals. This treasure is under magic. After you unlock your treasure, you can find remedy for your trouble. "If you fall in love, you will get high hallmark like authentic gold".

The way of searching is full of troubles, and it has ups-and-downs. Here the Prophet's divine light will lighten your path. "Your soul will find the way in Muhammed's way".

Atvari-Gulub (Manners of heart) After praising of God and Prophet the work begins with question about recongnition of heart : "A man asked: I wonder, what kind of thing is the heart?; Is it slight or strong?"

The thinker answers this quetion as following: Out it is a slice of meat, pulse and blood are produced with it. But inside heart there is hidden jewel, its name is spirit. It differs from animals'. This spirit is aware of God's mysteries, and is treasure of bizarre cases and miracles.

Next section is about "Feeling and its recognition". The poet says that, there are five internal senses of feeling as well as five external sense of feeling. The person, who doesn't have any spiritual abilities such as eyesight, hearing and smelling is not different from a blind one. The other section is "About manners of heart". Thereon, Seyid Yahya inspires his readers to plunge into deepness of their souls, to have a look at their spiritual conditions and life experieneces. "Feel the conditions and manners of your heart; Think of your situation for a moment''.

The thinker values the heart greatly and considers it a miracle of God: "Know that, The spirit is like heaven, but the body is like land. And the heart is between these two. As there are seven lays in the heaven, and there are seven climatic zones in the land, there are also seven manners and seven lays of heart. The poet characterizes the lays of heart such as sedr, heart, transparent, fuad (soul), hubbetul-qelb (the centre of heart), suveyda (the spot in the centre of heart in which there is spiritual essence of human being), mohcetul-qelb, and explains each of them, their conditions and features.

Conclusion

At the end of the work the thinker writes about the importance of "vasila" (Prophet Mohammed's place in Paradise) and its necessity in reaching God under the title of "Tanbih" (Warning). The poet puts an end to the work with prayers for forgiving sins.

Gisseyi-Mansoor This work has a speacial place among Seyid Yahya's poetical works. This writing isn't a sufistic booklet, it is a story expressed in verse. As we mentioned before, you can rarely see stories in Seyid Yahya's literary legacy. Qisseyi-Mansoor harmonizes with the stories in the section "Babe-Hallac Mansoor" of Shaikh Faridaddin Attar's "Tazkiratul-Ovliya" in terms of its plot and theme. The content of the work is as following: "While people were throwing stones at Mansoor's head, a feeble-minded man came under gallows. He looked at Mansoor and began laughing. But when the feeble-minded man saw the sword in hangman's hand, he began to cry. The hangman cut Mansur's

hands and feet, but when he wanted to cut his head the feeble-minded man began to laugh. Then he said: "Hey infidel hangman! Say, "Bismillah" (in the name of God) and "God is the greatest! When Mansur heard the feeble-mined man's words, he couldn't stand and said: What has happened? When you first came here you looked at me and laughed. Why did you do it? Didn't you see they were killing an innocent and helpless man?! But then you cried. And then you laughed. But now you say not to forget "Bismillah". Explain, these four cases". The feeble-minded answered him so: "Firstly, when i saw the crowd around the gallows , I laughed , because The Truth showed himself among a lot of people. Eventually, it became clear to me that, they were troubling you as you said "Analhaq" (I'm the truth/ I'm God). When the hangman cut your hands and feet I looked at the sky. And I saw God to walk around the gallows. He was saying to hangman's mind and ears: "Don't cut with your steel sword without remembering Us! I were laughing, because that Lover was walking around the gallows and saw them shedding your blood! Mansoor said: "When lovers reveal love secret by telling it, they are beheaded. So, the hangman is now beheading me".

The main content of the work is about the unity between The Creator and His creatures. Seyid Yahya wants to notify that, who was speaking with Mansoor's tongue with divine rapture and saying "Analhaq" was God Himself: "I'm the hangman who held sword in his hand; And I am also the beheaded body. As the man cuts himself with the sword, he gets hurt and feels sorry for himself. And sometimes I become a human, but other times God; Sometimes I become free, but other times I become bound hand". After hearing these words from Mansoor a divine light appears. That divine light says: "We are the origin of both Mansoor's soil and water".

In this short story Seyid Yahya tells of many wise words. These are such kind of words that, neither tongue, nor pen can explain them. As we don't want to overreach ourselves by speaking about the meaning of this story we make an end of our thoughts with Seyid Yahya's couplet:

Don't speak, Yahya, don't speak,

You can not tell even one-thousandth of heroes' mysteries (Şirvani, n.d.: 50).

Ghazaliyyat (collection of seyid Yahya' ghazals) Seyid Yahya's only 15 ghazals (eastern poetic form consisting of rhyming couplets) have handed down to our time. But we found his two more ghazals and two rubais (quatrain) in Baku manuscript. All these ghazals have sufistic content and essence. The deep spiritual cases of lover of God are expressed in these ghazals. As well as characters of traditional eastern diwan (a collection of poems of one author, usually excluding his or her long poems) poems, in these works there are also characters and metaphors that belong to Seyid Yahya. In order to be more clear, we want to introduce two couplets of a ghazal to readers:

You will drown in the storms of ocean of disappearance

At that time you will understand immortality.

Day and night you will thirst

To drown in the oceans is an adventure for stranger! (Seyid Yahya Bakuvi, 2013: 63).

Risala fi Salatun-Nabi This work is a short qasida (a form of lyric poetry that originated in preislamic Arabia). This qasida was written in order to people together to say salat and salam (blessings and salutations) for the prophet Mohammed.

He is Allah, the Creator.

He filled the world with divine light.

If you want to find peace and quiet with His help,

Say heartily, salat and salavat to the prophet Ahmed (Mohammed).

Manaqibi-Amirul-Mominin Ali (Hazret Ali's life stories) (Şirvani, n.d.: 74).

This poet deals with Ali's generosity, heroism, his speacial place in islamic world, Hazrat Mohammed's hadithes about him and Hazrat Mohammed's endless love for him. With great love and admiration Seyid Yahya praises Hazrat Ali as "The eye, the origin, the divine light of truth ocean", "The Science of God", "A leader, a ruler on the truth way" , "The one who is all the world", "Mercy and intercessor by God".

God gives a miracle to every prophet,

I consider Ali as all of Ahmed's miracles.

His light is Ahmed's light, his spirit is Ahmed's spirit,

I see these two bodies in one-in Ali (Şirvani, n.d.: 75).

In this writing we wanted to give any information about Excellency Seyid Yahya's scientific-gnostic treasure, divine love, and great literary legacy.We want to express it with Seyid Yahya's words: "If in your spirit there is a particle from that divine light; You will reveal The Truth's (God's) mysteries" (Bakuvi, 2001).

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● Түйін сөз/тіркестер – қазақ, орыс және ағылшын тілінде 5-7 сөз.

Кіріспе келесідей негізгі элементтерден құралады:

● Тақырып таңдау негіздемесі; тақырыптың немесе проблеманың өзектілігі. Тақырыпты таңдау негіздемесінде ілгергілердің тәжірибесінің сипаттамасы негізінде проблемалық жағдаяттардың бар-жоқтығы хабарланады (белгілі бір зерттеудің болмауы, жаңа нысанның пайда болуы және т.б.). Тақырыптың өзектілігі осы тақырыпты оқуға деген жалпы қызығушылықпен анықталады, бірақ қойылған сұрақтарға толымды жауаптың болмауынан тақырыптың теориялық немесе тәжірибелік маңыздылығымен дәлілденеді.

● Жұмысыңыздың нысаны, пәні, мақсаты, міндеті, әдісі, тәсілі, болжамы мен маңызыдылығын анықтау. Зерттеу мақсаты тезис дәлелдерімен байланысты, яғни зерттеу пәнін автор таңдаған аспектіде ұсыну болып табылады.

● Материал мен әдістер – материалдардың сипаттамасынан және жұмыс барысынан, сондай-ақ қолданылған әдістердің толық сипаттамасынан тұрады.

● Зерттеу материалының сипаттамасы оның сандық және сапалық жағынан бейнеленуін білдіреді. Материалдың сипаттамасы – зерттеу нәтижелері мен әдістерінің сенімділігін анықтайтың факторлардың бірі болыптабылады.

● Бұл бөлімде мәселенің қалай зерттелгені баяндалады: бұрын жарияланған процедураларды қайталамайтын мәліметтер; материалдар мен әдістерді қолдану кезінде міндетті түрде жаңалық енгізу арқылы жабдықты сәйкестендіру (бағдарламалық жасақтау) және материалдардың сипаттамасы қолданылады.

● Ғылыми әдістемеге:
● зерттелу сұрағы/сұрақтары;
● гипотеза (тезис);
● зерттеу кезеңдері:

- зерттеу әдістері;
- зерттеу нәтижелері.
- Әдебиет шолуы бөлімінде шетелдік авторлардың ағылшын тіліндегі зерттеу тақырыбындағы іргелі және жаңа еңбектері (кемінде 15 жұмыс), ғылыми үлесі тұрғысынан осы жұмыстарға талдау, сондай-ақ мақалаңызда толықтырылған зерттеу кемшіліктері қамтылуы керек.
- Шығармаға қатысы жоқ көптеген сілтемелердің болуы немесе өзіңіздің жетістіктеріңіз туралы, алдыңғы жұмысыңызға сілтемелердің болуына ЖОЛ БЕРІЛМЕЙДІ.
- Нәтижелер және талқылау бөлімі – сіздің зерттеу нәтижелеріңізді талдауға және пікірталасуға мүмкіндік береді. Зерттеу барысында алынған нәтижелер туралы қорытынды беріледі, негізгі мәні ашылады. Әрі бұл мақаланың маңызды бөлімдерінің бірі. Онда олардың жұмысының нәтижелерін талдап, сәйкес нәтижелерін алдыңғы жұмысымен, талдаулары мен қорытындыларымен салыстырғанда талқылау қажет.
- Қорытынды, нәтиже – осы кезеңдегі жұмыс нәтижелерін жинақтау және қорытындылау; автор алға қойған тұжырымның растығын және алынған нәтижелерді ескере отырып, ғылыми білімнің өзгеруі туралы автордың қорытындысын растау. Қорытынды абстрактілі болмауы керек, оларды белгілі бір ғылыми саладағы зерттеу нәтижелерін қорытындылау үшін, ұсыныстарды немесе одан әрі жұмыс істеу мүмкіндіктерін сипаттай отырып қолдану керек.
- Қорытындының құрылымында: зерттеудің мақсаттары мен әдістері қандай? Нәтижелері қандай? Қандай тұжырымдар бар? Дамуды енгізу, қолдану перспективалары мен мүмкіндіктері қандай? деген сұрақтар болуы керек.
- Пайдаланылған әдебиеттер тізімі немесе библиографиялық тізім жаратылыстану-техникалық бағыттар бойынша әдебиеттердің кем дегенде 10 атауларынан және әлеуметтік-гуманитарлық бағыттар бойынша 15 атаулардан тұрады, ал ағылшын тіліндегі тақырыптардың жалпы саны кемінде 50% болуы керек. Егер әдебиеттер тізімінде кириллицада берілген еңбектер болса, сілтемелер тізімін екі нұсқада ұсыну қажет: біріншісі – түпнұсқада, екіншісі – романизацияланған алфавитте (транслитерация – http://www.translit.ru).
- Романизацияланған библиография келесідей болуы керек: автор (лар) (транслитерация) → (жақша ішінде жыл) → транслитерацияланған нұсқадағы мақала тақырыбы [мақала тақырыбын ағылшын тіліне төрт бұрышты жақшаға аудару], орыс тіліндегі дереккөздің атауы (транслитерация немесе ағылшын) атауы – бар болса), ағылшын тіліндегі басылым мәліметтері.

Мысалы: Gokhberg, L., Kuznetsova, T. (2011) Strategiya-2020: novye kontury rossiiskoi innovatsionnoi politiki [Strategy 2020: New Outlines of Innovation Policy]. *Foresight-Russia,* vol. 5, no 4. – 8-30. Пайдаланылған әдебиеттер тізімі алфавиттік тәртіпте келтіріледі әрі ТЕК мәтінге сілтеме жасалған жұмыстар ғана көрсетіледі.
- ГОСТ 7.1-2003 сәйкес орыс және қазақ тілдеріндегі библиография стилі «Библиографиялық жазба. Библиографиялық сипаттама. Жалпы талаптар және құрастыру ережелері » (ҒЖБССБК тізіміне енген басылымдарға қойылатын талап).
- Романизацияланған библиографияның стилі, сондай-ақ әлеуметтік-гуманитарлық салаларға арналған ағылшын (басқа шетел) тіліндегі дереккөздер – Американдық психологиялық қауымдастық (http://www.apastyle.org/) үлгісі пайдаланылады.

Бұл бөлімде мыналар ескерілуі керек:
- ғылымның осы саласында жарыққөрген және автор шығармашылығында негізделген негізгі ғылыми басылымдар, алдыңғы қатарлы зерттеу әдістері сілтемеге алынады;
- өз еңбектеріңізге шамадан тыс сілтеме жасаудан аулақ болыңыз;
- ТМД/КСРО авторларының басылымдарына шамадан тыс сілтеме жасаудан аулақ болыңыз, әлемдік тәжірибені қолданыңыз;
- библиографиялық тізімде белгілі шетелдік авторлар мен зерттеушілер мақала тақырыбы бойынша шығарған іргелі және өзекті жұмыстар болуы керек.
- Әлеуметтік-гуманитарлық бағыттағы мәтінге сілтемелер мәтін ішінде жақшаның ішінде бірінші авторы, шыққан жылы: парақтың (беттердің) саны көрсетіледі. **Мысалы, (Залесский, 1991: 25)**. Егер әдебиеттер тізімінде бір автордың бір жыл ішінде жарияланған бірнеше жұмысы болса, шыққан жылына «а», «б» әрпі және т.б. белгі қойылады. Мысалы, (Садуова, 2001а: 15), (Садуова, 2001б: 22). Жаратылыстану мақалалары үшін сілтемелер төртбұрышты жақшада келтірілген, мәтінге сілтемелер келтірілген жұмыстар көрсетілгендей нөмірленеді.

Библиографиялық сілтемелерді рәсімдеу үшін Mendeley Reference Manager құралын пайдалана аласыз.

МАЗМҰНЫ – СОДЕРЖАНИЕ – CONTENT