

## **ANNOTATION**

**thesis for the degree of**

**Doctors of Philosophy ( PhD )**

**specialty "6D020600 - Islamic Studies "**

**on the topic:**

**Fundamentals and methods of Islamic appeal and their impact on public consciousness**

**(Based on the Kazakhstan model)**

**Relevance of the topic.** Kazakhstan is a secular, democratic, legal and social Republic. For the Kazakh, as a state-forming nation, Islam is a traditional religion. In historical practice, this religion has been recognized as a state religion since the days of the Karakhanids, and the essence of the Kazakh culture, the basis of national spiritual values of the Kazakh people. The relevance and role of Islamic Call has increased in society since gaining the independence. Mainly, this is affected by the process of globalization and the religious situation in the republic.

In the definitions and contours of the appeal, universality appeared in the principles and ideas, local differences and formulations turned out. Consequently, changes also occurred in the content and meaning of the call, in its forms and methods. Complex and diverse transformations occurred In religious knowledge of subjects and call centers. This phenomenon also requires scientific analysis.

At present there are cost centers and the systems, defined in the scientific literature as " political religion", "religious politics" or "politics of religion" to solve this problem. In other words, the traditional Islamic call, which connects Islam with the historical knowledge of the Kazakh nation, is the neo-fundamentalist call seeking to justify commonality with the global Islamic ummah and the political Islamic call considering Islamic values as an instrument for implementing socio-political transformations.

The introduction of new technologies in the field of mass communications, the intensive development of global information networks, and social processes in a post-secular society, today, require the improvement of methods and content of the call.

Up to this day, there is no specific instruction indicating the standards and rules of religious propaganda. The methods and ways of propaganda require constant change in accordance with the needs of modern society. It is necessary to organize seminars and trainings, courses aimed at deepening knowledge and improving skills for religious workers who are engaged in direct

propaganda. On behalf of this, the demand for evidence-based books, supporting aids and teaching aids increases. Due to the diversity of nations and people living in Kazakhstan, religious and cultural pluralism has been formed in the country. The ability to lead an Islamic call without affecting the feelings of representatives of other religions is of particular importance in such environment. A content analysis of stories, features and religious propaganda conducted up to this date in Kazakhstan, will allow to avoid possible mistakes in the future. All this increases the relevance of this work. There are also novelties as well. The Islamic call, its historical stages, modern methods of influencing consciousness, their theoretical and methodological aspects were not a complex subject of research, in contrast to a large number of research works and monographs on the life story of the Prophet Muhammad, the spread of Islam during the caliphs, the general history of Islam, also confirms the relevance of the selected topic.

**Goals and objectives of the dissertation.** To analyze the essence and content of the call in Islam, the formal evolution, typical features of historical development and form theoretical and practical aspects of the nature and methods of call in modern Kazakhstani society. For this, the following tasks were additionally set:

- Definition of the concept, the essence, the function of the first call;
- The conclusion of the Koran regarding to the phenomenon of appeal in general;
- Analysis of the political, axiological, ideological and essential aspects of Islamic appeal from a historical point of view;
- Disclosure of the essence of requirements, conditions, principles, canons, personal criteria, rules, requirements for a person who calls for religion;
- Analysis of applied methods of conscription within the framework of Islam and analysis of its place in Kazakh religious practice;
- historical and comparative analysis of the advocacy non-traditional trends in Kazakhstan;
- Scientific and expert assessment of the conformity of the propaganda activities of non-traditional movements with the requirements of Islamic appeal;
- Analysis of the impact of religious appeal on public consciousness in Kazakhstan and the provision of scientific proposals and ways to solve the problems.

**Object of study.** Formation and development, content and forms of modern Islamic appeal.

**Subject of study.** Theoretical and practical aspects of conscription in modern Kazakhstani society.

**The scientific novelty of the study.** The following results of scientific activity are submitted for proof:

1. A comprehensive scientific and theoretical analysis of the verses and hadiths underlying the origin, function, definition, position and idea of the Islamic appeal was carried out, and other terms were formulated that were similar in meaning to the term “appeal” in the Qur'an.

2. There was conducted analysis of the concept and the process of an appeal on the basis of historical data and comparing with the help comparative value of the method and the role of the call in the verses and hadiths;

3. There were formulated clear requirements, rules and principles of Islamic appeal based on the example of the Prophet , and in direct relation to his personality, they were justified by verses of the Koran, explained in scientific educational level.

4. The political, ideological and methodological contradictions and distortions in the positions, mechanisms of influence and theoretical foundations of foreign movements in Kazakhstan were proved;

5. It is proved that the platform for joint decision-making by state and public institutions against propoganda is not about fundamentalist. Islamic groups in Kazakhstan is the most effective way in the context of globalization;

6. The relevance of the position of observing religious theological and sociocultural principles within the framework of the historical school of traditional religious consciousness and religious knowledge has been proved .

**Theoretical and practical significance of the dissertation.** Concepts of scientific research supplement gaps in a comprehensive study of the field of Islamic studies and also help to identify the correct model of religious spread in society and the development of Islam, which will be traditional for the Republic of Kazakhstan. The work can be used in lectures on Islamic studies at colleges and universities. Thesis results can be used in the course of seminars and trainings for imam- khatibs .

#### **The main scientific findings presented in defense:**

1. The word call (“ Yes ' wa ”) is found in the Qur'an in 205 places. The concept of invocation in the Qur'an is used as an invitation to Islam, iman, the path of Allah, the book of Allah, an appeal to truth, goodness, prosperity. The Qur'an and Hadith also use other words that are similar in meaning to the call. For example, the table ' تبليغ , Irshad الإرشاد , Ya ' s الموعظه , nasyha نصيحة , dhikr الذكر , That ' Li m تعليم , tarbia تربيته , tausia توصية , hidaya هدايت , jihad الجهاد , amr bil ma ' ruf , nahi ' anil munkar المنكر عن المنكر والمعروف والنهي etc. Although they have other meanings, from the point of view of practical application and purpose of use, they have similar meaning. For example, it was fleshed out the meaning of the word "appeal" in the verses of Sura Nahila , 125th verse , Isra , 17/53,. Kariya , 101 / 1-4, and set the main directions of the call to Islam: caution , warning, deterrence, and glad about vanie (تبشير) The Quran indicates the need to lead a call between “Hauf and Rajah” (hope and fear) الْخَوْفُ وَالرَّجَاءُ. Thus, the

significance and importance of the call was shown in the light of the Qur'an and Hadith.

2. The center of the call is the personality of the Prophet Muhammad. Therefore, his experience in conducting the call is an exceptional example for the call. In this regard, we have identified the requirements of Islam to lead the call, as well as psychological and practical approaches during the call to religion. In particular, the following basic moral and personal qualities are established in Islam: sincerity, confidence, qualification, the ability to trust in God, oratory, good manners, altruism, lack of personal interests, tidy appearance, honesty, modesty, meekness, friendliness, patience, endurance, knowledge of the audience, knowledge of the scientists of his time, the ability to find a way to the heart of the listener, taking into account the level of the listener regarding the issue under discussion, non-conflict, objectivity, realism, skill to admit his ignorance, personal integrity, and so on. These principles are entirely based on personal prophetic example of the call to the religion.

3. In the history of Islam, the need to determine the boundaries and contours of a prophetic appeal has been evident since the first centuries. It is obvious that the essence of the call is religion. However, there were cases in which a call was accompanied by political, ideological and property interests. Historical data show that in the landmark of criticism benchmark of prophet acted as an example. Prophetic example is based on promoting the wisdom in the call, knowledge of audience's listeners, incorporation of different situations (for example, the effective use of advanced technologies in the call to Islam), the need to remember that there is no compulsion in religion, the ability to make the polarity of views, a variety of positions, right goal, and the chosen approach.

4. During the analysis of the actions of active Islamic communities in the Republic of Kazakhstan, their main goals and methods of appeal were described in detail. Namely, the principles, goals and ideals of such movements as the Salafis, the Tablig community, the Ismatullah Mahsum community, Hizbut Tahrir were specified. These communities were chosen due to their activity in the country. An attempt was made to assess the damage to public consciousness of the social activities of these religious movements and religious organizations. It was demonstrated that the representatives of these movements and groups distort the principles and rules established by the sacred texts of the religion of Islam - the Qur'an and the Sunna, thereby misleading their followers, pursuing the narrow interests of these groups and movements.

5. The religious activity of various Islamic communities and religious groups in Kazakhstan caused discord in society, which led to various misunderstandings and negative consequences. For example, Hizbut Tahrir basically turned individuals against the government, it

politicized the religion, and propagated the idea of the caliphate, and distributed leaflets. And the Salafis recruited popular people into their ranks in order to increase their influence on society. The main work was carried out with the popular men from the world of sport, art, aitys (national competition of poetry and music accompanied with dombyra ) and other public figures . For this purpose, open travel company , providing financial assistance to individuals, at the same time broadcaster and publishers worked as well. A feature of Salafis can be determined as the recognition of the local population's erroneous creed, thereby to based on need and urgency, and sometimes coercion in bringing their own ideology . The method of community Ismatullah Mahsum, popularly referred to "Zikriyts" or "Zikirsiler", was the use of personalities of the Kazakh intelligents like Abay, Shakarim and Yassavi in conveying their own beliefs. The main activity was carried out through the club "Abzhat", recruiting for work in the media and the opening special television programs. The Islamic Arab communities paid special attention to the construction of mosques, and the Turkish communities were engaged in the construction of boarding houses, opening educational institutions, courses on the Koran and publishing. The negative consequences of the influence of non-traditional movements on public consciousness manifested itself in a threat to national identity, traditions, marriage and family values, peace and stability, the state system, distortion of the religious views of citizens, which led to a light understanding of religion. Limited only by their own opinions, perceptions of others astray, not acceptance of the national mentality, contradiction authorities formed a mixed opinion about religion in the country. In some cases, this led to the prohibition of the activities of certain groups in the country at the legislative level. In this context, an analysis on efficiency, on the use of community service, and cooperative solutions companies and public institutions was conducted.

6. Islam occupies a special place in the mentality of the Kazakh. Cultural values are closely related to religious consciousness. Religious experience is also determined by a Muslim identity that has deep roots in history. Here are the historical timelines of Kazakh Islam. Relics, representatives, scholars and literature of Islamic appeal are preserved throughout the space. Therefore, to counteract the appeal of non-traditional religious groups, the programs "Cultural Heritage", "Spiritual Revival", "Seven Facets of the Great Steppe", "Religion and Traditions", "Traveling to Holy Places", "Year of Al- Farabi and Abai", the project were adopted UNESCO Year of Yassavi . Inclusion of such historical experience and its introduction into scientific circulation, religious-theological and socio - cultural principles in the context of traditional religious consciousness and cognition, using the knowledge of one's history and as a protective mechanism under the pressure of globalization on individual nations, identities and cultures.

**Publication and testing of research results.** The content and main results of the dissertation are reflected in 3 articles of domestic scientific publications of the Committee for Control in Education and Science in accordance with the requirements of the Ministry of Education and Science of the Republic of Kazakhstan, 1 article is published in a journal included in the SCOPUS database, 1 article at an international scientific conference abroad, 1 article at a foreign international scientific Internet conference and 5 articles were published in the collection of the international scientific and practical conference in Kazakhstan. The dissertation was recommended for defense at the Department of Islamic Studies of the University of Nur-Mubarak .

**The structure of the dissertation.** Dissertation consists of two main chapters, six subsections ( *in chapter three subsections, in the second chapter four subsections, in the third chapter two subsections* ), conclusion, the list of used literatures and sources. The dissertation consists of ... sheets.