

CLASSIFICATION OF SCIENTIFIC WORKS ORIGINATING FROM THE KAZAKH STEPPE*

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Abstract. In the Middle Ages, renowned scholars who contributed to world civilization emerged from the Kazakh steppe. They left an indelible mark by writing scientific works on philosophy, literature, mathematics, and Islamic sciences. Historical-biographical works provide information about the scholars' biographies, works, and religious and state activities. Previously, scholars from Kazakh lands were mainly classified according to their geographical characteristics. The purpose of this article is to propose a subject classification of scholars' works by scientific fields, analyze them based on common features, and serve as a basis for subsequent comprehensive, methodological research. Thus, works of Ispizhabi, Farabi, Sygnaqi and other scholars are examined, and their scientific place is determined. The study presents the scientific works of scholars from each region by categorizing them into branches of sciences, grouping and classifying them. Furthermore, this work is not limited to mere classification; but similarities and differences in works are analyzed also according to geographical and thematic characteristics.

Key words: scholars of the Kazakh steppe, classification of works, Turkistani, Farabi, sectoral classification, Sharia sciences, natural sciences.

Introduction

Since Kazakhstan gained independence, numerous scientific events, conferences, and research projects about kazakh ancestors' scientific heritage in Islam have been successfully conducted. Additionally, several doctoral dissertations in the field of Islamic studies have been defended in Kazakhstan, and it is still continuing. For instance, A. Derbisali, A. Muminov, Sh. Kerim, Sh. Kaliyeva and others have conducted individual research on specific scholars and their works. Nevertheless, there

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is a lack of comprehensive studies that encompass all works, featuring methodological and comparative analysis, as well as thematic and sectoral classification. Therefore, this article was written to address this gap and thereby contribute to Islamic studies in our country.

Research Methodology

The titles and quantity of works by scholars born on Kazakh soil are specified based on classical Arabic sources and research conducted by domestic scholars. The significance of works by scholars from the Kazakh steppe and their place in Islamic sciences is demonstrated through analytical and comparative methods. Furthermore, works of scholars from each region are categorized and classified on each group of sciences. During the research, in addition to the scholars' edited (muhaqqaq) works, unedited manuscript versions were examined from our research on the catalogs of Turkish libraries. Data collection methods include the work with primary and secondary sources. Manuscripts are primary sources, and thesis, research articles, biographies are as secondary sources. Main data analysis methods are thematic analysis, comparative analysis.

Classification of scientific works from the kazakh steppe

Sciences are divided into three main groups based on their research objects: natural sciences, humanities, and exact sciences. Among these, we will examine works written by scholars in social sciences and humanities, including philosophy, politics, linguistics, history, literature, and religious (Sharia) sciences, as well as logic and mathematics from exact sciences, and astronomy from natural sciences.

Social Sciences and Humanities

Linguistics, dictionaries

Table 1. List of scholars and their works on linguistics

| No | Author | Title of works |
|----|---|--|
| 1 | Qawamuddin Amir Katib al-Farabi al-Itqani (758/1357) | “al-Qasida al-mawsuma”, “as-Safa ad-darair” |
| 2 | Husamuddin Hussein ibn Ali al-Bukhari as-Syynaqi (714/1314) | “al-Muassal fi Sharh al-Mufassal”, “an-Najah at-tali tiwa al-marah” |
| 3 | Abu Ibrahim Ishaq ibn Ibrahim al-Farabi (282/895 – 350/961) | “Diwan al-adab”, “Bayan al-i’rab”, “al-Alfaz wa al-huruf”, “Sharh al-adab al-katib” |
| 4 | Abu Nasr Ismail ibn Hammad al-Jawhari al-Farabi (393/1003) | “Taj al-luga wa as-sihah al-arabiya”, “Kitab al-muqaddima fi an-nahw”, “Kitab al-urud” |
| 5 | Yahya ibn Ahmad al-Farabi | “Kitab al-masadir fi al-luga” |
| 6 | Jamal al-Qarshi (681/1283) | “As-Surah min as-Sihah” |
| 7 | Dawud ibn Abdulbaqi at-Turkistani (11th century) | commentary on Abdulqahir al-Jurjani’s “al-Awamil” |

| | | |
|---|---|--|
| 8 | Tazhuddin Ahmad ibn Mahmud al-Zhendi (700/1301) | “al-Iqlid”, “al-Maqalid”, “Uqud al-jawahir fi ilm tasrif”, “Sharh al-Kafi fi an-nahw”, “Anwar al-misbah”, “al-Faraaid fi sharh al-qasaid”, “al-Qalaid” |
|---|---|--|

It is evident that the majority of works in linguistics were written by scholars from Farab and Sygnaq. This indicates that these cities were centers of linguistic research. The majority of these works are dedicated to the morphology and grammar of the Arabic language and are written as commentaries on classical works, such as Amir Katib, Husamuddin as-Sygnaqi, Dawud at-Turkistani's [1, p.34] commentaries; and “as-Safa ad-darair” of Itqani is about permissible deviations in the morphology and syntax of Arabic poetic language [2, p.169; 3, p.259-261]. The parallel usage of Arabic and Persian languages is demonstrated by Jamal al-Qarshi's «as-Surah min as-Sihah», which is an abridged version of Jawhari's Arabic dictionary «as-Sihah» that provides Persian meanings for each word [1, p.33; 4].

Furthermore, scholars from Kazakh lands have made significant contributions to Arabic lexicography. The Ishaq al-Farabi dictionary, entitled “Diwan al-adab”, established the foundation for the creation of subsequent dictionaries. Ismail al-Jawhari is recognised for establishing a new school of thought in the creation of Arabic dictionaries, a seminal work that has earned him significant acclaim in the field. This institution has made a significant contribution to the development of new dictionaries.

History

Table 2. List of scholars and their works on History

| No | Author | Title of works | Note |
|----|-----------------------------------|-----------------------|---|
| 1 | Abu Suleiman Dawud Binakati | “Tarikh-u Binakati” | Author himself is from the city of Binakas |
| 2 | Mulla Muhammad Sharif (1468-1563) | “Tazkira-i Bograkhan” | The contribution of the Karakhan leader Satuk Bogra Khan and his descendants to the strengthening of Islam is described |
| 3 | Jamal al-Qarshi | “Mulhaqat as-Surah” | It is appendix to “as-Surah min as-Sihah” |

Scholars' historical works are based on local geographical and historical periods. Although Jamal al-Qarshi's appendix to “Surah” is not a separate historical book, it contains valuable historical and geographical information. One distinctive feature of his works is that the chapters are named after medieval cities as Almalyq, Balasagun, Kashgar, etc.

Philosophy

Abu Nasr Muhammad ibn Muhammad al-Farabi (258/871 - 339/950). About Philosophy of Aristoteles and Plato: “al-Jam' bayna ra'yay al-hakimayn Aflatun wa Aristutalis”, “Falsafat Aflatun wa ajza'uha wa maratib ajza'iha”; “Yanbaghī an yuqaddama qabla ta'allum al-falsafa”; “al-Fusul al-Hikamiya”; “Ara'u ahl al-madina al-fadila”; “Uyun al-masa'il”, “At-Tanbih 'ala sabil as-sa'ada”, “Kitab al-wahid wa al-wahda”, “Risala fi ithbat al-mufaraqat”, “Al-Mabadi' allati biha qiwam al-ajsam wa al-a'rad allati laha”, “Al-Fusus as-saghir”, “Fusul muntaza'a min aqawil al-qudama”, “Al-Maqala fi ma'ani al-'aql”, “Ihsa' al-'ulum”, “Risala fi anna al-wahid yuqal 'ala

anha kathira" [1, p.37]. And Amir Ismail al-Husayni al-Farabi (849/1489) has a commentary on Abu Nasr al-Farabi's "Fusus al-Hikam" [3, p.295].

In the field of philosophy, scholars from Farab have been identified as prominent figures. Philosophical works are concerned with the examination of various periods and branches of philosophy. For instance, the content of Abu Nasr's works encompasses novel interpretations of ancient texts, the concept of utopia, the classification of sciences, and the notion of intellect.

Literature

Table 3. List of scholars and their works on Literature

| Nº | Author | Title of works |
|----|------------------------------|---|
| 1 | Khoja Ahmed Yasawi (1166) | "Diwani Hikmet" |
| 2 | Ahmed ibn Mahmud Yugneki | "Hibat al-Haqaiq" |
| 3 | Mahmud al-Farabi | "Sahifa al-fasakha" |
| 4 | Muayyiduddin al-Zhendi | "al-Qasida al-lamiya" in poetic form |
| 5 | Tazhuddin Ahmed al-Zhendi | "Juhd al-muqill wa jahd al-mustadill" |
| 6 | Ahmed ibn Mahmud Tarazi | "Mukhtasar sharh al-kawakib ad-durriya" |
| 7 | Shams Tarazi | "Kesikbas zhaily dastan" |
| 8 | Yusuf Balasaguni (1020-1077) | "Qutadgu Bilig" |

Here are a few observations regarding the works. Mahmud al-Farabi's "Sahifa al-fasaha" is arranged alphabetically and consists of three chapters: 1) Hadiths, 2) Proverbs and wise thoughts, and 3) Arabic couplets [3, p.299; 5, p.1076]. Shams Tarazi's "Kesikbas zhaily dastan" (Epic of Kesikbas) was written in Turkic in the form of a manzuma (poetic composition). His name appears only in this work. According to researchers, the author of the work may have been Shams Tarazi, or the work may have been dedicated to him [3, p. 209; 4, p.157-162; 6, p.7].

Literary works were mainly written on religious themes, with some intended for officials and most published as guidance for ordinary people. While literary works were published in Arabic, the language of civilisation at that time, the works of Shams Tarazi and Balasaguni were written in Turkic.

Ethics

Abu Nasr Muhammad al-Farabi's (258/871 - 339/950) "Risala fi al-akhlaq", "Kitab ihsa al-iqaat" [1, p.37]. And Abu al-Qasim Imaduddin al-Farabi's (1130-1210) "Khulasa al-haqaiq" has survived to this day [3, p.293]; "Misbah al-janan wa mafatih al-janan", "Jalail al-akhbar wa fadail al-akhbar", "Khulasa al-maqamat", "Salak al-jawahir wa nashr al-zawahir", "Sahifa al-fasaha fi al-hadith wa al-fasaha", "Unwan al-mawaiz."

Politics. Abu Nasr Muhammad al-Farabi's "Kitab as-siyasa al-madaniya", "Tadbiru Siyasa al-alam" [1, p.37].

Music. Abu Nasr Muhammad al-Farabi's works "Kitab al-musiqa al-kabir", "al-Madkhal ila sina'a al-musiqa" [1, p.37].

The preponderance of Farabi scholars in the field of socio-political sciences is manifestly evident from the content of their works.

Classification of works on Islamic sciences

Although Islamic sciences are part of the humanities, due to the large number of works covered, they need to be addressed in a separate subtopic.

Quranic sciences

Abu Hafs Umar ibn Uthman al-Zhendi (550/1155) wrote “Tafsiru Surat al-Fatiha” (Exegesis of Surah al-Fatiha) [1, p.39]. And Burhanuddin Ahmad al-Farabi’s (1174) “Zallat al-qari” is a work about correcting mistakes made during Quran recitation [3, p.292]. The authors’ works were focused on specific issues and can be said to have been written to meet the needs of the general public.

Fiqh (Islamic jurisprudence)

Table 4. List of scholars and their works on fiqh

| № | Author | Title of works |
|----------|---|--|
| 1 | Abu Ali al-Hasan al-Farabi | commentary on Abu Ishaq ash-Shirazi’s “al-Muhazzab” based on Shafi’i school [3, p.301] |
| 2 | Qawamuddin Amir Katib al-Farabi al-Itqani | “Ghayat al-bayan”, “Fi tarki raf’ al-yadayn”, “Fi ‘adam sihhat al-jumu’ a fi mawdi’ayn min al-balad”, “Manzumat ad-durar” |
| 3 | Muhammad ibn Muhammad al-Kerderi(827/1424) | “al-Bazzaziya fi al-Fatawa” [7, p.242] and commentary on “Mukhtasar al-Quduri”[5, p.1631] |
| 4 | Abdulghafur/ Abdulghaffar ibn Luqman al-Kerderi(562/1166) | commentaries on “al-Jami’ as-saghir” and “al-Jami’ al-kabir” of Muhammad Hasan Shaybani and “al-Mufid wa al-mazid” on Abu al-Fadl al-Karmani’s “at-Tajrid” [8, p.32] |
| 5 | Shamsul-aimma Abdullah al-Kerderi | “ash-Shafi” contains basic principles of Hanafi madhhab [3, p.266; 5, p.1023]. |
| 6 | Shamsul-aimma Muhammad Kerderi(642/1244) | “Risala fi ta’yidi mazhabi Abi Hanifa”, “ar-Raddu ala man yu’anidu Aba Hanifa”, “Risala fi ar-radd ala Abi Hamid al-Ghazali wa al-Juwayni” [1, p.35] |
| 7 | Abu al-Azhar Muhammad al-Ispizhabi | commentary on Muhammad Hasan Shaybani’s “al-Jami’ as-saghir” [3, p.269] |
| 8 | Bahauddin Muhammad al-Ispizhabi (13th cent.) | “al-Hawi fi mukhtasar at-Tahawi” and “Zad al-fuqaha sharh mukhtasar al-Quduri” [9, p.14]. |
| 9 | Ali ibn Muhammad al-Ispizhabi (535/1140) | commentary on “Mukhtasar at-Tahawi” [10, p.212; 11, p.187; 12, p.181; 13, p.21] |
| 10 | Abu Nasr Ahmad ibn Mansur al-Ispizhabi (480/1087) | commentaries on “al-Jami’ al-Kabir”, “al-Jami’ as-Saghir”, “al-Kafi”, “Mukhtasar at-Tahawi” [3, p.268] |
| 11 | Husamuddin Omar al-Ispizhabi | “Mukhtasar fi Khilafiyat al-Mabsut” [1, p.36] |
| 12 | Ala al-Ispicabi | “Ta’liqa ala wiqaya ar-riwaya” [14] |
| 13 | Mawla Abdulwahid as-Sayrami | commentary on “an-Nuqaya” [3, p.280] |
| 14 | Husamuddin Hussein as-Syynaqi | “an-Nihaya fi Sharh al-Hidaya”, “al-Wafi fi Sharh al-Muntahab” [1, p.37] |
| 15 | Husamuddin al-Barshynlyghi | “Hadiyat al-Mahdi min hidayat al-muhtadi” [15, p.189] |
| 16 | Hibatullah Tarazi | commentary on “al-Jami’ al-kabir” [16, p.71] |
| 17 | Tazhuddin Ahmad al-Zhendi | “Manzuma fi al-faraaid” on inheritance and “al-Mulakhas” on family jurisprudence [1, p.30] |

Although modern Kazakhstan follows the Hanafi-Maturidi school of Islam, historical records confirm that the Shafi'i and Hanafi schools of Sunni Islam coexisted harmoniously during the Middle Ages. al-Marghinani's (1117-1197) "al-Hidayah" is considered a classic of Hanafi Islamic law, and almost all later sources refer to it [17, p.71]. In addition to being considered a scholar of the Turkestan region, Marginani can be regarded as a graduate of the Ispizhab school of fiqh. This is because among his teachers were Abu ar-Rida Muhammad at-Tarazi [11, p.363-364; 15, p.112-121; 18, p.25; 19, p. 413; 20, p.16] and Ali al-Ispizhabi. Along with works covering most fiqh topics, treatises dedicated to specific areas such as inheritance, family law, and individual matters of worship also came to the forefront.

Usul fiqh (principles of Islamic jurisprudence)

Table 5. List of scholars and their works on usul fiqh

| Nº | Author | Title of works |
|----|-------------------------------|--|
| 1 | Hibatullah at-Tarazi | "Tabsirat al-asrar fi sharh al-manar" [16, p.71] |
| 2 | Qawamuddin al-Itqani | "at-Tabyin" commentary on Husamuddin al-Akhsikasi's "al-Muntakhab fi al-usul al-madhab" |
| 3 | Husamuddin Hussein as-Syynaqi | "al-Wafi fi usul al-fiqh"; "al-Kafi sharh al-Bazdawi" comm. on Fakhr al-Islam Bazdawi's "Kanz al-usul" |
| 4 | Abdussamad al-Farabi (1308) | commentary on Nasir al-Din al-Baidawi's "Minhaj al-usul fi ilm al-usul" [21, p.574] |
| 5 | Mawla Muhammad al-Farabi | commentary on Nizam al-Din al-Shashi's "Usul al-Shashi" [3, p.298] |

In Usul al-Fiqh, scholars mainly focused on interpreting classical works. Notably, the methods of al-Bazdawi and al-Shashi are frequently taught in Maturidi madrasas.

Aqidah (Creed system)

Table 6. List of scholars and their works on aqidah

| Nº | Author | Title of works |
|----|----------------------------|--|
| 1 | Hibatullah at-Tarazi | "Sharh aqidah at-Tahawi", "Tabsira fi usul al-din" |
| 2 | Qawamuddin Itqani | "ar-Risala al-Ala" covered both aqidah and shari'a |
| 3 | Husamuddin Syynaqi | "at-Tasdid fi sharh at-tamhid li qawa'id at-tawhid" |
| 4 | Abdussamad Farabi | commentary on al-Baydawi's "Tawali' al-anwar min matali' al-anzar" [21, p.574] |
| 5 | Mulla Ahmed al-Zhendi | "Hashiya ala sharh al-Aqaid an-Nasafiya", "Sharh risala fi at-tawhid" [4, p.120] |
| 6 | Tazhuddin al-Zhendi | "Sharh al-aqaid al-adudiya" [1, p.40] |
| 7 | Shamsul-aimma al-Kerderi | "al-Haqq al-mubin fi irhas shubah al-mubtalin" [1, p.35] |
| 8 | Kaharzada Muhammad Kerderi | "al-Jawahir al-manzuma fi usul ad-din" [1, p.35] |

Although the majority of works on creed are commentaries, there are also glosses (Hashiya) and individual works. Additionally, scholars' frequent commentaries on

the creed texts of Tahawi and Nasafi indicate that these works have been studied and remain relevant from that time until today.

Tasawwuf

Abu Abdullah Muayyiduddin al-Zhendi (691/1292). His works: “Sharkhu fusus al-hikam”, “Risala fi at-tasawwuf”, “Nafha al-ruh wa tuhfa al-futuh”, “Sharkh al-kalimat as-sufiya”, “Nukat al-ashq” [1, p.40].

Manaqib, tazkira (hagiography, biography)

1. Haji Mahmudi al-Ispizabi’s “Tazkira al-awliya” and Muhammad ibn Muhammad al-Kerderi’s “Manaqib al-imam al-a’zam Abi Hanifa” [1, p.35]. As previously mentioned in the fiqh section, we see that Kerderi scholars wrote treatises that defended Imam Abu Hanifa and responded to those who opposed him, and as we can see in this section, they also wrote manaqib (hagiographic) collections.

Classification of works on exact sciences

Mathematics

Qawamuddin Amir Katib al-Farabi al-Itqani’s “al-Lubab fi al-ilm al-hisab” [3, p. 170]. And Jamaluddin Sa’id ibn Muhammad as-Sughdi at-Turkistani’s “ar-Risala al-alawiya fi al-masail al-hisabiya” [1, p.34].

Logic

Table 7. List of scholars and their works on logic

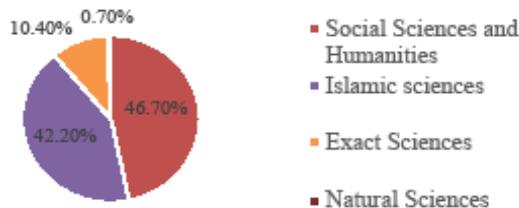
| № | Author | Title of works |
|----------|-----------------------------|---|
| 1 | Muhammad Abdullah al-Farabi | “Sharh al-ghurra al-mantyq” [1, p.303] |
| 2 | Abu Nasr Muhammad al-Farabi | “Kitab al-burhan”, “Risala fi al-qiyas”; “Tafsiru kitab al-madkhal fi sina’ā al-mantiq”; “ar-Risala al-mantiqiya as-samaniya”, “al-Alfaz al-musta’mala”, “Risala fi al-aql” |
| 3 | Tazhuddin al-Zhendi | “Mukhtasar al-islah al-mantiq”, “Sharh al-adab al-adudiya”, “Sharhu adab al-baith wa al-munazara”, “Risala fi al-mantiq”, “Sharhu Risala as-sughra wa al-kubra” [3, p.349] |

Classification of natural sciences

Astronomy.

Abu Nasr Muhammad al-Farabi’s “Maqala fi ahkam an-nujum” (Treatise on Astrology). Although it is called astrology, it belongs to the branch of astronomy, because until the 17th century, these two sciences were unified.

We presented the sectoral distribution of works examined during the research in the table below.

Figure 1. Sectoral distribution of covered works

The figure demonstrates the contribution of scientists from Kazakh lands to various fields of science known today. Approximately half are related to social sciences and humanities, while over 40 percent cover various branches of Islamic sciences. Along with humanities, works written in exact and natural sciences account for one-tenth of the total. Thus, the article encompasses and classifies by subject a total of 134 works. It should be noted that we do not limit the number of scholars from Kazakh lands and their works to this figure. This is because there are scholars whose names have reached us, but whose works have not survived to the present day.

Conclusion

In conclusion, this research encompasses renowned and original works from the legacy of scholars from Kazakh lands who contributed to the development of civilization and science at both local and global levels. A classification by scientific fields was provided. By understanding the reasons behind the creation of these works and how well they met the demands of their time, we can draw meaningful conclusions about contemporary scientific research methodologies. Therefore, any Islamic scholar or researcher should take this into account when examining the history of Kazakhstan. There are still works whose authors' biographical details remain unknown and whose manuscripts are yet to be fully examined. We need to clarify the names of scholars and their attributed works, analyze them thoroughly, and determine their relevance and benefits for our present day.

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Жамашев А.Ш., Құрманалиева А.Д., Елеусызыбаева Н.М., Абдилла М. Қазақ даласынан шыққан ғалымдар еңбектерінің класификациясы

Аңдатпа. Ортағасырларда қазақ даласынан әлемдік өркениетке елеулі үлес қосқан атақты ғалымдар шықты. Олар философия, әдебиет, математика және ислам ғылымдары бойынша маңызды ғылыми еңбектер жазып, тарихта өшпес із калдырыды. Тарихи-өмірбаяндық жазбалар бұл ғұламалардың өмірі, еңбектері, діні және мемлекеттік қызметтері туралы құнды мәліметтер береді. Бұрын қазақ жерінен шыққан ғалымдар көбінесе географиялық ерекшеліктеріне қарай топтастырылатын. Бұл мақаланың мақсаты – ғалымдардың еңбектерін ғылым салалары бойынша пәндік түргыдан жіктең, ортақ белгілеріне қарай талдау жасап, болашақ кешенді әрі әдіснамалық зерттеулерге негіз қалау. Осылайша, Испиджаби, әл-Фараби, Сығнақи және басқа да ғұламалардың еңбектері қарастырылып, олардың ғылымдағы орны айқындалады. Зерттеуде әр өнірден шыққан ғұламалардың ғылыми еңбектері ғылым салаларына жіктеліп, топтау және класификация жасау арқылы көрсетіледі, сонымен қоса, бұл жұмыс жалан класификациямен шектелмейді, шығармалардың географиялық, тақырыптық белгілері бойынша үқсастықтары мен айырмашылықтарына анализ жасалады.

Түйін сөздер: қазақ даласының ғалымдары, еңбектер класификациясы, Түркістани, Фараби, салалық класификация, шарифи ғылымдар, жаратылыстану ғылымдары.

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Классификация трудов, написанные учёными казахской степи**

Аннотация. В средние века из казахской степи вышли известные учёные, внесшие значительный вклад в мировую цивилизацию. Они оставили неизгладимый след в истории, написав важные научные труды по философии, литературе, математике и исламским наукам. Историко-биографические записи предоставляют ценную информацию о жизни, трудах, религиозной и государственной деятельности этих ученых. Раньше ученые, выходцы из казахской земли, часто группировались по географическим особенностям. Цель данной статьи - классифицировать труды ученых по отраслям науки с предметной точки зрения, проанализировать их по общим признакам и заложить основу для будущих комплексных и методологических исследований. Таким образом, будут рассмотрены труды Испиджаби, Фараби, Сыгнаки и других ученых, и определено их место в науке. В исследовании научные труды ученых из разных регионов представлены путем классификации, группировки и классификации по отраслям науки; более того, эта работа не ограничивается простой классификацией; анализируются сходства и различия работ по географическим и тематическим признакам.

Ключевые слова: ученые казахской степи, классификация трудов, Туркестани, Фараби, отраслевая классификация, шариатские науки, естественные науки.

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