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LINGUISTIC AND STYLISTIC FEATURES OF SHAKARIM KUDAIBERDIULY WORK «THE MUSLIM BOOK»

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

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

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Шәкәрім Құдайбердіұлының «Мұсылмандық кітабы» еңбегінің тілдік және стильдік ерекшеліктері

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

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

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Лингвистические и стилистические особенности произведения Шакарима Кудайбердиевича «Мусульманская книга»

В Казахстане много людей получили образование в области учения ислама. Однако по разным причинам работы этих ученых не получили должной оценки и не были исследованы. Для решения

этой проблемы мы попытались определить место казахского ученого Шакарима Кудайбердиевича в исламском учении и важность его трудов. Шакарим Кудайбердиевич был удостоен звания писателя, поэта, мыслителя. Но если посмотреть на творчество и жизнь Шакарима, невозможно избежать его связи с исламом. Статья содержит исследование и информацию о произведении Шакарима Кудайбердиевича «Мусульманская книга». В нем рассказывается о лингвистических и стилистических особенностях произведения, в том числе о методах, использованных ученым в письменной форме. А также речь идет об отличии труда от других подобных работ. Анализируется структура предложений в произведении. В ходе статьи сравнительным методом были рассмотрены некоторые аспекты, связанные с названием произведения «Мусульманская книга». Стилистические и семантические особенности данной работы выявлены методами тематического и текстового сравнения. Значение труда для казахского народа изучалось методом исторического сравнения.

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

Introduction

The fact that the world-class Islamic scholars of Kazakhstan are not recognized is the reason for the incomplete research work on them and their works. It is obvious that the discovery of many hidden secrets in our history will help to resolve the knots that are currently taking place in Kazakh society and lead to tension. It is known that if a country does not know its past, the future will be blurred. Therefore, it is important to reveal the facets of our scholars, who have been imposed on the country as writers and thinkers that are not revealed today as Faqih or Mutakallim. They are not the words of the ordinary average prophet in Islam, but rather the words of the expert who has studied them for many years. One of these scientists is Shakarim. His work «The Muslim Book», written by him, is not adequately appreciated. The uniqueness of this work lies in the depth of the issues covered by it and the breadth of its topics. We are not mistaken in saying that this work is not one of the works written in the Kazakh language of its century. Therefore, we believe that the study of this work, in turn, will lead to the achievement of great goals.

Justification of the choice of articles and goals and objectives

For the further development of any country in the world, it is important to know history. For the political, social, spiritual and cultural development of the Kazakh people, its history plays an important role. The names and deeds of people who gave their lives for our country should not be forgotten by Kazakhs. One of them is Shakarim, a great personality in the history of Kazakhstan. Shakarim Kudaiberdievich's significant contribution to the Kazakh language and education, spiritual development and culture was excluded from the historical consciousness in Soviet times. It is still unknown whether Shakarim's «The

Muslim Book» is an important work in the history of the political, cultural and spiritual development of the Kazakh people. For these reasons, it is obvious how relevant this topic is today.

The main purpose of our research is to identify the jurisprudential views and legal rulings of Shakarim Kudaiberdievich, who was recognized by the Kazakh people and other countries as a great poet, writer, philosopher, activist, representative of the Alash intelligentsia and left valuable works as a scholar. For this purpose, the following tasks are provided:

Determining the style of writing Shakarim Kudaiberdievich's treatise «The Muslim Book»;

Determining the sequence of fiqh rulings that are important to the scholar through a comparative and thematic analysis of the work «The Muslim Book»;

Identify the works that can be used in the writing of the treatise «The Muslim Book» and make a textual and thematic comparison with them;

To determine whether or not the Hanafi Madhhab is in accordance with the Kazakh people by conducting a shar'i analysis of the rulings cited by the scholar in his work «The Muslim Book».

Scientific research methodology

In the course of the article, using a comparative method, the unsolved points related to the title of the work «The Muslim Book» were considered. Using the methods of thematic and textual comparison, the stylistic and content features of this work were determined. Using the method of historical comparison, the importance of the work before the Kazakh people was studied.

Main part

In the history of the Kazakh people, since the XIX century, books on Islamic shariah, including «aqida», «ahlaq», «Fiqh», have been counted

on the fingers. Yes, among them are the works of Ibrai Altynsarin (1841-1889) «The Muslim Pier», Aitkhozhauly Baimukhammad «Shurutu assolati», and the younger Ali bin Abdullah «The basis of Islam». According to sources, in addition to these, Shakarim's work was preceded by works related to Islam published in the Kazakh language: «Tajuid rules» (Rules of reading Qur'an), «ahualu al kiya-mat» (State in hereinafter life), «How to get Taharat (oblation)». But none of them could cover such topics as «aqidah (belief)», «fiqh» (law), «usul fiqh (principals of law)», «ahlaq (manners)», as well as «taharat (oblation)», «namaz (prayer)», «zakat (poor-due)», «hajj (pilgrimage)», «hunting», «sacrifice», «nikah (marriage)», «talaq (divorce)», «trade», «guarantee», «gift», «duty», «norms of punishment» in one book. In this work, Shakarim's teachings on the muslim belief «aqidah», «fiqh» considering law, «ahlaq» on the inner world of a person are also considered, although not completely. The lack of complete shariah works written in Kazakh in the 19-20 centuries is due to the fact that the main sources of Islamic teachings are in Arabic, which requires a large amount of teaching to be understood and translated into Kazakh. Moreover, very few scientists could read Islamic works in the Arabic text and graduated from special educational institutions. In this regard, Akhmet Baitursynov wrote in an article published in the magazine «Shora»: «when we read «Uaqyt» and «Shora», we used to have lugat in our hands. I think that everyone who does not read Arabic will probably read this way. Are there few Arabic words in «Uaqyt» and «Shora» from beginning to finish?! When you read them in the meadow, you need time to read them from head to toe. If it were written in a real Turkic language, then even those who did not read Arabic would be able to read without a log, and there would be no more time to read» (Aibayeva, 1997:10). According to Akhmet Baitursynov, among the people of that time, there was a small number of people who spoke Arabic. It is obvious that writing a book in the Kazakh language, which contains all the articles of the Islamic shariah, requires a lot of knowledge and work. Therefore, there are no scholars who have fully written the teachings of «aqidah», «fiqh», «ahlaq» and others in the Kazakh language. At the time when modern technology and teaching reached their peak, we cannot say that there are many books written in the Kazakh language that cover the most complete topics of fiqh. Therefore, the seriousness of this work shows how difficult it is today. However, among the XIX-XX centuries, the scholar who has writ-

ten about shariah faith and shariah law in Kazakh language was Shakarim Kudaiberdiuly. Shakarim's book «The Muslim Book» contains all three teachings on the life of a Muslim, and is the only one that can unravel the religious ties of Bukhara.

As for the title of Shakarim's work «The Muslim Requirements», there are contradictions in the scientific community regarding the name of the work, which are expressed in two different names. One name is «The Muslim Requirements», another name is «The Muslim Book». The authors of the research papers written in relation to this work use the two names separately. Some refer to the «The Muslim Requirements» in their research papers, while others refer to the «The Muslim Book». The reason for this is that these two names belong to the works of Shakarim, which are currently considered the original version of his work. In the manuscript fund of the Central Scientific Library of the Ministry of Education and Science of Kazakhstan, we found two works belonging to Shakarim, one «The Muslim Requirements», and the other «The Muslim Book», which was published in Orenburg in 1911. Comparing the two works, we noticed that there is no difference in their content, topics, or words. The changes that occurred only in the external form. The book «The Muslim Requirements» was a larger in appearance than the work «The Muslim Book». Now one difference was in the direction of their subscription. In other words, the pages of the book «The Muslim Requirements» are directed from left to right, as is the way of writing modern books, while the pages of the book «The Muslim Book» are directed from right to left in accordance with the old Arab custom. «What is the main title of the book? In order to answer the question an analysis was conducted based on several facts. The result is that the name «The Muslim Book» is a noble name. We can give several reasons as proof of this:

1. In 1913, Akhmet Baitursynov (1872-1937) wrote in the column «New books» on Page 4 of «Qazaq» newspaper: «The Muslim Book» explains the necessary information about Ilmi hal (knowledge of states) from the Kazakh version. The price is 50 kopecks. The last three (i.e., at the top of the column are the works of the scientist «Qazaq shejiresi» (Kazakh geonology), «Qalqaman mamyr qisasy» (Story of Qalqaman mamyr) are written by the author of the book «Shah Karim Kudaiberdiuly» (Qazaq newspaper. 1913 No. 13 dated May 8, page 4). In the pages of the newspaper published at that time, we can see that this work is written under the name «The Muslim Book».

2. In the collection of rare books in the Scientific Library, there is a hand-copied version of Shakarim's work with The Cipher No. 1588 No. 17. This copy was taken from the hands of Yesentai Berdin in 1933. On the first page of this book is the title «The Muslim Book». It turned out that the copier, whose name is unknown, wrote his name in the process of copying the work, looking at the main version, which was printed. After all, in Orenburg, everything that came to us was written in his own hand. Therefore, the fact that Shakarim's work is based on the name «The Muslim Book» is proof that the work from Berdin is called by this name.

3. The pages of the book, two versions of which are stored in the Central Scientific Library, are called the «The Muslim Book». In the same way, with the same shortcut direction, the page of the book begins with the opening from left to right. Although the second work «The Muslim Requirements» is written in the Scientific Library as «published in 1911», it is actually a copy of the work «The Muslim Book», published in 1911. The reason for this is that at that time the Kazakh people used an Arabic script. One of the stylistic features of the label is that it is written from right to left, as in modern Arabic script. Therefore, the direction of the works written in a label opens the first page from left to right. The works in the Kazakh language, published in Orenburg at that time, are directed from left to right. And this version of the «The Muslim Requirements» opens from right to left in the direction of modern Cyrillic letters. Therefore, it turns out that the version of the «The Muslim Book» was considered the main book, the version of the «The Muslim Requirements» was a copy. It is a unique work, except that the names have changed. The proof of his work is that on the last page of the work «The Muslim Book», which is considered the main one, there are scattered oil stains on the copy.

Style features

In the science of languages, the types of styles are divided into two parts, depending on their use:

- Writing style
- Speech style (Syzdykova, 2014:165).

If we consider the work of Shakarim «The Muslim Book», it is obvious that it is written in the style of its use. Because the «The Muslim Book» is written in the text. According to scientists who have studied Shakarim's works, his works are materials of written style (Momynova, 2008: 8). According to Bagdat Momynova, who conducted a linguistic and stylistic analysis of Shakarim's art, works in the written style are divided into several types:

- Scientific prose
- Artistic prose
- Memoirs
- Daily Notes
- Public correspondence
- Marginal notes on the extreme edges of the page
- Official and business records (Momynova, 2008: 7)

Among the works of this written style, the work «The Muslim Book» corresponds to the type of scientific prose. The text of the work is written in a plain word, and you will not notice the world in which it is written in the form of a poem. And this is according to the rules of prose in its own way. Prose (lat. Prosa) – a literary genre, a work of art written in black (Nysanbayev, 2007: 7/402).

In addition to the use of style types, there is also a distinction between purpose and social. They:

- Fiction
- Journalism
- Scientific
- Official documents

From the types of styles divided by purpose, we can say that Shakarim's work «The Muslim Book» was written in a scientific style. Because the style of the scientific narrative is that it is necessary to understand the theory proposed by the author in accordance with the idea of the author. This means that the work «The Muslim Book» is not written in the style of fiction. In the style of fiction, the author gives the reader freedom to make his own thoughts and conclusions at his own discretion. And the scientific style presents to the reader in the same character a theory that he considers correct, in the opinion of the author, without any changes (Momynova, 2008: 11). We see this, for example, in the text of Shakarim's work. For example, on the topic «Knowing the characteristics of Allah Almighty», Shakarim said: «O friends! You have learned from the high words there is Allah and His unity. Now let me tell you about the characteristics» (Shakarim, 1911: 8). According to the scientist, he proposed a theory about the existence and unity of Allah and brought proof of this. That is, in order to come to the conclusion that Allah exists and is one, you need to understand the arguments put forward by the author in accordance with his understanding. Only then can you come to the theory that the author found correct. The possibility of Shakarim's work being in the style of journalism is also excluded. After all, the goal of journalism is to raise political, economic, and social issues and form a public opinion according to the author's vision (Nysanbayev, 2005: 5/50). And in the scientific style, the author does not

present his point of view, but rather presents an idea that he finds to be correct and that has been fundamentally correct in the minds of people, but which he cannot understand because of the lack of prerequisites for intelligent spending. This is evidenced by the words of the scientist: «Allah created all human beings in such a way that they knew that all of them were one, one, and that they were the Lord, and that they were believers and worshippers.» After all, if we look at the meaning of the word, Shakarim shows that people think correctly, but remember something that has been forgotten. Therefore, it is impossible to say that Shakarim's work calls for an idea based on his personal vision. And it is clear that it is not from the category of official documents. After all, the formal style is one of the styles that functions within the framework of official relations (Nysanbayev, 2005: 7/468). As can be seen from the rules, the formal style is the style used in relationships. It does not correspond to the purpose of our work.

From the upper word, we found that the work» the book of Muslims «is in the style of book writing in terms of use, including scientific prose, and in terms of purpose and sociality-scientific. Now the problem is that the scientific style itself is divided into two types:

- Scientific style
- Semi-scientific style

In order to determine which category the work of the» Muslim book« belongs to, it is first necessary to determine the difference between the scientific style and the semi-scientific style. The author of the book» The language of Shakarim's poetry» B. Momynova, there are four of them (Momynova, 2008: 11). However, summing up Momynova's speech, we can say that the number of differences is two. This is because the first, second, third, and fourth types of people are close in meaning, and we have divided them into two types.

– In purely scientific works, the meaning of the term is not revealed, the term word is not in a general linguistic sense, but in a special meaning in the same area. And in the semi-scientific style, the words of the term become less and less, and the meaning becomes more and more acute.

– The semi-scientific style will contain elements of the oral style that are used between countries. For this reason, the scientific connotation between words is considered weaker than the scientific style. After all, there are no elements of emotional, dialect, or metaphorical vocabulary in the scientific style.

Now, looking at these differences, Shakarim used both styles. As for the difference in the first part, both are found in the work of the scientist.

1. In connection with the use of terms with meaning in this field, rather than language, without giving meaning, the following arguments of the scientist are proved:

– Perfect is Allah, and no «Shirigi» is upon Him. (Kudaiberdiuly, 1911: 1) The word «shirigi» in this place is the Arabic Sharik (شريك). Meaning of the term: comrade, partner, co-doer (Kaidarov 2005: 361).

– the word Halak is derived from the Arabic (هلك) it is based on the word: to die, to create (Mukhitdinov, Zhusupbekov: 2016: 822).

– Lauhu Al-Mahfuz Arab Lauh (حلول) meaning: plaque (Mukhitdinov, Zhusupbekov: 2016: 697) and Mahfuz (مظوفح), meaning: kept, i.e. a plaque where destinies are written and kept.

– The word I'tykad is derived from the Arabic I'tykod (داقتع) it comes from the word faith and belief (Mukhitdinov, Zhusupbekov: 2016: 487). Dahri (يرهد) meaning: Godless, atheist (Mukhitdinov, Zhusupbekov: 2016: 244).

– Majusi (يسوجم) meaning: fire worshipper, shaman, balger (Mukhitdinov, Zhusupbekov: 2016: 707).

– Attahiyat (تحيات) meaning: greeting, meeting (Mukhitdinov, Zhusupbekov: 2016: 191), if the author's hint is a prayer that begins with the word attahiyat, which is read during final sitting inside the prayer.

– Alham (محل) the word Al-Hamd in Arabic (دمحل) (Mukhitdinov, Zhusupbekov: 2016: 180), the author refers to the word Fatiha, which begins with this word.

– Tahiyatu Al-Masjid Arab tahiyah (تحيات) «greeting» (دمحل) the mosque consists of two words (Mukhitdinov, 2016: 320) and refers to two nafil prayers that are performed after entering the mosque in shariah.

– Ihram (مراح) – when performing Hajj rituals, go to the Holy territory and wear ihram clothing. Worn during the passage to the sacred territory. Ihram's clothing consists of two white fabrics that are not sewn. One is worn from the navel to the top, and the other closes from the navel down (Mukhitdinov, Zhusupbekov: 2016: 157).

– Hayes (ضحي) meaning: menstruation (Mukhitdinov, Zhusupbekov: 2016: 192).

The above words were given by the scientist in his work, without giving any meanings. It is clear that the meanings of these words would not be understood by the black footman if it were not for the person who was the owner of this teaching. Because these words are used in the terminal meaning of the shariah. And this, in turn, was one of the conditions for a scientific style. Therefore, it is clear that Sha-

karim's work «The Muslim Book» does not belong to a purely scientific style, but uses elements of a scientific style.

As for the use of semi-scientific style in the work, we do not agree that the main method that Shakarim used in writing this work is semi-scientific style. It is based on a very large number of elements of the semi-scientific style that took place in the work. One of the features of the semi-scientific style, which we have shown above, is that it interprets terms that are incomprehensible to everymen. The proof of this is the following words of the scientist:

1. Since Kazakh could not pronounce «taharat», they said «daret» (Kudaiberdiuly, 1911: 58).

2. They could not pronounce «Taamam», so said «dambi» (Kudaiberdiuly, 1911: 59).

3. Lahd's wall sizes the walls and the body of the people in the face of a man in the face of a hollow and refills the walls of the tone, or with a brick and refills the soil (Kudaiberdiuly, 1911: 72).

4. When two marry, one says that has taken one's daughter as wife and the second sais that has taken one's son as a husband and do it in presence of two witnesses (Kudaiberdiuly, 1911: 84).

5. Kitabi are those who had followed shariah (path) of previous books as Taurat, Injil, and Zabur. (Kudaiberdiuly, 1911: 85).

6. In shariah a girl of nine years old is caled «mashtahat» (Kudaiberdiuly, 1911: 87).

7. If one presents something to another in the book it would be called «hiba» (Kudaiberdiuly, 1911: 94).

8. Phrases like «Hold this hummer that made you to get everything from this horse and pour it into the dish» in the book is called ighara (Kudaiberdiuly, 1911: 95).

9. When one gets payment from using something in the book, it called ajara (Kudaiberdiuly, 1911: 99).

Although the above words are term words, the scientist translated their meaning in a language that is understandable to everymen. In addition, in his work, the scientist quoted the verses of the Qur'an and the hadiths of the Prophet s.a.s. in Arabic, the main original version of which was translated into Kazakh. This is reflected in all the verses and hadiths. This is one of the features of the semi-scientific style.

2. As for the second difference, one of the elements of semi-scientific styles is the use of emotional vocabulary. In this work of Shakarim «Ah, dostar», «Is pork permitted for Muslims?», «Who can better understand the state of mind and science!», «How can the world be better!», «For what I was created and where I finally come», «there's something wrong with

the right-hand path, isn't there?» there are emotional-shocking words: «what is it?» This is also one of the main features of one semi-scientific style.

Another thing that proves that the work «The Muslim Requirements» is a work written in a semi-scientific style is the use of metaphors, proverbs and sayings. For example, the scientist gave him the following words: «for this reason, the proverb in our Kazakh is «If I keep Allah Almighty He will keep me» – the word is a truth word» (Kudaiberdiuly, 1911: 42).

Summing up the above words, we can conclude that Shakarim's work «The Muslim Book» is based on a semi-scientific work dedicated to the public. The proof of this is the scientist's own words.... I thought that our Kazakh people have no books ... so I thought I would write until I came to my worship medant. This book is easy for every Kazakh and they appeared to them and to themselves (Kudaiberdiuly, 1911: 1). The scientist determined that his audience of readers is every Kazakh. However, we cannot ignore some of the purely scientific style elements that we have given above. Therefore, we can say that the «The Muslim Book» is a work written in a semi-scientific style, combined with elements of some purely scientific style.

His work «The Muslim Book» was 107 pages from the first page to the page where the content of the topics was written. This work is an example of books written with skill, combining theological and legal terms with intellectual thinking, not only the three main parts of Islam-«aqidah», «fiqh», «ahlaq». It is obvious that the writing of such a work does not come out of the pen of any black-footed writer. The fact that Shakarim brought all these three teachings in his book reflects the depth of his teaching in Islam. The author writes this work on the basis of the Kazakh language, using Arabic letters. Shakarim also uses words in the languages of several countries. Words related to the Arabic language are in the second place after the Kazakh language in terms of the words used in the work. If you look at the works of Kazakh writers of that time, you can find the Arabic word. It is found in every simple poem, in literary works, so much so that the words are entered and absorbed in society. In this regard, Berikbay Sagyndykovich said: «concepts and nouns that have never existed in the Turkic peoples are given in monuments by Arabic-Persian words. Most of these words are religious concepts, terms related to the affairs of the country's government, the economy, science and culture, and other areas of public life. Of course, such words are not subject to translate. The main meaning of the translation would have been destroyed even in the day» (Sagyndykov, 1976: 28).

During the writing of the work, the author used the original version of the shariah term in Arabic, which corresponds to the Islamic trend. The proof of this is the words: sajde, tahrir, takbir, attahiyat, etc.

The work of the Muslim book consists of personal words of the scientist, verses of the Qur'an, hadiths of the Prophet, Kazakh Proverbs, and quotes from other works and words of other scientists. The verses of the Qur'an in the work come in 74 places, 11 of them on the topics of fiqh, the rest on the topics of aqidah and ahlaq. If the hadiths of the prophet were given in 25 places, five of his hadiths came on the topics of «fiqh», and the remaining 20 hadiths came on the topics of «aqidah» (belief) and «ahlaq» (manners). In his work «The Muslim Book», the scientist cites the names and words of seven Islamic scholars in total. They are: Jafar Sadiq, Sheikh Saghdi, Ibn Abidin, Sufi Allayar, Ramazan Efendi, Hadim Ramatullah Gholia. In the work of The Muslim Book, Shakarim gives the names of 9 books. They are: Kitab (the text of Quduri), Kitab (the work of Ilmu Al-Khal), fiqhu Al-Kaidani, Al-Mukhit Al-Burhan, Fathu al-Qadir, Ghahayat, Risala Bismillah, Fataua Zahir Addin (fataua zahiriya), the condition of faith. The appearance of such books and the names of scholars in the work «The Muslim Book» indicates the high value of the work in shariah and the high degree of knowledge of Shakarim in Islamic teaching.

Content specificity

The book «The Muslim Book» contains three main teachings of Islam, as we mentioned above. Shakarim begins with the presentation of the principles of the teaching of «Aqidah». The first writing of this «aqidah» by the author shows that aqidah is more important than the teachings of «shariah» and «ahlaq». In fact, Islam studies the relationship of the individual with three things. Regulates the relationship of an individual with The Creator. The teaching that studies this relationship, that is, the faith of Allah and a man, is called «aqidah». «Aqidah» (belief) is the most important teaching in shariah. It is therefore necessary, according to the principle of Islam, that a person should know his Creator properly in order for his actions to be correct. Shakarim makes the words related to this Aqidah the first theme of the book. That is, the scientist said, «If you want the reader to follow the judgments contained in this book, then you must first know Allah.» After the topics related to Aqidah, the author begins topics that are intended for self-education, in which a person is free from bad deeds. This teaching is called «tasauuf» (spiritual cleansing) or «ahlaq» (manners) in the shariah.

The author brings the judgments of ahlaq after the themes of «aqidah» in his work. According to the importance of the teachings in Islam, the order is based on a hadith from Umar (Al-Qari, 2002a: 50). In that hadith, the Prophet (peace be upon Him) is the first to say «aqidah». Because the Prophet's statement, «Islam is the testimony of a slave that Allah is the only one and that Muhammad is his messenger» informs that Aqidah is the first in importance in the Islamic religion. After aqidah, shariah is followed in Islam. This is evidenced by the Prophet's statement: «performance of Prayer, giving of Zakat, fasting, pilgrimage» (Al-Qari, 2002b: 50). The prophet speaks of Ihsan after these questions. He said, «Stay in prayers as though you see Allah. But even though you can't see him, he sees you». However, Shakarim writes in his book the doctrine of «ahlaq», not «fiqh» (law) after the doctrine of «aqidah». It is possible to assume this author's approach for several reasons: 1) Because the teaching of «fiqh» was long, the author probably meant to finish the first of the topics that were pronounced quickly and lamentably. 2) Shakarim may suggest that it is more important for a person to know himself and get rid of bad manners than the teachings of fiqh. 3) The presence of topics related to «ahlaq» in the books «aqidah». Although the main sequence of «ahlaq» in the classification of Islamic scholars follows fiqh, the teaching he studies is often written in the works of aqida, as it is the inner world of a person. The works of Ibrahim Lakkhani (1631) «Zhauharu at-Tawhid», Ibn Ato Sakandari (1309) «Al-hikamu Al-atoyya» bring the problems of Aqidah on the first pages, and then move on to the problems of ahlaq. This habit is observed in the work of Shakarim. However, even so, the scientist wrote in his work the sequence of topics different from the topics of the entire work, which we have already given above. The fact that the judgments of aqidah, ahlaq, and fiqh are brought in one book indicates that this is written in accordance with the trend of the teachings of Ilmu Al-Khal. If you look at the subject of the works written in this process, you can see that it is in the sequence of Shakarim's work. Proof of this is the works of Jindy Zadb Amin Abbasi «Ilmu Al-Khal», published in 1909 by Ahmad Hadi (1868-1941) «Ibadatu Islami», Khalifa Altay «Ghylymgaly». The themes of these works are similar to each other. In this regard, Shamsat Adilbayeva says: «The Muslim Requirements» is written in the form of a scientific work» (Adilbayeva, 2011: 219).

The Muslim Book differs from other similar works in that it covers more topics. In addition, Sha-

karim touches on topics related to the teaching of «ahlaq», and then on topics related to the teaching of «usul Fiqh» in shariah. This is another feature of Shakarim. Because we say that, there is no works in the Kazakh language in the teaching of Usul Fiqh. The scientist fully included the main teachings of the Islamic religion in the book, which was written in a small number. This shows the difference between the work «The Muslim Book» and other works. After that, the author goes to the norms of shariah law called «Fiqh». In his work, Shakarim gave many, if not all, legal sentences in the shariah. In comparison with the works written in the Kazakh language related to the Islamic religion of that time, this book is one head higher.

As for the structure of the book, the work «The Muslim Book» contains 14 topics related to the teaching of the first «aqida». They are: «The meaning of Iman», «To learn the existence of Almighty God through the mind», «To learn the unity of Almighty God through the mind», «To know attributes of Almighty God», «Believe to the angels of Almighty God», «Believe to the books of Almighty God», «Believe to the prophets of Almighty God», «Believe to the Day of Judgement», «Believe that bad and good things does not happen without God's resolutions», «Believe to resurrection in Qiyamah» (State in hereinafter life), «Ask about the truth if you do not know, and not to be late», «things in the whole universe were created by Almighty God from null», «Questions and answers in the grave and the meaning of al-misaq» (old life), «How to protect yourself from unfaithfulness», «About death».

The second place retaken by Ahlaq topics are: «when a person gets to know himself, to know God too», «rights of human and rights of animals», «false oaths and lies», «to protects yourself from harmful and bad behaviour», and «to have good behaviour», «to hope to do humanitarian actions», «to do useful things and get rid of bad things», «penitence and detention from sins».

The third is a topic related to «usul al-Fiqh». They are: «Fard, wajib, sunnah, mustani, mubah, haram, makruh, muwsad».

The fourth place is occupied by Fiqh themes. The first of them is eight topics related to cleanliness. They are: «What type of water is clean?», «Taining and loyalty of different leather», «Dirty things inappropriate for a prayer», «About ghusl» (major abolution), «To take taharat» (obolution), «To do masih» (wiping), «The fard and wajips of prayer and the things disturbing it».

The following are nine topics related to prayer from worship. They are: «Times of prayers and

the time when prayer should not be performed», «Conditions of those who stand behind the imam», «About qaza prayers» (prayers that are not fulfilled on time), «About the prayer of a passenger», «Jumah (Friday) prayer in the places with mosques», «Two Eid Prayers in the places with mosques», «Everyone's prayer when sacrificing and animal», «Janaza prayer» (prayer for a dead person) and «About dead person».

The following is the topic of fasting called «About Fasting», followed by the topic of Zakat called «About zakat», followed by the topic related to the sentences of Hajj called «About Hajj». This is the end of the Fiqh judgments regarding worship in The Muslim Book.

The second main component of the teaching of fiqh is the topic of chapter 18 «Muamalat» (treatment). They are: «About hunting», «About Nikah» (wedding), «Those women-to-marry outstanding the shariah», «Seek in marriage for under-age children», «About divorce», «About providing wife», «Mahram (gift) of wife and period of pregnancy», «Parental rights», «About trading», «About giving debts and lending», «About Meems», «About Amanat» (trusted things), «About arrested things», «About the land and watering», «About hiring people for work salaries»

After the themes of «Muamalat», the third component of the teaching of «fiqh» is the themes of «collecting» under the title «the value of a person and the value of each member». Thus, in his work, the scientist cites the judgments of all three parts of the shariah: «worship», «Muamalat», «zhinayat» (the crime).

Results and discussion

The results of the above research:

Based on the comparison, it was determined that the main title of the work is «The Muslim Book».

It has been proven that the Muslim treaty is a semi-scientific style of work that uses scientific prose within its written style and purely scientific elements depending on its purpose and sociality.

Through religious-thematic analysis, we identified the content features of the work, and found that the work covers the topics of creed, morality, jurisprudence.

It was found that the scientist uses the method of logical deduction to prove to the reader the correctness of his idea. The ability to use the term, to combine spherical texts with rituals was proved by textual comparison.

We found that the scholar followed the terminological-semantic process in the translation of the

Qur'an and the hadiths, not the language, and used the verses and hadiths to support the author's idea.

Conclusion

In the «The Muslim Book» we found that the verdict, which was traditional for the Kazakh people, was written in the madhhab of the imam Abu Hanifa.

We found out the origins of Shakarim Kudaiberdiyevich from the Hanafi School and found

out the reasons. Shakarim Kudaiberdiyevich's book «The Muslim Book» identifies the scholars and their work, and reveals the problem.

Shakarim Kudaiberdiyevich's preconditions for making choices on controversial issues in the book «The Muslim Book» have been preserved.

The sequence of bringing fiqh topics in Shakarim Kudaiberdiyevich's work «The Muslim Book» is explained, as well as the scholar's approach to the publication of Islamic law.

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