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**METHODOLOGY OF SOCIAL AND HUMANITIES RESEARCH**

*Zharema Shaukenova, Elena Burova, Damira Sikhimbayeva*

**The Phenomenon of Conversion: Research Methodology.....3**

*Abstract.* Religious identity is one of the major worldview indicators of Kazakhstan society's vector transformations. The increasing number of religious people, cult constructions, changing of quantity of confessions, out of confessional religiosity, discussions on necessity of religious education and religious enlightenment, changing legislature on religion do not limit the markers of comprehension of current state of religion, its function and status.

To realize state and confessional policy with the corresponding concept of secularity, to consider the influence of both traditional, and new religions, it is important to reveal the tendencies of religious self-identification of population, to designate contours of the formed religiousness model; to investigate the features of shifts of ethno confessional identity in the multicultural conditions; to show the mechanisms of impact on religious views and methods of the address in the religious organizations; to estimate the opportunities and consequences of religious conversion, to consider the a legal and theological assessment of activity of the religious organizations, etc.

Religiousness of the population in the last decades in the conditions of intensive redefinition of valuable and semantic vectors becomes the way of new identification strategy for the personality and groups and has not only cultural, but also social, psychological and political contexts. Due to the tendencies of a religious situation in the Kazakhstan realities the formation and development of «new» religiousness is becoming contemporary issue, and conversion process becomes its main trend. Religious conversion in it's essence is a difficult social phenomenon, the center of multidimensional identity.

The phenomenon of religious conversion in Kazakhstan demands methodological justification in interdisciplinary prospect and multi poliparadigm model which are connected with modification of scientific tradition, its commensurability with the international practice.

*Key words:* identification, methodology, paradigm model, religious conversion, societal risks.

*Shaikemelev M.*

**The Phenomenon of Kazakh Ethnicity Within the Structure of Kazakhstan Identification Hierarchy.....18**

*Abstract.* In the article it is analyzed the term ethnicity in its interrelation with different forms of national and state building: politics, economics, social sphere. Author argues that an instrumentalist approach is the most efficient one as a research paradigm, which allows to focus the efforts on the analysis of ethnicity in concrete contexts of studying identification projects of state and Kazakhstan ethnic groups. The results demonstrate the latent feature of ethnic process and controversy of identification hierarchy of title ethnos and non-title ethnic group.

*Key words:* ethnicity, identification, tolerance, instrumentalism, ethno politics, ethno political science, ethnic identity.

*Adilbayev A.*

**The Role of Language Rules in Identifying of Islamic law Methodology.....31**

*Abstract.* Islamic jurisprudence and fiqh methodology have a special place in sharia. To draw conclusions on different questions, scientists resorted fiqh methodology to “religious” and “language” 136 **Әл-Фараби | 3 (51) 2015**

rules as a base. The main sources of all sharia statements are Holy Quran and Sunnah of the Prophet (pbuh) that were originally written in in Arabic language. Due to this fact it is so important to all Islamic law mujtahids and Islamic jurisprudence scientists to know the norms of Arabic language, its grammar and poetry peculiarities. In the article there have been shown the

features of “hass” (isolate) and “aam” (corporate) words in Arabic religious texts and their importance in legal regulations identifying. These words became the reason of disputes in methodology of Islamic law.

**Key words:** Islamic jurisprudence, Islamic methodology, grammar rules, religious texts, legal regulations.

**Imanbayeva D.**

### **Reasons and Features of Civilizational Paradigm Law Shift**

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**Abstract.** Law being one of the main public relations regulators have been referred to the phenomenon which beared itself the features of certain culture and more broadly the civilizational features generated it. However, in XIX century in a number of Asian countries there have taken place a civilization shift, which in turn concerned the legal system. In XX century the given process has significantly strengthened and due to this fact today states and societies despite its civilizational character are differentiated concerning their reference to direct or indirect successors of Roman Law or Legal School.

In this regard, Kazakhstan and Kyrgystan refer to roman-german legal school. The population of given states have accustomed to this legal system that it perceived as taken it for granted. However, if to take into consideration the civilizational specifics of Kazakh and Kyrgyz nations, ignoring the concrete historical circumstances, when the states adopted an alien legal system the situation takes an paradox character.

**Key words:** Kazakhstan, Kyrgystan, law, roman-german (continental) legal system, common law, cultural-civilizational development, civil society

### **PHILOSOPHY IN HISTORICAL RETROSPECTIVE**

**Nurmanbetova J., Azerbayev A.**

### **Political Leadership Concept in Confucius, Al-Farabi**

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**Abstract.** The article presents comparative analysis of the political leadership concepts of the prominent thinkers in the history of philosophy. Namely, Confucius, Al-Farabi and Niccolo Machiavelli. The main purpose is to determine the characteristics and specifics of philosophical traditions of creation to create the image of a political leader.

The article discusses Confucius and Al-Farabi’s similarities of the leader ideals. Presenting different centuries and distance two thinkers of the East claim common ground, which define the eastern society as a patriarchal and collective. The ethical categories used by thinkers create a universal version of a political leader, combining quality benefactor, mentor, father, who is able to be an example for the entire population.

In contrast Italian philosopher Niccolo Machiavelli called him «prince». «The Prince» is radically opposed to the previous two ideals. This option is a political leader characterized by the era and cultural psychological type of mentality. The Renaissance highlights the qualities of person and ruler contributing to the achievement of personal gain, and that were the preconditions for the emergence of capitalist relations of the West in the future.

The comparative analysis reveals the common cultural traits of the three philosophical traditions.

**Key words:** ruler, a political leader, city, The Prince, virtue, power, and happiness.

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### **Identity of Being and Thinking at Hegel: Dialectics Against Metaphysics.....67**

**Abstract.** In the article it is analyzed the problem of identity of being and thinking and its interpretation in dialectics and methaphysics based on the work of Hegel «Belief and knowledge» not translated to Russian before. This work was presented in author’s interpretation. Author states that logics in Gegel’s perception is a dialectics which removes in itself the methaphysics and shows the formation of this principle in young Hegel. In the article there were shown the advantages and disadvantages of the interpretation Of Kant, Shelling, Bruno and

Spinoza by young Hegel. In his work «Belief and knowledge», Hegel implicitly criticizes Shelling for indirect identity of being and thinking with the help of mystical intuition. According to author, this explains his negative assessment of G. Bruno's teaching, in which Hegel has not seen dialectical outlook of the world as concrete in general. The concept of subject-activity nature of the thinking presented in dialectical logics of soviet-hegelian E.V. Ilyenkov pave the foundation of critical analysis.

**Key words:** being, thinking, creation, dialectics, methaphysics, subject activity, Hegel, Marx, Ilyenkov.

*Lipin N.*

#### **The Other and Me: The Paradox of the Subjectiveness' Costitutiveness.....84**

**Abstract.** It is not evident for the naturalistic view that human being doesnot present in this world from the beginning and his becoming goes against natural order. According to positivistic sociology human gets his essence in the socialization process while he is getting used to his social roles. Individual becomes a part of society, obtains his essence, by replacing his true life with playing social roles. The alienation is regarded here as obtaining essence. But the active principle is condition sine qua non of the human subjectiveness. The paradox is that human is free as a social being. But this is not just an obtaining "social necessary qualities", but interaction with the others. The Other is a background and condition of human being: the Other is not a confronting object, but the possibility of me myself. That's why a man can not possess his subjectiveness as if it was granted. The differentiation of subjective and subjectiveness helps to prove this thesis.

**Key words:** subjective, subjectness, socialization, human essence, the Other.

#### **ISLAM AND MODERN WORLD**

*Seitakhmetova N., Bektenova M.*

#### **The Personality of the Muslim: Traditional and Modern Aspects.....94**

**Abstract.** Study of the problem of the personality of Muslim in the post-secular society, is important not only in connection with the promotion of the religious factor in the post-secular society, but also in connection with the formulation of the question of the moral and spiritual content of post-secular society. Actualization of personal development theme in the Islamic educational concept is another important problem to be solved today.

As Kazakhstan is Secular State and at the same time is a part of Islamic World, wide public discourse on issues of Islamic identity and petsonality of Muslim is necessary. Kazakhstan's post-secular society, striving for dialogue secular and religious contens form a new strategy of co-creation of the individual with God, the world and other cultures. Perhaps it concerns an emerging of new personality - Kazakhstan's personality in which paradigmatic secular setting and the traditional spiritual and religious constitute the wholeness.

The question of personality of a Muslim is complicated, it is connected with ontologization and phenomenologization this problem, and which is analyzed in this article. This article is written from

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the point of reconstruction method and phenomenology, helps clarify the meaning content the notion of «Personality of a Muslim».

**Key words:** Personality of a Muslim, post-secular society, Islam, the Koran, the Islamic identity, Islamic education, secularization, desecularization.

*Zhussibek G., Nagayeva Zh.*

#### **Muslim World and Pluralism Principles. Lessons From Early History.....109**

**Abstract.** The spiritual and intellectual crisis experienced by the Muslim world necessitates rethinking of the Islamic sources in order to determine the directions of development and find solutions to the urgent problems entrapped Muslim communities around the world. The article argues that Muslim have to rediscover 'Prophetic Islam'. It is asserted that the 'Medina Model of society' and the 'Hudaybiyyah model of international relations' constitute the underpinnings of Prophetic Islam. The authors hold that the models of interpersonal and inter-community relations

in Islam are ontologically based on the acceptance of diversity and pluralism, which can be depicted as 'Medina Model'. As well, a model of international relations in Islam which can be depicted as 'Hudaybiyyah Model' is premised upon the acceptance of peace as ontological reality with underlying idea that 'peace is above everything'.

**Key words:** Prophetic Islam, inclusive, pluralism, Medina Model, Hudaybiyyah Model.

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