

ISSN 2224-5294

ҚАЗАҚСТАН РЕСПУБЛИКАСЫ
ҰЛТТЫҚ ҒЫЛЫМ АКАДЕМИЯСЫНЫҢ

АБАЙ АТЫНДАҒЫ ҚАЗАҚ ҰЛТТЫҚ
ПЕДАГОГИКАЛЫҚ УНИВЕРСИТЕТІНІҢ

Х А Б А Р Л А Р Ы

ИЗВЕСТИЯ

НАЦИОНАЛЬНОЙ АКАДЕМИИ НАУК
РЕСПУБЛИКИ КАЗАХСТАН

КАЗАХСКИЙ НАЦИОНАЛЬНЫЙ
ПЕДАГОГИЧЕСКИЙ УНИВЕРСИТЕТ ИМ. АБАЯ

NEWS

OF THE NATIONAL ACADEMY OF SCIENCES
OF THE REPUBLIC OF KAZAKHSTAN

ABAY KAZAKH NATIONAL
PEDAGOGICAL UNIVERSITY

ҚОҒАМДЫҚ ЖӘНЕ ГУМАНИТАРЛЫҚ
ҒЫЛЫМДАР СЕРИЯСЫ



СЕРИЯ ОБЩЕСТВЕННЫХ
И ГУМАНИТАРНЫХ НАУК



SERIES OF SOCIAL AND HUMAN SCIENCES

4 (320)

ШІЛДЕ – ТАМЫЗ 2018 ж.

ИЮЛЬ – АВГУСТ 2018 г.

JULY – AUGUST 2018

1962 ЖЫЛДЫҢ ҚАҢТАР АЙЫНАН ШЫҒА БАСТАҒАН

ИЗДАЕТСЯ С ЯНВАРЯ 1962 ГОДА

PUBLISHED SINCE JANUARY 1962

ЖЫЛЫНА 6 РЕТ ШЫҒАДЫ

ВЫХОДИТ 6 РАЗ В ГОД

PUBLISHED 6 TIMES A YEAR

Б а с р е д а к т о р

ҚР ҰҒА құрметті мүшесі
Балықбаев Т.О.

Р е д а к ц и я а л қ а с ы :

экон. ғ. докторы, проф., ҚР ҰҒА академигі **Баймұратов У.Б.**; тарих ғ. докторы, проф., ҚР ҰҒА академигі **Байпақов К.М.**; филос. ғ. докторы, проф., ҚР ҰҒА академигі **Есім Г.Е.**; фил. ғ. докторы, проф., ҚР ҰҒА академигі **Қирабаев С.С.**; эк. ғ. докторы, проф., ҚР ҰҒА академигі **Қошанов А.К.**; эк. ғ. докторы, проф., ҚР ҰҒА академигі **Нәрібаев К.Н.** (бас редактордың орынбасары); филос. ғ. докторы, проф., ҚР ҰҒА академигі **Нысанбаев А.Н.**; заң ғ. докторы, проф., ҚР ҰҒА академигі **Сәбікенов С.Н.**; заң ғ. докторы, проф., ҚР ҰҒА академигі **Сүлейменов М.К.**; эк. ғ. докторы, проф., ҚР ҰҒА академигі **Сатыбалдин С.С.**; тарих ғ. докторы, проф., ҚР ҰҒА академик **Әбжанов Х.М.**; тарих ғ. докторы, проф., ҚР ҰҒА корр. мүшесі **Әбусейтова М.Х.**; тарих ғ. докторы, проф., ҚР ҰҒА академик **Байтанаев Б.А.**; филол. ғ. докторы, проф., ҚР ҰҒА корр. мүшесі **Жақып Б.А.**; фил. ғ. докторы, проф., академик НАН РК **Қалижанов У.К.**; филол. ғ. докторы, проф., ҚР ҰҒА академик **Қамзабекұлы Д.**; тарих ғ. докторы, проф., ҚР ҰҒА академик **Қожамжарова Д.П.**; тарих ғ. докторы, проф., ҚР ҰҒА академик **Қойгелдиев М.К.**; фил. ғ. докторы, проф., ҚР ҰҒА корр. мүшесі **Құрманбайұлы Ш.**; тарих ғ. докторы, проф., ҚР ҰҒА корр. мүшесі **Таймағанбетов Ж.К.**; социол. ғ. докторы, проф., ҚР ҰҒА корр. мүшесі **Шәукенова З.К.**; фил. ғ. докторы, проф., ҚР ҰҒА корр. мүшесі **Дербісәлі А.**; саяси. ғ. докторы, проф., **Бижанов А.К.**, тарих ғ. докторы, проф., **Кабульдинов З.Е.**; фил. ғ. докторы, проф., ҚР ҰҒА корр. мүшесі **Қажыбек Е.З.**

Р е д а к ц и я к е ң е с і :

Молдова Республикасының ҰҒА академигі **Белостечник Г.** (Молдова); Әзірбайжан ҰҒА академигі **Велиханлы Н.** (Азербайджан); Тәжікстан ҰҒА академигі **Назаров Т.Н.** (Тәжікстан); Молдова Республикасының ҰҒА академигі **Рошка А.** (Молдова); Молдова Республикасының ҰҒА академигі **Руснак Г.** (Молдова); Әзірбайжан ҰҒА корр. мүшесі **Муратов Ш.** (Әзірбайжан); Әзірбайжан ҰҒА корр. мүшесі **Сафарова З.** (Әзірбайжан); э. ғ. д., проф. **Василенко В.Н.** (Украина); заң ғ. докт., проф. **Устименко В.А.** (Украина)

«Қазақстан Республикасы Ұлттық ғылым академиясының Хабарлары. Қоғамдық және гуманитарлық ғылымдар сериясы». ISSN 2224-5294

Меншіктенуші: «Қазақстан Республикасының Ұлттық ғылым академиясы» РҚБ (Алматы қ.)

Қазақстан республикасының Мәдениет пен ақпарат министрлігінің Ақпарат және мұрағат комитетінде 30.04.2010 ж. берілген № **10894-Ж** мерзімдік басылым тіркеуіне қойылу туралы куәлік

Мерзімділігі: жылына 6 рет.

Тиражы: 500 дана.

Редакцияның мекенжайы: 050010, Алматы қ., Шевченко көш., 28, 219 бөл., 220, тел.: 272-13-19, 272-13-18,
<http://nauka-nanrk.kz>, social-human.kz

© Қазақстан Республикасының Ұлттық ғылым академиясы, 2018

Типографияның мекенжайы: «Аруна» ЖК, Алматы қ., Муратбаева көш., 75.

Главный редактор

Почетный член НАН РК

Т.О. Балыкбаев

Редакционная коллегия:

докт. экон. н., проф., академик НАН РК **У.Б. Баймуратов**; докт. ист. н., проф., академик НАН РК **К.М. Байпаков**; докт. филос. н., проф., академик НАН РК **Г.Е. Есим**; докт. фил. н., проф., академик НАН РК **С.С. Кирабаев**; докт. экон. н., проф., академик НАН РК **А.К. Кошанов**; докт. экон. н., проф., академик НАН РК **К.Н. Нармбаев** (заместитель главного редактора); докт. филос. н., проф., академик НАН РК **А.Н. Нысанбаев**; докт. юр. н., проф., академик НАН РК **С.Н. Сабиткенов**; докт. юр. н., проф., академик НАН РК **М.К. Сулейменов**; докт. экон. н., проф., академик НАН РК **С.С. Сатубалдин**; докт. ист. н., проф., академик НАН РК **Х.М. Абжанов**; докт. ист. н., проф., чл.-корр. НАН РК **М.Х. Абусейтова**; докт. ист. н., проф., академик НАН РК **Б.А. Байтанаев**; докт. фил. н., проф., чл.-корр. НАН РК **Б.А. Жакып**; докт. фиол. н., проф., академик НАН РК **У.К. Калижанов**; докт. фил. н., проф., академик НАН РК **Д. Камзабекулы**; докт. ист. н., проф., академик НАН РК **Д.П. Кожамжарова**; докт. ист. н., проф., академик НАН РК **М.К. Койгельдиев**; докт. фил. н., проф., чл.-корр. НАН РК **Ш. Курманбайулы**; докт. ист. н., проф., чл.-корр. НАН РК **Ж.К. Таймаганбетов**; докт. социол. н., проф., чл.-корр. НАН РК **З.К. Шаукенова**; д. фил. н., проф., чл.-корр. НАН РК **А. Дербисали**; доктор политических наук, проф., **Бижанов А.К.**; доктор ист. наук, проф., **Кабульдинов З.Е.**; доктор фил. н., проф., член-корр. НАН РК **Қажыбек Е.З.**

Редакционный совет

академик НАН Республики Молдова **Г. Белостечник** (Молдова); академик НАН Азербайджанской Республики **Н. Велиханлы** (Азербайджан); академик НАН Республики Таджикистан **Т.Н. Назаров** (Таджикистан); академик НАН Республики Молдова **А. Рошка** (Молдова); академик НАН Республики Молдова **Г. Руснак** (Молдова); чл.-корр. НАН Азербайджанской Республики **Ш. Мурадов** (Азербайджан), член-корр. НАН Азербайджанской Республики **З.Сафарова** (Азербайджан); д. э. н., проф. **В.Н. Василенко** (Украина); д.ю.н., проф. **В.А. Устименко** (Украина)

Известия Национальной академии наук Республики Казахстан. Серия общественных и гуманитарных наук. ISSN 2224-5294

Собственник: РОО «Национальная академия наук Республики Казахстан» (г. Алматы)

Свидетельство о постановке на учет периодического печатного издания в Комитете информации и архивов

Министерства культуры и информации Республики Казахстан № 10894-Ж, выданное 30.04.2010 г.

Периодичность 6 раз в год

Тираж: 500 экземпляров

Адрес редакции: 050010, г. Алматы, ул. Шевченко, 28, ком. 219, 220, тел. 272-13-19, 272-13-18,

www.nauka-nanrk.kz / social-human.kz

© Национальная академия наук Республики Казахстан, 2018 г.

Адрес типографии: ИП «Аруна», г. Алматы, ул. Муратбаева, 75

Chief Editor

Honorary member of NAS RK
Balykbayev T.O

Editorial board:

Doctor of economics, prof, academician of NAS RK **Baimuratov U.B.**; doctor of history, prof, academician of NAS RK **Baipakov K.M.**; doctor of philosophy, prof, academician of NAS RK **Esim G.E.**; doctor of philology, prof, academician of NAS RK **Kirabayev S.S.**; doctor of economics, prof, academician of NAS RK **Koshanov A.K.**; doctor of economics, prof, academician of NAS RK **Naribayev K.N.** (deputy editor-in-chief); doctor of philosophy, prof, academician of NAS RK **Nyssanbayev A.N.**; doctor of law, prof, academician of NAS RK **Sabikenov S.N.**; doctor of law, prof, academician of NAS RK **Suleymenov M.K.**; doctor of economy, prof, academician of NAS RK **Satybaldin S.S.**; doctor of history, prof, academician of NAS RK **Abzhanov H.M.**; doctor of history, prof, corresponding member of NAS RK **Abuseitova M.H.**; doctor of history, prof, academician of NAS RK **Baitanaev B.A.**; doctor of philology, prof, corresponding member of NAS RK **Zhakyp B.A.**; doctor of philology, prof, academician of NAS RK **Kalizhanov U.K.**; doctor of philology, prof, academician of NAS RK **Hamzabekuly D.**; doctor of history, prof, academician of NAS RK **Kozhamzharova D.P.**; doctor of history, prof, academician of NAS RK **Koigeldiev M.K.**; doctor of philology, prof, corresponding member of NAS RK **Kurmanbaiuly Sh.**; doctor of history, prof, academician of NAS RK **Taimaganbetov J.K.**; doctor of sociology, prof, corresponding member of NAS RK **Shaukenova Z.K.**; doctor of philology, prof, corresponding member of NAS RK **Derbisali A.**; doctor of political science, prof **Bizhanov A.K.**; doctor of History, prof **Kabuldinov Z.E.**; doctor of philology, prof, corresponding member of NAS RK **Kazhybek E.Z.**

Editorial staff:

Academician NAS Republic of Moldova **Belostechnik.G** (Moldova); Academician NAS Republic of Azerbaijan **Velikhanli N.** (Azerbaijan); Academician NAS Republic of Tajikistan **Nazarov T.N.** (Tajikistan); Academician NAS Republic of Moldova **Roshka A.** (Moldova) Academician NAS Republic of Moldova **Rusnak G.** (Moldova); Corresponding member of the NAS Republic of Azerbaijan **Muradov Sh.** (Azerbaijan); Corresponding member of the NAS Republic of Azerbaijan **Safarova Z.** (Azerbaijan); Associate professor of Economics **Vasilenko V.N.** (Ukraine), Associate professor of Law **Ustimenko V.A.** (Ukraine)

News of the National Academy of Sciences of the Republic of Kazakhstan. Series of Social and Humanities. ISSN 2224-5294

Owner: RPA "National Academy of Sciences of the Republic of Kazakhstan" (Almaty)

The certificate of registration of a periodic printed publication in the Committee of information and archives of the Ministry of culture and information of the Republic of Kazakhstan N **10894-Ж**, issued 30.04.2010

Periodicity: 6 times a year

Circulation: 500 copies

Editorial address: 28, Shevchenko str., of. 219, 220, Almaty, 050010, tel. 272-13-19, 272-13-18,
[www:nauka-nanrk.kz](http://www.nauka-nanrk.kz) / social-human.kz

© National Academy of Sciences of the Republic of Kazakhstan, 2018

Address of printing house: ST "Aruna", 75, Muratbayev str, Almaty

NEWS

OF THE NATIONAL ACADEMY OF SCIENCES OF THE REPUBLIC OF KAZAKHSTAN

SERIES OF SOCIAL AND HUMAN SCIENCES

ISSN 2224-5294

Volume 4, Number 320 (2018), 83 – 88

UDK 1/14 (045)

J. Dosmagambetova

Kazakh National Academy of Choreography, Astana, Kazakhstan 010000

E-mail: ddd_dos@mail.ru

**ALI SHARIATI ABOUT UMMAH AS A THEORETICAL MODEL
OF THE IDEAL SOCIETY**

Abstract. The purpose of the work is to identify and study the role and place, aspects of the Muslim Ummah as a model for building an ideal society in the philosophy of Ali Shariati. The methodology of work is specifically historical, comparative, social methods of research. As a result of the work, the following conclusions were made: Shariati gives a classification of society based on the types of religion. In his opinion, there are the following types of religion: 1) tawhid -religion based on monotheism, 2) shirk-based on polytheism, 3) kufr-based on unbelief, where tawhid is recognized as the true religion, and shirk and kufr - opposing true, tawhid religion. Accordingly, only that which is based on the religious ideology of tawhid is recognized as an ideal society

The field of application of the results obtained by the author of the article is the improvement of the methodological principles of the research of society in the philosophy of Ali Shariati. The author's conclusions can be used in teaching at the social and humanitarian faculties of the disciplines of the religious-philosophical cycle.

Keywords: Islamic civilization, Ummah, ideal society, tawhid.

The study of philosophical and sociological theories about the prospects for the development of "Islamic civilization" and modern Muslim societies is relevant both for the Muslim world as a whole and for present Iran. In modern Iran, one of the most discussed problems is the problem of the consequences of the Iranian revolution, and the problem of building a special form of statehood, further development of society in the context of globalization and Westernization. The question is which path society should follow, guided by the principles of a true, "revived" religion, is not just rhetorical for modern Iran. One of the main tasks of the modern Iranian intelligentsia was the restoration of basic human rights, which led to the emergence of various humanistic education based on the idea of equality and justice. Various philosophical and sociological theories about ways to achieve happiness in earth life were developed. In connection with this issue, Shariati believes that one of the important tasks facing theologians and scientists is to explain to the general population the idea hidden in the text about the creation of an ideal society on Earth. According to Shariati building an ideal society means mainly spiritual perfection. Not the elimination of economic inequality, but the revival of morality. According to Shariati Islamic society should be freed from all kinds of moral enslavement, the negative influence of the West. In the social-philosophical views of Ali Shariati, the concept of an ideal society takes an important place. A feature of his views on society is that he stands on the position of the "sociology of religion", which is prevalent in Muslim countries, including modern Iran. In his work "Sociology of Islam" he refers to the idea a high civilization and society are unthinkable without God and religion. As a theoretical, ideal model of society Ali Shariati takes the Muslim community - Ummah. In the Islamic encyclopedic dictionary, a different interpretation of this concept is given. Ummah is understood mainly as a Muslim community, but there are other various aspects of its significance. In Quran Ummah is interpreted as a human community, consisting of people. The history of mankind in Quran is seen as a succession of changes in one religious community, that is, Ummah of the other, who once formed a single Ummah of people united by a common religion. According to this dictionary, a Muslim living outside the Caliphate belonged to Ummah until the end of the 19th century. Muslims of different states were legally considered members of a single Muslim

community. At the end of XIX century there was an idea of national citizenship in Muslim countries. The concept of Ummah was also used to refer to autonomous religious communities [1].

The peculiarity of the concept of the ideal society of the Iranian philosopher is that it has a pronounced theocratic character and is based on the idea of revival of the original principles of "Islamic government", on the revival of the practice of the Prophet Muhammad by the Muslim community, Ummah, which was based on the principles of religionunity and politics, spiritual and secular. The following peculiarity of his ideal theocratic model of society is that he tries to adapt the early forms of government of the Muslim community to the contemporary realities of Muslim society. For Ali Shariati, Ummah is a model, the type of ideal society and its concept is based on the Muslim ideology, he considers only within the framework of this society is possible harmonious coexistence of people. Shariati on the basis of non-traditional interpretation of the main provisions of Quran comes to the idea of building a classless society. He considers expedient to use the idea of equality, the elimination of the exploitation of man by man, the creation of a society without classes. According to Shariati Ummah is a classless society where the whole property is the guarantor of equality and justice, but religion should be the main integrating force.

Since the national liberation movement acted under the flag of Islam in the Muslim East, there was an urgent need for the reform and modernization of Islamic philosophical, political and ethical doctrines. Shariati linked the concept of the revival of "true" religion with the problems of finding a special Islamic society based on equality and justice, democracy, which was embodied in the concept of an ideal society - Ummah, whose main ideas are actively used in the socio-political and cultural life of modern Iranian society. More concretizing this question, he considers Ummah, as tawhid society, i.e. a society based on true religion, which he refers to Shiism. This classless society, without private property and oppression, based on equality and justice.

Shariati gives a classification of society, based on the types of religion. In his opinion, there are the following types of religion: 1) tawhid -religion based on monotheism, 2) shirk-based on polytheism, 3) kufr-based on unbelief, where tawhid is recognized as the true religion, and shirk and kufr - opposing true, tawhid religion. Accordingly, only that which is based on the religious ideology of tawhid is recognized as an ideal society. But this is not a simple community of people, it is based on equality and justice, it is an ideal society and only in it harmonious coexistence of people is possible.

To illustrate his theoretical model of an ideal society, Ali Shariati takes the story of Abel and Cain. The society of Abel is a harmonious society based on equality and justice, and the ideological basis of which is tawhid. In the Islamic encyclopedic dictionary "tawhid" is defined as monotheism, based on the principle "there is no deity except Allah". The Cain Society is based on slavery and private property. On this issue, arguing with Marxism, Ali Shariati believes that not private property generates power and power, but on the contrary, power and power generate private property. This society also has a corresponding world view, "shirk", which means polytheism, i.e. polytheism. The Muslim conception of God is monotheistic in nature and worshipping other deities besides Allah, as well as objects and people, is regarded as the gravest sin (kabir), unbelief (kufr) "[1, p.232]. Ummah - this is the "society of Abel", based on the fundamental principles, according to Shariati. The first principle is "integrity of leadership," which means that a "community leader" must lead a religious community; it is a charismatic leader.

Charisma in the "Philosophical Encyclopedic Dictionary" is defined as follows: "Charisma (Greek - mercy, grace, divine gift), exceptional giftedness; the certainty of a person (charismatic leader - prophet, preacher, politician), action, institution or symbol, special qualities of exclusivity, supernaturalism, infallibility or sanctity in the eyes of a more or less broad circle of adherents or followers "[2, p.755].

Regarding leadership, Ali Shariati writes: "Ummah can not exist without an imamate, i.e. without the supreme leadership of such a leader "[3]. There is a fundamental difference in the interpretation of the role of imams and imamate in the life of society in Sunnism and Shiism. Sunnism on the issue in question, on the role of the clergy is more democratic: any member of the Muslim community - Ummah can be chosen and appointed as an imam (mullah) if he has at least two qualities: 1) who can read and knows the sacred text well Muslims - the Quran; 2) who can conduct a prayer meeting. According to the Shiite doctrine, "the clergy are not elected" and is not chosen, these are people "from God", they are "discovered". Ali Shariati being a theorist and ideologue of Shiism, also believes that the imam and imamate can not be dependent on anyone's choice, but only on recognition. Consequently, Shariati is not only against

Sunnism, but also against the Western form of democratic government. He sees the main difference in the role of the people, which is assigned to him in a democratic form of government and in Islam. If in the first case, democracy is treated as democracy and people are considered the decisive factor in solving all social and political problems of society, then in the second case, people are recognized as "not a decisive factor, but a recognizing one" in Islam. Shariati believes, just as one can not appoint someone as a genius, just as impossible to appoint an imam. Imam can only become one who is "of God" has the appropriate qualities. Therefore, neither imam nor imamate, i.e. the leadership of modern Muslim society has nothing to do with modern democratic procedures. Moreover, according to Shariati's conviction, the imam is not obliged to do as the people demand, their main goal is not to ensure the well-being and happiness of the people. The main purpose of the imam and imamate as leaders of society and the state is to lead Ummah to perfection, choosing for this the most correct and effective way, regardless of anything, even if this path can lead society to great suffering.

The imam in a theoretically unified Muslim community is also seen as the supreme bearer of spiritual and secular power. This tradition has a long history and was formed with the beginning of the birth of Islam. The Prophet Muhammad and the first caliphs were not only priests on prayers, but at the same time were the heads of the Muslim community. Al-Imam or "Imamate is the institution of the supreme leadership of the Muslim community, in which the secular and spiritual power merge" [4].

The second important principle, which is the basis of an ideal society, is the principle of justice. Based on the fundamental idea of Shi'ism, "Allah is always just," Shariati believes that injustice is not the product of God, therefore, it is completely removable. In the opinion of Shariati, the ideal form of government is the one that respects the person, and the person does not obey anyone except Allah. Spiritual freedom of the individual is limited only by submission to Allah, but it is independent and free of economic coercion.

The fundamental principle of tawhid religion after the principle of monotheism is the principle of equality. According to Shariati, tawhid includes different types of equality. Social equality, which implies the equality of all social strata of society and means the construction, in the final analysis, of an ideal society, i.e. Ummah.

An important point of the truth of tawhid religion is that it lacks such an important institution as the church, because the presence in any religion of the clerical apparatus is evidenced by the distortion of the essence of this religion and the transformation of tawhid into shirk, i.e. the transition from monotheism to polytheism. And he attributes this to the fact that the church always expresses and defends the interests of the ruling class, which in turn leads to a violation of the important principle of tawhid of the equality of social groups and their oppression.

According to Shariati, only Islamic philosophy can contribute to the formation of true equality between people, the formation of fraternal relations. The state and the various legal norms legalized by the state can give only formal guarantees of social and political equality. In contrast, "Islamic equality" is a true equality, because it is based on the fundamental principles of the "tawhid religion."

The fundamental principle of true religion is the principle of monism, according to which there is no one but a single God and this idea, Shariati believes, is a unifying, consolidating idea of society, and also equalizes all people before God. Based on the theory of E. Durkheim on the integrative function of religion, Shariati comes to the conclusion that to create conditions for the unity and unification of society by the forces of only true religion. In the true religion, the principle "There is no God but Allah" means that only Allah is the lord, according to the "shirk". The distorted religion is divided into masters and slaves. Shariati believes that this position of the distorted religion is based on Aristotle's philosophy, which divides society into opposite groups, i.e. on slaves and masters, considers quite a natural phenomenon existing from nature. Therefore, in Shariati's opinion, shirk is an important social function, an "exculpatory function". Such a religion convinces people of the naturalness and inevitability of the fact that "the situation in which you all, either you or your society must be located and determined by the divine will!" "Discrimination and domination of some and dependent position of others" [5, p.180] is completely justified. This state of affairs in society is fully justified by the fundamental principle "everything that is valid from God." Tawhid religion, the Iranian philosopher believes, opposes the public order based on oppression and injustice, and therefore represents a danger to the exploiting class, because it is a revolutionary ideology, acts as the organizing force of the masses against exploitation and

oppression. Shirk, like a distorted religion, stands in defense of the ruling class, justifying existing social inequality, and any speech against them is treated as a demonstration against Allah. The ontology of tawhid religion is based on the principle of the creation of man by Allah, according to which: a) Allah is the creator of all things; b) the will of Allah is omnipotent and extends to the whole world and this is due to the fact c) Allah has absolute knowledge about this world, a person believing in one God - Allah, comes to the idea of the unity of the world, faith in one world leads to the idea, that all of us, people are created by a single Creator, that is why all are one; are equal. One of the basic principles of tawhid religion is the social and political equality of people and this principle is realized thanks to fiqh, i.e. Muslim jurisprudence. The purpose of tawhid religion is to promote progress in all its manifestations, recognition of political and social freedom of a person. In the plan of public management and regulation of relations between the state and various political groupings, and between different layers of society, the basic political and legal principles, in the opinion of Shariati, there should be: 1) the principle of shura (coherence), 2) ijma (agreement of opinion, joint decision), 3) recognition of the right to ijtihad (free interpretation of religious and social problems). He believes true religion should respect freedom.

To the next kind of equality, Shariati refers equality between peoples, which means there are no big and small nations, so no people can oppress and oppress another people. Based on the analysis of contemporary Muslim societies, he identified the most characteristic problems existing in Islamic states. This is a difference by the forms and methods of colonization by Western countries of the Third World countries. The most common are: under the guise of Westernization and modernization, we can add - globalization, actively introducing Western consumer goods associated with the crisis of overproduction in the West. As a result, Western values and lifestyle standards are imposed, and ethnic conflicts are artificially fomented. On this issue, Shariati, like the French researcher Fanon F. very rightly notes that nationalism is effective only before the country becomes independent, in the future it becomes an instrument in the hands of the aggressor. This approach to solving the problems of nationalism is relevant not only for our state, but for the entire post-Soviet space and, in general, for all polyethnic states, for the entire world community, because the principle of nationalism plays a positive role in the formation of the national state and then outlives itself, because in the future existence of society, the principle of interethnic integration plays a more positive role for preserving the foundations of society [6].

When resolving any issues of Shariati strictly follows the methodological principles that he himself developed. In particular, considering the question of the equality of peoples, it is based on the principle of monotheism, tawhid substantiates the idea of the unity and equality of all peoples and nations. Belief in a single Creator leads to the idea of the unity of the world and that all people are the creation of a single Creator, all people are equal both to each other and before Allah, they all represent a single human race. Shariati believes that from the principle of tawhid, i.e. monotheism, the principle of internationalism is derived, according to which all people, all nations and peoples are equal, therefore no people have the right to oppress and exploit another people.

Equality includes the equality of the sexes. This question in the interpretation of Shariati received an original solution. He is against the position of women, which they occupy in the Islamic society. He advocated the equality of the sexes. Moreover, he believes that the widely held view that Islam as a religion belittles the role of women is an erroneous and incorrect point of view that distorts the true state of affairs. The distortion of Islam over the relationship of the sexes is linked, as Shariati believes, with the wrong translation and interpretation of the Quran. According to the wrong translation, a woman was created from the rib of a man - Adam, which actually explains the degraded position of women. Shariati believes that the Arabic word "rib" has several meanings and the word "rib" is only one of the meanings of the word. "Rib" is also translated as "nature", "essence". Consequently, the essence of the Islamic position on the question of the relationship of the sexes, in the opinion of Shariati amounts to the following: "... men and women are of the same nature and were created by God simultaneously. They are of the same race, they are brothers and sisters "[7]. That position of women, which they occupy in the Muslim world, today contradicts the principles of Islam, the true religion, i.e. tawhid. He believes it is rather pagan vestiges. As an example for imitation, he took the images of two famous Islamic women - Fatima and Zeynab, who played an active role in the history of the Muslim world. Shariati gave them the following

characteristics: "Fatima is the heiress of the prophet, the personification of the" rights of the oppressed "and at the same time a symbol, an explicit embodiment of "seeking justice ". ... Zeinab-testifies to all the defenseless prisoners in the system of executioners, the messenger who survived after the martyrdom of Imam Hussein (peace be upon him) "[8]. He believes that modern Muslim women, on the one hand, should not follow Western stereotypes of women's behavior, but, at the same time, they should not confine themselves to home and family and take an active part in the life of society, without reconciling with their degraded position.

A comparative analysis of the concept of the ideal society of Al-Farabi and Ali Shariati show that there is a certain similarity and difference in the consideration of this issue. In Al-Farabi, the concept of an ideal society is more secular in nature, while in the philosophy of Ali Shariati this issue is viewed from the standpoint of religious, primarily Islamic philosophy. Al-Farabi, in his philosophical judgments about a virtuous city, which he views as the ideal type of human organization, of the human community, considers it irrespective of ethnic and confessional differences, he writes about an ideal society in general. A peculiarity of Shariati's approach in solving this issue is that he bases the idea of not an ideal society in general, but in his conception under an ideal society he means the Muslim community - Ummah as an example of such a human association. But the common thing in these two philosophical systems is that both Oriental thinkers believe similar human communities should be based on equality and justice.

The attitude of Al-Farabi to a democratic form of government is negative and this is similar to the position of Farabi and Shariati. In the opinion of Farabi in the collective city "there is a combination of the base and the sublime, there are any leadership ... Its inhabitants have no relationship to their heads, governing them, because its inhabitants themselves designate them as their heads, and those who direct them do so only by the will of subordinates, and since the latter do not obey their orders, in these cities there is actually neither a leader nor a subordinate "[9]. In this city, as a worthy, most revered chapter is considered one that presents to the residents of their city, as Farabi believes, more freedom, satisfies their whims and desires, and they limit themselves in their desires only with essentials.

Summing up, we can say that the Iranian philosopher Shariati also believes the state, i.e. the imam must lead Ummah. And here it is necessary to take into account such a moment if in the Sunnism the imam is appointed, elected by people, then in Shiism he is found out. Al-Farabi believed that it is very difficult to find a person who would meet all the requirements for the head of state. Therefore, two, three or a group of people, who together possess the corresponding qualities, can manage the state. A similar position is shared by Ali Shariati, who believes that the leadership in Muslim countries can and should be implemented by the imam and imamate. Shariati believes if the imamate, i.e. the leadership has ceased to fulfill his duties, has stopped and does not lead society ("institutionalized"), they should be overthrown, and in this case all means are good.[10].

REFERENCES

[1] Bayat - Philip M. The split in modern Iran Politics: the case of Ali Shariati - to modern Iran: research in thinking, political society. E. A. Keburi and S. Chaim. Totowa. New York: Houghton Mifflin, 177 p.

[2] Al-Farabi. About the achievement of happiness // Socio-ethical treatises. Alma-Ata: Science, 1973. P.400.

[3] Shariati A. The world - a view of Tawheed // Sociology of Islam. Tehran: Alhoda, 1991. 162 p.

[4] Shariati A. Ideal Society - Ummah // Sociology of Islam. Tehran: Alhoda, 1991. 162 p.

[5] Al-Farabi. Ustad Muhammad Taqi Mestah and Iezdi // God in the Islamic philosophy. 2004. №1.

[6] Shariati A. Fatima - Fatima. Tehran: Sharia Foundation, 1980. 226 p.

[7] Richard J. Modern Shiite Thought // Kaddi N.R. Roots of revolution: the interpretive history of modern Iran. New Havana. London, 1982. P.221 - 221.

[8] Al-Farabi. A treatise on the views of the inhabitants of a virtuous city // Philosophical treatises. - Alma-Ata: Science, 1970. 430 p.

[9] Shariati A. Hajj. Tehran: Sharia Foundation, 1980. 163 pp.

[10] Ibn Sina. Eastern philosophy. Favorites. Dushanbe: Cultural Center of the Embassy of the Islamic Republic of Iran in Turkmenistan and the Center for Cultural and International Studies, 2003. v.1. 450s.

УДК 1/14 (045)

Д. Ж. Досмагамбетова

Қазақ Ұлттық Хореография Академиясы, Астана, Қазақстан 010000

АЛИ ШАРИАТИ ИДЕАЛДЫ ҚОҒАМНЫҢ ТЕОРЕТИКАЛЫҚ ҮЛГІСІ РЕТІНДЕГІ МҰСЫЛМАНДЫҚ ҚАУЫМ ЖАЙЛЫ

Аннотация. Жұмыстың мақсаты Али Шариатидың философиясындағы идеалды қоғам құру үлгісі ретіндегі мұсылман Қауымының ролі мен орнын, қырларын зерделеу, анықтау болып табылады. Жұмыстың әдіснамасын нақты-тарихи, салыстырмалы, әлеуметтанулық зерттеу әдістері құрайды. Жұмыстың нәтижесінде мынадай қорытындылар жасалды: Шариати бойынша идеалды қоғам дін түрлеріне сүйене отырып құрылады, діннің келесі түрлері бар: 1) таухид – бір құдайлыққа негізделген дін, 2) ширк – политеизмге негізделген, 3) куфр-шынайы дін ретінде таухид мойындалатын, ал ширк пен куфр шынайылыққа, таухидтік дінге қарсы тұратын ретінде қарастырылатын сенбеушілікке негізделген. Осыларды есепке ала отырып, таухидтің діни идеологиясына негізделетін қоғам ғана идеалды қоғам болып есептеледі.

Мақала авторы алған нәтижелерді қолдану аясы, Али Шариати философиясындағы әлеуметтік үдерістерді зерттеудің әдіснамалық қағидаларын жетілдіру болып табылады. Автордың шығарған қорытындылары әлеуметтік-гуманитарлық факультеттерде діни-философиялық циклді пәндерін оқыту үдерісінде пайдаланыла алады.

Тірек сөздер: Ислам өркениеті, қауым, идеалды қоғам, таухид.

УДК 1/14 (045)

Д. Ж. Досмагамбетова

Казахская Национальная Академия Хореографии, Астана, Казахстан 010000

АЛИ ШАРИАТИ ОБ УММЕ КАК ТЕОРЕТИЧЕСКОЙ МОДЕЛИ ИДЕАЛЬНОГО ОБЩЕСТВА

Аннотация. Цель работы изучить, определить роль и место, виды мусульманской Уммы в качестве образца построения идеального общества в философии Али Шариати. Методологию работы составляют конкретно-исторические, сравнительные, социологические методы исследования. В результате работы были сделаны следующие выводы: Шариати дает классификацию общества, основываясь на типах религии. По его мнению существуют следующие разновидности религии: 1) таухид -религия, основанная на единобожии, 2) ширк - основанная на политеизме, 3) куфр- основанная на неверии, где в качестве истинной религии признается таухид, а ширк и куфр - как нечто, противостоящее истинной, таухидной религии. Соответственно, идеальным обществом признается только то, которое основывается на религиозной идеологии таухида.

Сфера применения результатов, полученных автором статьи, является совершенствование методологических принципов исследования социальных процессов в философии Али Шариати. Выводы автора могут использоваться в процессе обучения предметам религиозно-гуманитарного цикла на социально-гуманитарных факультетах.

Ключевые слова: Исламская цивилизация, умма, идеальное общество, таухид.

МАЗМҰНЫ

<i>Беспяева Р.С., Бугубаева Р.О., Мануэль Ф. Грела.</i> Инновациялық маркетингтік технология негізінде туризм саласын дамыту (ағылшын тілінде).....	5
<i>Сейтова В., Г. Исатаева, Роланд Гизе.</i> Ауыл шаруашылығындағы инновациялық жүйелердің дамуы: әдістемелік тәсілдер (ағылшын тілінде).....	15
<i>Дубина И.Н., Тургинбаева А.Н., Домалатов Е.Б.</i> Инновациялық қызметтегі мемлекеттік-жеке меншік серіктестігінің үлгісін таңдау (ағылшын тілінде).....	21
<i>Кашук Л.И., Мусалимова Б.Т., Симонов С.Г.</i> Жергілікті аймақтың жоғары оқу орындарын қаржыландыру үлгісін жүзеге асыру тәжірибесі, кадрлық саясаты (ағылшын тілінде).....	30
<i>Мынжанова Г.Т., Сайлаубеков Н.Т.</i> Қазақстанның қазіргі кездегі даму жағдайында жоғарғы білім беру саласының адам ресурстарын талдау (ағылшын тілінде).....	37
<i>Абдулина Г.А., Абельданов А.Б.</i> Аймақтардың әлеуметтік-экономикалық дамуы (ағылшын тілінде).....	43
<i>Абдулина Г.А., Жолдасбекова Г.Ж.</i> Білім, ғылым және бизнестің интеграциясы: шетелдік және отандық тәжірибе (ағылшын тілінде).....	49
<i>Игиликова С.И., Малбақов М.М.</i> Қазақ тілі тарихи лексикасы құрамына кіретін «Ұлу» сөзінің мән-мағынасы туралы (ағылшын тілінде).....	57
<i>Бородина А.А., Нұрсапа А.Т.</i> Жер асты суларын қорғау мен пайдалануды халықаралық құқықтық реттеу (ағылшын тілінде).....	61
<i>Дайрабаева Г.Б., Малдыбек А.Ж.</i> Түркі әлемі және дінаралық этносаралық төзімділіктің қазақстандық үлгісі (ағылшын тілінде).....	68
<i>Дайстер Ю.С., Билисбаева А.М.</i> Заңды тұлғалардың халықаралық жеке-құқықтық мәртебесін айқындау ерекшеліктері (ағылшын тілінде).....	76
<i>Досмагамбетова Д.Ж.</i> Али Шариати идеалды қоғамның теоретикалық үлгісі ретіндегі мұсылмандық қауым жайлы (ағылшын тілінде).....	83
<i>Жолдасбекова Г.Ж.</i> Заманауи жағдайда интеграциялық үдерістердің дамуы (ағылшын тілінде).....	89
<i>Сыздықова Н.</i> Шет елдердегі және қазақстандағы мемлекеттік аудиттің институционалдық негізі (ағылшын тілінде).....	97
<i>Аюпова З.К., Құсайынов Д.Ө.</i> Орталық Азия мемлекеттерінің құқықтық жүйелері.....	105
<i>Дюсембекова Г.С., Айгужинова Д.С., Хамитова Д.М.</i> Жанартылатын энергияның көздерін пайдалану Қазақстан республикасының ұлттық экономикасын дамытудың факторы ретінде.....	112
<i>Иманғалиева Ш.С.</i> Қазақстандық жоғары оқу орындарындағы білім алушылардың бойына негізгі дағды-шеберліктерді дамытуда академиялық ұтқырлықтың рөлі.....	120
<i>Абрахманова Р.С., Рей И.Ю., Саябаев К.М., Алина Г.Б.</i> Ауыл туризміндегі жасыл экономика.....	127
<i>Асанова Ж.Т.</i> Қазақстан мәселелері мемлекеттік мәдениет саясатының мақсаты мен мәні.....	132
<i>Нурғабайлов М.Н., Нурпеисова А.А., Дошан А.С.</i> Экономика және туризм дамуының өндірістік аспектілері.....	136
<i>Сабирова Р.К., Джумаева А.К., Сайынова Л.Қ.</i> Өнеркәсіптік кәсіпорындардағы баға белгілеу әдістері.....	140
<i>Саналиева Л.К., Кенжеғалиева Г.Б., Идельбаева А.С.</i> Инновациялық экономикалық дамудың жаһандық факторы ретінде еліміздің интеллектуальді потенциалын салу үшін қазіргі заманғы экономикалық механикаларды зерттеу.....	144
<i>Әбсаттаров Ф.Б.</i> Құқықтық қазақстандық -азаматтық жоғарғы құқықтық мәдениетінің көрінісі : саяси аспектілері.....	148

* * *

<i>Беспяева Р.С., Бугубаева Р.О., Мануэль Ф. Грела.</i> Инновациялық маркетингтік технология негізінде туризм саласын дамыту (орыс тілінде).....	156
<i>Дубина И.Н., Тургинбаева А.Н., Домалатов Е.Б.</i> Инновациялық қызметтегі мемлекеттік-жеке меншік серіктестігінің үлгісін таңдау (орыс тілінде).....	166
<i>Абдулина Г.А., Абельданов А.Б.</i> Аймақтардың әлеуметтік-экономикалық дамуы (қазақ тілінде).....	176
<i>Абдулина Г.А., Жолдасбекова Г.Ж.</i> Білім, ғылым және бизнестің интеграциясы: шетелдік және отандық тәжірибе (қазақ тілінде).....	182
<i>Игиликова С.И., Малбақов М.М.</i> Қазақ тілі тарихи лексикасы құрамына кіретін «Ұлу» сөзінің мән-мағынасы туралы (қазақ тілінде).....	188
<i>Досмагамбетова Д.Ж.</i> Али Шариати идеалды қоғамның теоретикалық үлгісі ретіндегі мұсылмандық қауым жайлы (қазақ тілінде).....	192
<i>Жолдасбекова Г.Ж.</i> Заманауи жағдайда интеграциялық үдерістердің дамуы (қазақ тілінде).....	198

СОДЕРЖАНИЕ

<i>Беспяева Р.С., Бугубаева Р.О., Мануэль Ф. Грела.</i> Развитие сферы туризма на основе инновационных маркетинговых технологий (на английском языке).....	5
<i>Сейтова В., Исатаева Г., Роланд Гизе.</i> Развитие сельскохозяйственных инновационных систем: методические подходы (на английском языке).....	15
<i>Дубина И.Н., Тургинбаева А.Н., Домалатов Е.Б.</i> Выбор модели государственно-частного партнёрства в инновационной деятельности (на английском языке).....	21
<i>Каиук Л.И., Мусалимова Б.Т., Симонов С.Г.</i> Модель местного финансирования вузов, как инструмент повышения эффективности реализации кадровой политики регионов (на английском языке).....	30
<i>Мынжанова Г.Т., Сайлаубеков Н.Т.</i> Анализ человеческих ресурсов сферы высшего образования Казахстана на современном этапе развития (на английском языке).....	37
<i>Абдулина Г.А., Абельданова А.Б.</i> Социально-экономическое развитие регионов (на английском языке).....	43
<i>Абдулина Г.А., Жолдасбекова Г.Ж.</i> Интеграция образования, науки и бизнеса: зарубежный и отечественный опыт (на английском языке).....	49
<i>Игиликова С.И., Малбаков М.М.</i> О значении слова «Улитка» включен в список историческая лексика казахского языка (на английском языке).....	57
<i>Бородина А.А., Нурсана А.Т.</i> Международно-правовое регулирование охраны и использования подземных вод (на английском языке).....	61
<i>Дайрабаева Г.Б., Малдыбек А.Ж.</i> Тюркский мир и казахстанская модель межрелигиозной и межэтнической толерантности (на английском языке).....	68
<i>Дайстер Ю.С., Билицбаева А.М.</i> Особенности определения международного частного-правового статуса юридических лиц (на английском языке).....	76
<i>Досмагамбетова Д. Ж.</i> Али Шариати об умме как теоретической модели идеального общества (на английском языке).....	83
<i>Жолдасбекова Г.Ж.</i> Развитие интеграционных процессов на современном этапе (на английском языке).....	89
<i>Сыздыкова Н.</i> Институциональная основа государственного аудита в зарубежных странах и Казахстане (на английском языке).....	97
<i>Аюпова З.К., Кусаинов Д.У.</i> Правовые системы стран Центральной Азии.....	105
<i>Дюсембекова Г.С., Айгужина Д.С., Хамитова Д.М.</i> Использование возобновляемых источников энергии как фактора развития национальной экономики республики Казахстан.....	112
<i>Имангалиева Ш.С.</i> Роль академической мобильности в развитии ключевых навыков студентов в казахстанском вузе.....	120
<i>Абрахманова Р.С., Рей И.Ю., Саябаев К.М., Алина Г.Б.</i> Зеленая экономика в сельском туризме.....	127
<i>Асанова Ж.Т.</i> Музеи Казахстана как объект и субъект культурной политики государства.....	132
<i>Нургабылов М.Н., Нурпеисова А.А., Дошан А.С.</i> Прикладные аспекты развития экономики и туризма.....	136
<i>Сабирова Р.К., Джумаева А.К., Сайынова Л.Қ.</i> Методы ценообразования на промышленных предприятиях.....	140
<i>Саналиева Л.К., Кенжегалиева Г.Б., Идельбаева А.С.</i> Исследование современных экономических механизмов построения интеллектуального потенциала страны как движущего фактора инновационного развития экономики.....	144
<i>Абсаттаров Г.Р.</i> Правовой казахстанец – выражение высокой правовой культуры гражданина: политические аспекты.....	148

* * *

<i>Беспяева Р.С., Бугубаева Р.О., Мануэль Ф. Грела.</i> Развитие сферы туризма на основе инновационных маркетинговых технологий (на русском языке).....	156
<i>Дубина И.Н., Тургинбаева А.Н., Домалатов Е.Б.</i> Выбор модели государственно-частного партнёрства в инновационной деятельности (на русском языке).....	166
<i>Абдулина Г.А., Абельданова А.Б.</i> Социально-экономическое развитие регионов (на казахском языке).....	176
<i>Абдулина Г.А., Жолдасбекова Г.Ж.</i> Интеграция образования, науки и бизнеса: зарубежный и отечественный опыт (на казахском языке).....	182
<i>Игиликова С.И., Малбаков М.М.</i> О значении слова «Улитка» включен в список историческая лексика казахского языка (на казахском языке).....	188
<i>Досмагамбетова Д. Ж.</i> Али Шариати об умме как теоретической модели идеального общества (на казахском языке).....	192
<i>Жолдасбекова Г.Ж.</i> Развитие интеграционных процессов на современном этапе (на казахском языке).....	198

CONTENTS

<i>Bespayeva R.S., Bugubayeva R.O., Manuel F. Grela.</i> Development of the sphere of tourism on the basis of innovative marketing technologies (in English).....	5
<i>Vilena Seitova, Gulzhan Issatayeva, Roland Giese.</i> The development of agricultural innovation systems: methodological approaches (in English).....	15
<i>Dubina I.N., Turginbayeva A.N., Domalotov Ye.B.</i> The choice of public-private partnership in innovation (in English).....	21
<i>Kashuk L.I., Musalimova B.T., Simonov S.G.</i> Model of local financing of higher institutions, as a tool to increase efficiency of implementation of personnel policy in the regions (in English).....	30
<i>Mynzhanova G.T., Sailaubekov N.T.</i> Human resources analysis of higher education sphere in Kazakhstan at the present stage of development (in English).....	37
<i>Abdulina G.A., Abeldanova A.B.</i> Socio-economic development of the region (in English).....	43
<i>Abdullina G.A., Zholdasbekova G.Gh.</i> Integration of education, science and business: foreign and domestic experience (in English).....	49
<i>Igilikova S.I., Malbakov M.M.</i> On the meaning of the word "Snail" is included in the list historical vocabulary of the Kazakh language (in English).....	57
<i>Borodina A.A., Nursapa A.T.</i> International legal regulation of protection and use of underground waters (in English).....	61
<i>Dairabayeva G.B., Maldybek A. Zh.</i> Turkic world and kazakhstani model of interreligious and interethnic tolerance (in English).....	68
<i>Deister Y.S., Bilisbayeva A.M.</i> Peculiarities of determining the private international legal status of legal entities (in English).....	76
<i>Dosmagambetova J.</i> Ali Shariati about ummah as a theoretical model of the ideal society (in English).....	83
<i>Zholdasbekova G.Zh.</i> Development of integration processes at the present stage (in English).....	89
<i>Syzdykova N.</i> Institutional basis of the state audit in foreign countries and Kazakhstan (in English).....	97
<i>Ayupova Z.K., Kussainov D.U.</i> Legal systems of Central Asian countries.....	105
<i>Dyussebekova G.S., Aiguzhinova D.S., Khamitova D.M.</i> Use of renewables as factor of development of national economy of the republic of Kazakhstan.....	112
<i>Imangaliyeva S.</i> The role of academic mobility in students' core competences development in Kazakhstani university.....	120
<i>Abdrakhmanova R.S., Rey I.Yu., Sayabayev K.M., Alina G.B.</i> Green economy in rural tourism.....	127
<i>Asanova Zh.T.</i> Museums of Kazakhstan as object and subject of the cultural policy of the state.....	132
<i>Nurgabylov M.N., Nurpeisova A.A., Doshan A.S.</i> Applied aspects development of economics and tourism.....	136
<i>Sabirova R.K., Dzhumaeva A.K., Sayynova L.K.</i> Methods of pricing on industrial enterprises.....	140
<i>Sanaliev L.K., Kenzhegalieva G.B., Idelbayeva A.S.</i> Investigation of modern economic mechanisms for construction of the intellectual potential of the country as a moving factor of innovative economic development.....	144
<i>Absattarov G.R.</i> Legal kazakhstani - expression of high legal citizen culture: political aspects.....	148
* * *	
<i>Bespayeva R.S., Bugubayeva R.O., Manuel F. Grela.</i> Development of the sphere of tourism on the basis of innovative marketing technologies (in Russian).....	156
<i>Dubina I.N., Turginbayeva A.N., Domalotov Ye.B.</i> The choice of public-private partnership in innovation (in Russian).....	166
<i>Abdulina G.A., Abeldanova A.B.</i> Socio-economic development of the region (in Kazakh).....	176
<i>Abdullina G.A., Zholdasbekova G.Gh.</i> Integration of education, science and business: foreign and domestic experience (in Kazakh).....	182
<i>Igilikova S.I., Malbakov M.M.</i> On the meaning of the word "Snail" is included in the list historical vocabulary of the Kazakh language (in Kazakh).....	188
<i>Dosmagambetova J.</i> Ali Shariati about ummah as a theoretical model of the ideal society (in Kazakh).....	192
<i>Zholdasbekova G.Zh.</i> Development of integration processes at the present stage (in Kazakh).....	198

**PUBLICATION ETHICS AND PUBLICATION MALPRACTICE
IN THE JOURNALS OF THE NATIONAL ACADEMY OF SCIENCES
OF THE REPUBLIC OF KAZAKHSTAN**

For information on Ethics in publishing and Ethical guidelines for journal publication see <http://www.elsevier.com/publishingethics> and <http://www.elsevier.com/journal-authors/ethics>.

Submission of an article to the National Academy of Sciences of the Republic of Kazakhstan implies that the work described has not been published previously (except in the form of an abstract or as part of a published lecture or academic thesis or as an electronic preprint, see <http://www.elsevier.com/postingpolicy>), that it is not under consideration for publication elsewhere, that its publication is approved by all authors and tacitly or explicitly by the responsible authorities where the work was carried out, and that, if accepted, it will not be published elsewhere in the same form, in English or in any other language, including electronically without the written consent of the copyright-holder. In particular, translations into English of papers already published in another language are not accepted.

No other forms of scientific misconduct are allowed, such as plagiarism, falsification, fraudulent data, incorrect interpretation of other works, incorrect citations, etc. The National Academy of Sciences of the Republic of Kazakhstan follows the Code of Conduct of the Committee on Publication Ethics (COPE), and follows the COPE Flowcharts for Resolving Cases of Suspected Misconduct (http://publicationethics.org/files/u2/New_Code.pdf). To verify originality, your article may be checked by the originality detection service Cross Check <http://www.elsevier.com/editors/plagdetect>.

The authors are obliged to participate in peer review process and be ready to provide corrections, clarifications, retractions and apologies when needed. All authors of a paper should have significantly contributed to the research.

The reviewers should provide objective judgments and should point out relevant published works which are not yet cited. Reviewed articles should be treated confidentially. The reviewers will be chosen in such a way that there is no conflict of interests with respect to the research, the authors and/or the research funders.

The editors have complete responsibility and authority to reject or accept a paper, and they will only accept a paper when reasonably certain. They will preserve anonymity of reviewers and promote publication of corrections, clarifications, retractions and apologies when needed. The acceptance of a paper automatically implies the copyright transfer to the National Academy of sciences of the Republic of Kazakhstan.

The Editorial Board of the National Academy of sciences of the Republic of Kazakhstan will monitor and safeguard publishing ethics.

Правила оформления статьи для публикации в журнале смотреть на сайте:

www:nauka-nanrk.kz

social-human.kz

Редакторы *М.С. Ахметова, Т.А. Апендиев, Д.С. Аленов*
Верстка на компьютере *А.М. Кульгинбаевой*

Подписано в печать 10.08.2018
Формат 60x881/8. Бумага офсетная. Печать – ризограф.
13 п.л. Тираж 500. Заказ 4.