

N. Askerkhan*

*Buketov Karaganda National Research University, Karaganda, Kazakhstan
(E-mail: xnurgulan@mail.ru)*

The interrelation of Kazakh proverbs and sayings with the Islamic worldview

The main purpose of this article is a comprehensive examination of the vivid manifestation of the Islamic worldview and religious and philosophical principles in Kazakh proverbs and sayings. The content of the proverbs that have developed in the oral literature and folk wisdom of the Kazakh people over the centuries is closely and organically linked to the basic Islamic values — faith in the unity of Allah (tawhid), gratitude and trust in fate (tauekel), appreciation and contentment, patience and perseverance, honesty and justice, as well as mercy and kindness. In the course of the research, the deep content of Kazakh proverbs and sayings is analyzed using a comparative historical method, their ideological consonance with the verses of the Holy Quran and the hadiths of the Prophet Muhammad is systematically revealed. The results of the analysis prove that the spiritual and ethical principles of Islam are deeply rooted in the Kazakh worldview. In addition, it is determined that proverbs and sayings served as an important and effective means of transmitting these high religious and moral values from generation to generation and consolidating them in the national consciousness. In this context, the study makes a significant contribution to understanding the historical development of national religious consciousness and its reflection in cultural forms. In conclusion, the article clearly demonstrates the deep mutual influence of Islam and national culture, as well as the social and spiritual significance of folk forms of religious and moral education.

Keywords: Kazakh proverbs and sayings, Islamic worldview, religious philosophy, faith, hope, gratitude, patience, morality.

Introduction

The spiritual culture and ideological essence of the Kazakh people are based on a deep philosophical foundation that has been formed over the centuries. The most striking manifestation of this spiritual foundation are proverbs and sayings, which are considered the golden core of folk wisdom. Proverbs and sayings are short and succinct conclusions born from the life experience, worldview and moral principles of the people. They served as a spiritual and ethical guideline regulating the relationship between man and Allah, man and nature, man and man. In this sense, Kazakh proverbs and sayings are closely related to the basic principles of Islam, reflecting the unity of the national worldview and religious and philosophical thought. After the penetration of Islam into the Kazakh lands, the moral, legal and social norms of the people intertwined with Islamic ethics, forming a new spiritual unity. Concepts such as hope (tauekel), gratitude (shukirshilik), patience (sabyr), honesty (adaldyk), mercy (meirim) and justice (adildik) mentioned in the verses of the Quran and hadith of the prophet became the basis of Kazakh proverbs. For example, the expressions “Without the will of God, even a blade of grass will not break” (“Kudaisyz kurai da synbaydy”), “Whoever is grateful finds more benefits” (“Shukir etkennin yrysy artady”), “Patience is gold” (“Sabyr tubi — sary altyn”), “Dishonestly obtained is not for the future” (“Aramnan algan as bolmaida”) reflect the basic ideas of Islam — faith in Allah, acceptance of fate, gratitude and patience [1]. This indicates that the worldview of the Kazakh people has absorbed Islamic values, turning them into a natural part of the national consciousness and cultural code.

The fusion of Kazakh wisdom and the Islamic worldview took place not only within the framework of religious faith, but also with the aim of strengthening the principles of morality, virtue and justice. The Islamic precepts “Do good for yourself” and “Allah has mercy on the merciful” echo the Kazakh proverbs “Zhaksylyk kylysan — ozin ushin” (“Do good for yourself”) and “Meirimdilik — imannyn korisi” (“Mercy is a manifestation of faith”). This harmony proves that in the verbal culture, way of life and spiritual principles of the people, faith in Allah and love for man were inseparable. Thus, Kazakh proverbs and sayings represent not only a wealth of language or folklore heritage, but also a popular expression of Islamic values and moral philosophy. Through them, the ideas of faith, patience, justice, gratitude and kindness were passed down from generation to generation, and the Islamic worldview became an integral part of Kazakh culture.

* Corresponding author's e-mail: xnurgulan@mail.ru

The text mainly uses the historical and philosophical research method. This method includes the following elements: Source studies — analysis of national Kazakh proverbs and sayings, as well as spiritual artifacts of Kazakh culture in connection with Islamic concepts; Comparative analysis — identification of the relationship and influence between the popular preaching views of the Kazakh people and religion; Contextual analysis is the study of the development of philosophical ideas in a historical, social and cultural context, in particular within the framework of Islamic philosophy, Eastern peripatetism and Kazakh society; Hermeneutics is the disclosure of the deep meanings of Kazakh proverbs and sayings through their philosophical interpretation. In addition, common philosophical methods are used — synthesis, analogy and abstraction.

Discussion

The proverb “Without the will of God, even a blade of grass will not break” (“Kudaisyz kurai da synbaydy”) is one of the deepest religious and philosophical expressions in the worldview of the Kazakh people. This phrase means that everything in the world happens solely by the will of Allah. Any human action, movement in nature, life and death are all subject to His will. This understanding is directly consonant with numerous verses of the Holy Quran: “Nothing happens without Allah’s permission” (Surah al-Nisa, verse 78); “When He desires something, He says to him, “Be!” and it happens” (Surah Ya Sin, verse 82); That is, any movement in the universe, even the smallest event, is carried out only by the will of Allah. The fact that the proverb specifically mentions the “blade of grass” — the simplest and most fragile plant — reinforces the meaning: if Allah does not wish, even a blade of grass will not break. The Prophet Muhammad also repeatedly expressed the same thought in his hadiths: “Know that if all mankind gathers to benefit you, it will not be able to do so unless Allah has ordained it for you. And if they gather to harm you, they will not be able to, unless Allah has ordained it. Everything is written in the destiny of Allah.” (narrated by at-Tirmidhi). This hadith fully reveals the meaning of the proverb: everything that happens in life depends on the knowledge and predestination of Allah. The proverb expresses faith in fate and trust in the Almighty — the basic concepts of Islamic teaching. The expression “Without the will of God, even a blade of grass will not break” is a deep religious and philosophical wisdom reflecting the Kazakh people’s faith in Allah, recognition of dependence on Him and the realization that everything in this world happens in accordance with divine predestination.

The proverb “Without the will of God, even a blade of grass will not break” (“Kudaisyz kurai da synbaydy”) is one of the deepest religious and philosophical expressions in the worldview of the Kazakh people. This phrase means that everything in the world happens solely by the will of Allah. Any human action, movement in nature, life and death are all subject to His will. This understanding is directly consonant with numerous verses of the Holy Quran: “Nothing happens without Allah’s permission” (Surah al-Nisa, verse 78); “When He desires something, He says to him, “Be!” and it happens” (Surah Ya Sin, verse 82). That is, any movement in the universe, even the smallest event, is carried out only by the will of Allah. The fact that the proverb specifically mentions the “blade of grass” — the simplest and most fragile plant — reinforces the meaning: if Allah does not wish, even a blade of grass will not break. The Prophet Muhammad also repeatedly expressed the same thought in his hadiths: “Know that if all mankind gathers to benefit you, it will not be able to do so unless Allah has ordained it for you. And if they gather to harm you, they will not be able to, unless Allah has ordained it. Everything is written in the destiny of Allah” (narrated by at-Tirmidhi). This hadith fully reveals the meaning of the proverb: everything that happens in life depends on the knowledge and predestination of Allah. The proverb expresses faith in fate and trust in the Almighty — the basic concepts of Islamic teaching. In conclusion, the expression “Without the will of God, even a blade of grass will not break” is a deep religious and philosophical wisdom reflecting the Kazakh people’s faith in Allah, recognition of dependence on Him and the realization that everything in this world happens in accordance with divine predestination.

In the worldview of the Kazakh people, the concept of “qanagat” (contentment) is the spiritual basis of human life, the main criterion of moral stability and inner peace. Folk wisdom says: “Contentment will satiate the stomach, and discontent will make you slaughter a single calf” (“Kanagat karyn togyzady, kanagatsyz zhalgyz tayyn soygyzady”), which teaches that a person’s true wealth lies not in material abundance, but in contentment of the heart. This proverb directly echoes the Islamic principles of shukir (gratitude), sabir (patience) and tauekel (trust in Allah). In Islamic teaching, qanagat means the ability to appreciate the benefits

given by Allah and not succumb to greed and passions. The Quran says: “If you are grateful, I will multiply for you, and if you are ungrateful, My punishment is severe” (Surah Ibrahim, verse 7). The meaning of the word “gratitude” in this verse is consonant with the Kazakh concept of “qanagat”: both imply contentment with what Allah has given, abstinence from excess and striving for inner peace. Those who are grateful are spiritually rich, but a person without contentment does not appreciate what he has and becomes a slave to his negative ego. The Prophet Muhammad emphasized the importance of contentment in human life: “True wealth is not in abundance of possessions, but in contentment of the heart” (al-Bukhari, Muslim) [2]. “Whoever is satisfied with small things, Allah will make him rich” (at-Tirmidhi). These hadiths reveal the deep meaning of the Kazakh expression “karyn togyzar” — “it will satisfy the stomach”: a person who is satisfied with his lot remains in spiritual and vital peace, while a dissatisfied one will not satisfy his greed. The words “qanagatsyz zhalgyz tayyn soygyzady” show how excessive desire destroys well-being — a person driven by greed does not appreciate either God's gifts or his own work. From the point of view of Sharia, kanagat is a natural continuation of sabyr and tauekel. A patient and contented Muslim gratefully accepts the trials of Allah and seeks his lot in an honest way. The Quran says: “Be satisfied with the provision that Allah has given you, and give thanks, and then you will be saved” (Surah An-Nahl, verse 114). The Kazakh people have turned this teaching into a way of life. Being content meant not only modesty in material matters, but also maturity in spiritual matters. The folk proverb “Qanagat — imann zhartysy” (“Contentment is half of faith”) reflects this idea: discontent is a sign of greed and following base passions, and a person who succumbs to nefsi loses his spiritual balance. A person with kanagat is free, rich inwardly, and calm. He is grateful for what he has and is patient in his hardships. And discontent leads to envy, greed, and even grumbling at God's predestination. Thus, the proverb contrasts two states of mind: one leads to faith and harmony, the other to suffering and spiritual emptiness. In conclusion, the proverb “Qanagat karyn togyzady, qanagatsyz zhalgyz tayyn soygyzady” is a folk expression of the Islamic principles of shukr, sabyr and tauekel. It warns a person against greed, calls for spiritual wealth and contentment with what is given by Allah. Kazakh wisdom thus embodies the teachings of the Koran and the Sunnah, being a living testimony to the faith, morality and inner balance of the people.

In the worldview of the Kazakh people, faith in fate and contentment with the predestination of Allah occupy a special place. A deep philosophical expression of this belief is contained in the proverb: “Those who chase will not catch up, those who are destined will not leave” (“Qugan jetpeidy, buirygan ketpeidy”). This wisdom reflects the belief that everything that happens in a person's life is done according to the will of Allah, and the desire to achieve what is not predetermined turns out to be in vain. In Islam, this understanding is associated with the concepts of kadar (tagdir) — predestination and tauekel — trust in Allah. In the Qur'an, God says: “No misfortune will befall the earth or yourselves unless it is written down in the Book before We create it” (Surah al-Hadid, verse 22). It follows from this verse that fate is a predetermined knowledge of Allah. That is, no matter how hard a person tries, he will not be able to achieve what Allah has not ordained for him; and no one can take away what is destined. The proverb “Those who chase will not catch up” points to the futility of striving for what is beyond human capabilities, and “Those who are destined will not leave” expresses confidence in the inevitability of a predetermined destiny. The Prophet Muhammad also repeatedly emphasized the importance of faith in fate and trust in Allah. One of the hadiths says: “Know! If all of humanity gathered to benefit you, it would not be able to do so unless Allah had ordained it for you. And if they had gathered to harm you, they would not have been able to do so unless Allah had ordained it for you. Everything is already recorded in the fate of Allah” (narrated by at-Tirmidhi). This hadith fully reveals the meaning of the Kazakh proverb: everything in a person's life happens according to the will and decision of Allah. Kazakhs briefly and succinctly expressed this truth with the words: “Those who chase will not catch up, those who are destined will not leave.” This is evidence of how deeply the Islamic doctrine of predestination is rooted in popular philosophy. Faith in fate is one of the six pillars of faith in Islam. Accepting the will of Allah frees a person from pride, excessive worries and dissatisfaction with life. The Quran says: “Do not grieve over what has escaped you, and do not rejoice excessively over what Allah has given you. Indeed, Allah does not love the arrogant” (Surah al-Hadid, verse 23). This verse teaches that contentment with fate is a sign of spiritual humility, patience and hope. The meaning of the proverb fully corresponds to this idea: Whoever is satisfied with what Allah has prescribed finds peace of mind, and dissatisfaction with fate is a manifestation of weakness of faith. From the point of view of Sharia, tawakkul is not inaction, but an active pursuit of a goal followed by trust in Allah in the outcome. The Kazakh people also adhered to this balance: to act, but not to go beyond the limits of Divine predestination. “Those who chase will not catch up” means that one cannot change fate by force, and “those who are destined will not

leave” — that the predetermined good will certainly reach a person. The proverb “Those who chase will not catch up, those who are destined will not leave” expresses the essence of the Islamic concepts of faith in predestination, hope and contentment with the will of Allah. She calls a person to patience, inner peace and spiritual maturity. Through such proverbs, the Kazakh people conveyed the Islamic worldview in a simple, vital form. This wisdom is a clear manifestation of faith and humility before the Divine will, imprinted in popular philosophy [3].

The source of the Kazakh people’s wisdom is their worldview based on spiritual and religious values. Among these values, the culture of speech and the ethics of speech occupy a special place. People have long said: “The word is a mirror of the soul” (Soz jannyn aynasy), considering that a person’s dignity and faith are manifested in his language. In this sense, the proverbs “Until you say you own the word, you say the word owns you” (Soilegenshe sozine ozim qoja, soilegen son ozime sozim qoja), “A tongue will break a stone, if not a stone, then a head” (Til tas zharady, tas zharmasa bas zharady), “A kind word is half of happiness” (Jaksy soz — jarym yrys) reflect the deep spiritual and moral education of Kazakhs. These sayings are a manifestation of the Islamic principles of adep (ethics), good speech and responsibility for speech. In Islam, language is a powerful tool that can elevate a person or lead him to destruction. The Prophet Muhammad said: “Whoever believes in Allah and the Last Day, let him speak kindly or keep silent” (narrated by al-Bukhari and Muslim) [4]. This hadith is close in meaning to the Kazakh proverb: “Until you say you own the word, you say the word owns you”. Everyone is responsible for what they say. Thinking before a speech is a sign of reason, faith, and conscience. One careless word can change a person’s fate. Thus, this saying is consistent with the Islamic principle of responsibility for deeds: every word is recorded in the book of deeds. In the Qur’an, God says: “He does not utter a single word without an angel watching him” (Surah Kaf, verse 18). This verse clearly shows that language is an amanat (trusted good), and every word will be considered before Allah. Therefore, speech is not just a means of communication, but a spiritual responsibility. The proverb “The tongue will break a stone, if not a stone — then the head” expresses the same truth: the power of the word affects not the body, but the soul and heart, and can bring both good and harm. The Prophet also said: “What plunges people into hell most of all is the fruit of their tongues” (narrated by at-Tirmidhi). This instruction reveals the depth of spiritual responsibility for the word. Kazakh wisdom has also made this principle a rule of life. When people said “A tongue will break a stone,” they meant not the physical, but the spiritual power of a word that can hurt the heart, hurt honor, or change fate. The proverb “A kind word is half of happiness” directly echoes the Islamic teaching about virtues and rewards. The Prophet ﷺ said: “A kind word is sadaqa (charity)” (narrated by al-Bukhari). This hadith completely complements the meaning of the Kazakh proverb: a kind word is not only a manifestation of politeness, but also a spiritually good deed. It brings joy, confidence and blessing, strengthens love and unity between people. The Quran also says: “A kind word is like a good tree: its roots are strong in the earth, and its branches ascend to heaven” (Surah Ibrahim, verse 24). Thus, Kazakh proverbs about the word are not just folk wisdom, but a living form of reflection of Islamic moral principles, calling for awareness, purity of speech and spiritual responsibility.

This verse says that a kind word brings spiritual fruits, ennobles a person and society. The Kazakh expression “A kind word is half of happiness” is based on the same idea: a kind word enriches the soul and makes life easier. As a result, we can say that Kazakh proverbs and sayings related to speech and the word are fully consonant with Islamic ethics, especially the principles of verbal etiquette and responsibility for the word. The proverb “Until you say you own the word, if you say it, the word owns you” encourages a person to control language; “Language will break a stone” reminds of the power and responsibility of the word; and “A kind word is half of happiness” is evidence of mercy, faith and humanity. Thus, Kazakh wisdom and Islamic teaching complement each other, offering humanity an excellent example of spiritual education. The Kazakh people have long considered respect and reverence for parents to be the highest human duty. This concept is closely related to the fundamentals of Islamic Sharia. In the Qur’an and Hadith, loving parents, caring for them, abstaining from rudeness, and praying for them are seen as manifestations of true faith. Kazakh proverbs and sayings are a spiritual mirror that reflected these values and turned them into life principles. Folk wisdom says: “Even if you carry your mother to Mecca on your shoulders three times, you will not repay her for the milk”, “What you do to your father will be returned to you”, “The blessing of parents is the grace of the Almighty”. These sayings express eternal respect and devotion to parents and are directly related to the Islamic concept of “ihsan” — benefits and virtues. In the Qur’an, Allah Almighty says: “Your Lord has commanded you to worship no one but Him and to be kind to your parents. If one or both of them reach old age in your presence, do not say “ugh!” to them, do not shout at them, but speak respectfully to them” (Surah al-Isra, verse 23). This verse emphasizes that respect for parents is not just a moral obligation, but an act of

worship that stands alongside monotheism. Thus, the tradition of honoring parents among Kazakhs originates from Islamic teachings. The people believed: “The blessing of parents is the favor of Allah”. The Prophet Muhammad also emphasized this topic. In one hadith, he said: “Paradise is under the feet of mothers” (narrated by an-Nasai). This hadith shows the greatness of the mother and the spiritual meaning of kindness to her. And the Kazakh proverb “If you honor your mother, Allah will bless you” is a folk expression of the same truth [5].

Honoring parents is not just a manifestation of love, but a spiritual duty. If you delve into the meaning of Kazakh proverbs, you can see that this idea has acquired not only religious, but also socio-moral significance. For example, the proverb “Whatever you do to your father, it will come back to you” reflects the Quranic principle: “Whatever you do, Allah will reward you for it” (Surah an-Nahl, 96-verse). This thought symbolizes the continuity of generations and the fact that goodness always returns to its source. In Kazakh family education, concepts such as “to receive the blessing of the elder,” “to observe the way of the ancestors,” “not to upset the mother,” fully comply with the Islamic principle of Silat ar-Rahim — the maintenance of family ties and the continuation of goodness. In Islam, the one who breaks the bonds of kinship will be questioned by Allah, and the one who preserves them will be rewarded with longevity and increased blessings, as stated in the hadith. About the prayer of parents, the Prophet said: “Three duas are accepted: the prayer of a parent for a child, the prayer of a fasterer and the prayer of a traveler” (hadith from at-Tirmidhi). This hadith highlights the spiritual power of parental blessing. The proverb “The blessing of parents is the grace of the Creator” clearly expresses the same idea. As a result, the point of contact between Kazakh proverbs and Islamic Sharia is that honoring parents is the way to approach Allah. In the spiritual culture of the Kazakh people, this concept is associated with faith, duty and sincerity. The proverb “What you do to your father will come back to you” reflects the principle of justice and responsibility set forth in the Quran, and the hadith “Paradise is under the feet of mothers” calls for maternal mercy to be considered the highest virtue.

Conclusion

The study revealed that there is a deep spiritual and ethical harmony between Kazakh proverbs and the Islamic worldview. The Kazakh folk wisdom, formed over the centuries, harmoniously combines with Sharia principles, becoming an effective means of conveying moral and religious values in the simple language of the people. Thus, the proverb “A just biy does not distinguish between relatives, but a biased iman does not” reflects the Quranic principle of justice, and the expression “Contentment fills the stomach, and greed cuts the last lamb” conveys the Islamic concepts of kanagat (contentment) and shukir (gratitude). The proverb “What is meant will not go away; and what is not meant, you will not catch up” symbolizes faith in fate and trust in Allah (tauekel). And the statements “Until you say it, you are the master of your word, and having said it, the word is the master of you,” “A stone will break a stone,” “A kind word is half of happiness,” echo the Islamic norms of speech ethics, responsibility and good behavior. The teachings of the Quran and Hadith about justice, patience, contentment, gratitude, fate and the good word are fully consonant with the content of Kazakh proverbs. This proves that the Kazakh people have deeply embraced the Islamic teachings and elevated them to the level of national identity and tradition. Thus, proverbs served as a form of popular expression of religious principles, strengthening faith and morality. Therefore, Kazakh proverbs should be considered not just as an element of folklore, but as a folk manifestation of Islamic ethics and philosophy. They brought Sharia norms to everyday life, turning faith and virtue into the basis of a way of life. So, Kazakh proverbs are evidence of the fusion of Islamic spiritual teachings with a national worldview. These sayings should be considered as a unique cultural phenomenon reflecting the philosophy of life, spiritual culture and moral values of the people.

References

- 1 Қаратаев Ә. Қазақ мақал-мәтелдерінің философиялық мәні / Ә. Қаратаев. — Алматы: «Қазақ университеті», 2018. — 133 б.
- 2 Мұхаммед И. Сахих әл-Бұхари: Хадистер жинағы / Әл-Бұхари Мұхаммед ибн Исмаил. — Алматы: «Дәуір», 2010. — 129 б.
- 3 Нұрмұхамбетұлы А. Қазақ дүниетанымы және ислам құндылықтары / А. Нұрмұхамбетұлы. — Алматы: «Қазақ университеті» баспасы, 2019. — 77 б.

- 4 Мүслім ибн Хаджаж. Сахих Мүслім: Сенімді хадистер жинағы / Мүслім ибн Хаджаж. — Астана: «Фолиант», 2015. — 143 б.
- 5 Есім Ф. Фәлсафа тарихы: Шығыс және қазақ философиясы / Ф. Есім. — Алматы: «Раритет», 2006. — 80 б.

Н. Аскерхан

Қазақ мақал-мәтелдерінің исламдық дүниетаныммен сабақтастығы

Мақаланың негізгі мақсаты — қазақ халқының мақал-мәтелдеріндегі исламдық дүниетаным мен діни-философиялық ұстанымдардың айқын көрінісін жан-жақты қарастыру. Қазақтың ауыз әдебиетінде және ғасырлар бойы қалыптасқан халық даналығындағы мақал-мәтелдердің мазмұны Алланың бірлігіне сену (тәухид), тағдырға ризашылық пен тәуекел, шүкіршілік пен қанағат, сабыр мен төзімділік, адалдық пен әділдік, сондай-ақ мейірім мен ізгілік сияқты негізгі исламдық құндылықтармен тығыз әрі органикалық байланыста екендігін айқындау жатыр. Зерттеу барысында қазақ мақал-мәтелдерінің терең мазмұны салыстырмалы-тарихи әдіс арқылы талданып, олардың Құран Кәрім аяттарымен және Мұхаммед пайғамбардың хадистерімен идеялық үндестігі жүйелі түрде қарастырылған. Талдау нәтижесінде қазақ дүниетанымның түп негізінде ислам дінінің рухани-этикалық қағидаларының берік орныққаны дәлелденді. Сондай-ақ мақал-мәтелдердің осы жоғары діни-адамгершілік құндылықтарды ұрпақтан-ұрпаққа жеткізудің және халық санасына сіңірудің маңызды әрі тиімді құралы болғаны анықталған. Осы тұрғыда зерттеу ұлттық діни сананың тарихи дамуын, оның мәдени формалардағы бейнесін түсінуге зор үлес қосады. Қорытындылай келе, мақала ислам діні мен ұлттық мәдениеттің өзара терең ықпалын, сонымен қатар діни-адамгершілік тәрбиенің халықтық формаларының әлеуметтік және рухани маңызын айқын көрсетеді.

Кілт сөздер: қазақ мақал-мәтелдері, исламдық дүниетаным, діни философия, иман, тәуекел, шүкіршілік, сабыр, адамгершілік.

Н. Аскерхан

Взаимосвязь казахских пословиц и поговорок с исламским мировоззрением

Основная цель данной статьи — всестороннее рассмотрение яркого проявления исламского мировоззрения и религиозно-философских принципов в казахских пословицах и поговорках. Содержание пословиц, сложившихся в устной литературе и народной мудрости казахского народа на протяжении веков, тесно и органично связано с основными исламскими ценностями — верой в единство Аллаха (таухид), благодарностью и упованием на судьбу (тәуекел), признательностью и довольством, терпением и стойкостью, честностью и справедливостью, а также милосердием и добротой. В ходе исследования глубокое содержание казахских пословиц и поговорок анализируется с применением сравнительно-исторического метода, системно выявляется их идейное созвучие с аятами Священного Корана и хадисами пророка Мухаммеда. Результаты анализа доказывают, что духовно-этические принципы ислама глубоко укоренились в основе казахского мировоззрения. Кроме того, определяется, что пословицы и поговорки служили важным и эффективным средством передачи этих высоких религиозно-нравственных ценностей от поколения к поколению и их закрепления в народном сознании. В этом контексте исследование вносит значительный вклад в понимание исторического развития национального религиозного сознания и его отражения в культурных формах. В заключение статья наглядно демонстрирует глубокое взаимовлияние ислама и национальной культуры, а также социальную и духовную значимость народных форм религиозно-нравственного воспитания.

Ключевые слова: казахские пословицы и поговорки, исламское мировоззрение, религиозная философия, вера, упование, благодарность, терпение, нравственность.

References

- 1 Karataev, A. (2018). *Qazaq maqal-matelderinin filosofialyq mani* [The philosophical meaning of Kazakh proverbs]. Almaty: “Qazaq universiteti” [in Kazakh].
- 2 Mukhammed, I. (2010). *Sakhikh al-Bukhari: Khadister zhinagy* [Sahih al-Bukhari: Collection of Hadiths]. Almaty: “Dauir” [in Kazakh].
- 3 Nurmuhambetuly, A. (2019). *Qazaq dunietanymy zhane islam qundylyqtary* [Kazakh worldview and Islamic values]. Almaty: “Qazaq universiteti” baspasy [in Kazakh].