

**APPROVED**  
**at the meeting of the Academic**  
**Council of NJSC Al-Farabi Kazakh**  
**National University**  
**Protocol №14 dated 16.06.2026**

**The program of the entrance exam for applicants to the PhD**  
**for the group of educational programs**

**D051 – «Islamic Studies»**

**I. General provisions**

1. The program was drawn up in accordance with the Order of the Minister of Education and Science of the Republic of Kazakhstan dated October 31, 2018 No. 600 «On Approval of the Model Rules for Admission to Education in Educational Organizations Implementing Educational Programs of Higher and Postgraduate Education» (hereinafter referred to as the Model Rules).

2. The entrance exam for doctoral studies consists of writing an essay, an exam in the profile of a group of educational programs and an interview.

Block	Scores
1. Interview	30
2. Essay	20
3. Exam according to the profile of the group of the educational program	50
Total admission score	100/75

3. The duration of the entrance exam is 3 hours 10 minutes, during which the applicant writes an essay and answers the electronic examination ticket. The interview is conducted at the university premises before the entrance exam.

**II. Procedure for the entrance examination**

1. Applicants for doctoral studies in the group of educational programs D051 – «Islamic Studies» write a problematic / thematic essay. The volume of the essay is at least 250 words.

The purpose of the essay is to determine the level of analytical and creative abilities, expressed in the ability to build one's own argumentation based on theoretical knowledge, social and personal experience.

Types of essays:

- motivational essay revealing the motivation for research activities;

- scientific-analytical essay justifying the relevance and methodology of the planned research;
- problem/thematic essay reflecting various aspects of scientific knowledge in the subject area.

2. The electronic examination card consists of 3 questions

**Topics for preparation for the exam  
on the profile of the group of the educational program**

**Discipline “Modern Problems of Islamic Studies”**

**Topic 1: Fundamentals of Islamic doctrine: God, society (umma), man.**

Sub-Topic s: Conceptual and categorical apparatus, content and methodology of the subject. "Modern problems of Islamic doctrines. The origins of Islamic civilization, its specificity, the transformation of Islam into a world religion, the role of Sharia as Muslim sacred law, the peculiarities of Muslims' attitude to power and property. The problem of "God, society (umma), man". The significance of ijtihad, taqlid, fiqh, sharia.

**Topic 2: The phenomenon of diversity of doctrinal directions, currents and philosophical schools of Islam.**

Sub-Topic s: Specificity of the notions "direction", "current", "philosophical schools" and doctrinal unity of Islam. Features and importance of the study of religious currents. Causes of conflicts and disagreements among Muslims. Reasons for the formation of philosophical, socio-political, ethno- national, socio-psychological, socio-cultural trends and currents in Islam. Religious-philosophical sources of origin of new trends, currents and schools in Islam. General classification of directions, currents and schools in Islam.

**Topic 3: Kharijism and Shiism: origin and peculiarities of development.**

Sub-Topic : Teachings of Kharijites - followers of the earliest religious-political party (trend) in Islam. Principles of Kharijite doctrine. Battle of Siffin (657) and religious-political conflict of Ali with a part of his followers - "kharurists". "Kharurists". Formation of Kharijite (Arabic: Kharij - speaker) movement and struggle against Ali and his rival Muavia. The split of Kharijite movement in the second half of VII century: Azraqites, Ibadites, Sufrites and others. Democratic tendencies in the Kharijite doctrine of the caliphate and "sovereign power of the community of the faithful". History of the formation of the Shi'ite doctrine. Shiism as the origin of political struggle (for power - Imamate) between the heirs of Prophet Muhammad (second half of VII century) by

blood relation (Ali) and Muawiya. Shiite political grouping (alidids) in the struggle for the return of supreme power to the "family of the Prophet", the transfer of power to Ali and his descendants. Mystification of Shiite ideas about the supreme power: Imam-carrier of "divine" substance". Shiism and the Umayyad and Abbasid dynasties. "Moderate" and "extreme" currents in Shiism: 1) Zeidites: origin; history of this current. 2) Ismailis: origin; history of this current; doctrinal peculiarities of Ismaili doctrine. 3) Imamites: origin; history of this current; doctrinal peculiarities of the Imamite doctrine; geography of Imamite spread; 4) Imamites as the main opposition force in the anti-Shah (anti-secular) movement in Iran (XX century). 5) Alawites are known as Nusayrites: origin; history of this current; doctrinal peculiarities of Alawite teachings. Modern Shiites and their basis of belief. The peculiarities of the Shi'i legal school. Methods of the Shi'ites' appeal to the sources of religion. Manifestation of Kharijism, Shiism in modern times.

### **Topic: Sunnism: essence and content.**

Sub-topics: Specifics of formation of Sunnism doctrine. History of the emergence of the term "Sunnites". Sunnis - "people of truth" (ahl al-haqq). Important signs of belonging to Sunnism. Development of the doctrine of Sunnism in the times of the righteous caliphs. The role of Caliph Umar in establishing Islam as a world religion. Hadiths and Sunnah of the Prophet as a historical and literary monument, the second (after the Koran) source of legal theory and practice.

Islamic law under the Righteous Caliphs and Umayyads (661-750). Specifics of formation of various madhhabs. Composition and complication of legal theory and practice (fiqh) under the Abbasids. Characteristics of the main legal madhhabs and their founders. Features Islamic law (fiqh): ibadat and muamalat. Ashab al-hadith vs. Ashab al-rai. Legal institutions of Muslim societies and their personnel composition. The role of faqihs, mujtahids, muftis and qadis in the formation and application of hadith. Sunnism in modern times

### **Topic 4: Sufism: concept and essence.**

Sub-topics: History of Sufism. Foundations of Sufism doctrine. Social and political reasons and ideological origins of Sufism. Notions of "tarikat", "sheikh - ustaz". Sufi tariqats: at-Tijaniyya, as-Sinusiyya, al-Kadiriyya, Rifaiya, Naqshbandiyya, al-Shaziliyya and others. Distinctive features of each tariqat. Twelve mother tariqats in Sufism. Peculiarities of internal organization and life of Sufi brotherhoods. The essence of zikr as a collective devotion. Geography of Sufism in the world and the Republic of Kazakhstan. Sunnism in modern times.

### **Topic 5: Wahhabism: content and essence.**

Sub-topics: History of Wahhabism. Main categories of Wahhabism. Attitude to directions and schools of Islam. Principles of Wahhabi doctrine of the school. Ideas and views, peculiarities of doctrine. Main directions of Wahhabism. Salafism. Modern state

of Wahhabism.

## **Topic 6: Non-traditional religious movements of Islamic origin.**

Sub-Topic s: Babism - doctrine (babiya) of Babbites, followers of Ali Muhammad Shirazi (1819-1850), who declared himself (1844) Bab (Arabic "bab" - "gate") - "Gate of Messiah" (Mahdi), "opening" a new era of "justice and equality on Earth". The ideological and political essence of Babism and anti-Shah demonstrations of the people in Iran (1848-1852). The split of the Babi community in Baghdad. Ezelites and Baha'is. Doctrinal peculiarities of the Babites. The prohibition of sharia. Practice of political individual terror in the Babite movement. Condemnation of Bab by Shiite mujtahids as a heretic and defeat of Babi movement in Iran. Bahatism is the doctrine of the Baha'is, followers of Babi Mirza Hussein-Ali Nuri (1817-1892), known as Baha Allah ("the splendor of Allah"), who emigrated with the Babi community from Iran after the defeat of the Babi uprising there and the execution of the founder of Babism. The doctrinal sources of Bahatism are the works of Baha'i Allah "Kitab - i - ikan" (1858) and "Kitab al - aqadas" (1873). Peculiarities of Baha'i doctrine and internal organization of Baha'i communities: absence of ceremonial, institution of cult servants and basic tenets of Islam. Difference from Babism. Baha'ism and unity of mankind on religious and political level. The Universal House of Justice in Haifa. Geography of spreading of Baha'i doctrine. Qadianism (Qadiani or Ahmadiyya) is a Muslim community founded by Mirza Ghulam Ahmad Qadiani (1835-1908) in Punjab (India). The syncretic nature of Qadiani teachings appealed to Muslims, Christians, and representatives of other religions. Doctrinal basis of the doctrine: the founder of the Ahmadiyya community (Nabi) embodied the Muslim Mahdi, Christian Messiah and Hindu Krishna; rationalistic interpretation of the Koran (Muhammad Ali's comments to the English edition); Punjab (where Ahmad Qadiani lived - hence -ahmadiyya) and the place of Christ's supposed burial (Ius Asafa) were declared the object of Hajj. Srinagar in Kashmir; zakat is calculated at 2.5% of capital, not income. Ahmadiyya educational activities. Geography of the spread of A h m a d i y y a teachings in the world.

Islamic communities and movements Hizbut-Tahrir: definition; origin; history of this movement; basics of teachings of Hizbut-Tahrir movement; legal solution of modern issues; geography of spread of teachings in the world and in CIS.

Tabligh Jamaat: definition; origin; history of the movement; basics of the teachings of Tabligh movement.

Habashites: definition; origin; history of this movement; basics of doctrines of Habashite movement. Jamaat at-Takfirval-hijra: familiarization with this movement; history of the movement; ideas and views, peculiarities of doctrine.

## **Topic 7: Problems of Islam in the conditions of globalization and digitalization.**

Sub-Topic s: Specifics of system approach to modern problems of Islam. Islam in the polyconfessional space of post-Soviet states: essence and peculiarities. The spread of Islam in the West: specifics and main problems. The role and place of Islam in the spiritual culture of modern Kazakhstan.

### **Topic 8: Culture of Islam.**

Sub-Topic s: Contribution of Islam to world culture, influence on modern mass culture. Problems of Muslim syncretism: Spanish Moriski Bahaism, Sikhism. Modern currents and problems of Islam (concepts of "Muslim socialism" and "Islamic revolution"; concepts of "Islamic state" and "Islamic economy"). Modern concepts of jihad and the problem of Islamic fanaticism (terrorism). The ideology of Islamism as a factor in the politics of modern Muslim countries.

### **Topic 9: Political aspects of the history of Islam.**

Sub-Topic s: On the way to Islamic reformation: civil liberties, human rights. Islam in pursuit of the century. Islam in modern ideological and political struggle. Islam and Nations. Ways and forms of influence of the Shiite clergy on the socio-political life of Iran. Islam on the threshold of the XXI century. Caliphs without Caliphate: Islamic non-governmental religious-political organizations in the Middle East: history, ideology, activities. Islamic extremism in the Arab countries. Muslim minorities in the political life of Eastern countries.

### **Topic 10. European Islam.**

Sub-Topic s: European Islam or Islamic Europe. Demographic, social, economic and political significance of the Muslim phenomenon in Europe. The concept of the de-territorialization of Islam. The notion of an intra-European Christian-Muslim borderland as a practical result of the failure of Muslim assimilation.

Theory and practice of European multiculturalism, reasons for Islamophobia. Historical roots of European Islamophobia. The tendency of European states individually and the EU as a whole to use political Islam as a means of achieving specific geopolitical goals (the example of the "Islamic State"). The division of political Islam into "good" and "bad", the realization of support for those Islamists whose actions correspond to the opportunistic interests of European governments.

### **Discipline: "Hadith Studies"**

### **Topic 11. The science of "Hadith Studies": introduction to the subject.**

Sub-Topic : Specifics of "Hadith Studies" subject. Specifics of the origin of Hadith science. Difficulties of formation of the science of Hadithology. The purpose of studying and classifying hadiths.

### **Topic 12. Sunnah of Prophet Muhammad.**

Sub-topics: Definition of Sunnah and its connection with the Koran. Hadiths and the way of life of Muslims. Compilation of collections of authentic hadiths. The Sunnah of the Prophet and the work of the founder of the Muslim religion (ijtihad). The need of the early Muslim community for the example of Muhammad. Formation of the concept

of the Sunnah of the Prophet. Methods and ways of collecting and transmitting hadith. The growth of the authority of hadith (VIII-IX centuries) and the perception of the Sunnah as a second, additional source of Muslim doctrine. Sunni and Shiite attitudes to the Sunnah: hadith and khabar. Conjugation of the Qur'an and Sunnah in solving problems of social life. Hadith as a special form of knowledge transmission. The structure of hadith: isnad and matn, their purpose. Muslim traditional criticism of hadith. Principles of their classification and verification. The Sunnah as a historical source on the epoch of early Islam. Translations of hadith collections and modern methods of their study and dating. The distinction between hadiths, words of companions and their followers (tabi'in). The difference between Sunnah and hadith. Sunnah and innovations (bid'ah). Hadith qudsi.

### **Topic 13. Classification of hadith.**

Sub-topics: Types of hadiths. Hadith "sahih" ("reliable"), "sahih lizatihi" and "sahih ligairihi". Hadith "hasan" ("good"), "hasan lizatihi" and "hasan ligairihi". Hadith "Daif" ("weak"), the degree of using "weak" hadiths in solving Shariah issues.

### **Topic 14. Classification of hadiths in terms of the number of their transmitters.**

Sub-topics: Hadith "mutawatir". Hadith "mashhur". Hadith "aziz". Hadith "ahad". Opinions of scholars regarding the use of hadith "ahad".

### **Topic 15. Isnad - chain of transmitters of a hadith**

**Sub-topics:** Isnad and conditions imposed on the transmitters of hadith. The science of Isnad, The importance of the reliability of Isnad. Isnad Muttasil (المتصل الإسناد). Isnad ghair-Muttasil (غير المتصل الإسناد). Aliy Isnad (الإسناد العالي). Nazil (الإسناد النازل). Isnad between Difference). Aliy" and الواهي، المؤمن، المضطر، Views "weak" isnads: (الصحيح). (الإسناد Nazil." Isnad Sahih المعنعن (isnade in Substitutes) السند القلبفي ("Isnade").

### **Topic 16. The science of diversion and confirmation.**

Sub-topics: The science of diversion and confirmation (Ilm al-Jarh wa al-Tad'il) as a unique science of determining (confirming) the truthfulness (integrity) of the transmitter of hadith. The methodology of hadith selection. Using the smallest details from the life of hadith transmitters in terms of their truthfulness, decency, piety, memory (accuracy of transmitting the heard hadith), as well as his mind and reasoning) to study hadiths.

### **Topic 17. Requirements for the transmitter of hadith.**

Sub-topics: Truthfulness in transmitting hadith. Accuracy in retelling. The possibility of semantic transmission of hadith. Requirements for the source from which the transmitter heard the hadith.

## **Topic 18. Recording hadiths.**

Sub-topics: Recording hadiths during the life of the Messenger of Allah. Prophet Muhammad's attitude to recording hadiths. Recording hadith after his death: problems and ways of finding solutions to problems.

## **Topic 19. The most important collections of hadith.**

Sub-topics: Hadith collections and biographies of their authors. Sayings of scholars concerning these collections. Sahih al-Bukhari. Sahih Muslim. Sunan An-Nasa'i. Sunan Abu Dawud. Sunan al-Tirmizi. Sunan of Ibn Majah. Muwatta Malik. Musnad of Ahmad Ibn Hanbal.

## **Topic 20. Ways of appearance of false hadith.**

Sub-topics: Works of Hadith scholars on identifying false hadiths and their authors. The most important works written in the field of identification and study of false hadiths: "Ways of appearance of false hadiths" (by As-Suyuti). "Purification of the Shari'ah" (by Ibn 'Arraq).

## **Theology of Islam" Topic 1: The science of "Islamic theology".**

Sub-topics: Introduction to the subject of "Islamic theology". Meaning of the term "Islamic theology", subject and object studied by this science. History of the emergence of Islamic sciences. The place of "Islamic theology" among Islamic sciences and its importance. Features of the Muslim belief. Short biographies of outstanding Islamic theologians.

## **Topic 2: Allah as the main object of Islamic theology.**

Sub-Topic s: Arguments from sacred texts. Rational arguments. Classical arguments by example, the arguments of Abu Hanifa and Ja'far al-Sadiq. Evidence in the surrounding world. Evidence in the structure of man. The existence of Allah from the point of view of Sufism. Examples of modern attempts to substantiate divine existence. Names and attributes of Allah:

Classification of divine attributes. Explanation of attributes: "Existence", "Originlessness," "Infinity," "Independent Existence," "Oneness."

"Life," "Knowledge," "Will," "Might," "Hearing," "Seeing," "Speech," "Creation," and so forth. The obligatory recognition of all divine attributes mentioned in the texts of the Qur'an and Sunnah. Reasons for the difficulty of comprehending the divine attributes. Methodologies of understanding and interpretation of divine attributes. The 99 names of Allah Almighty.

## **Topic 3: Belief in Divine Scriptures (Books).**

Sub-Topic s: Definition of divine scriptures. The purpose of their sending down. Divine scriptures sent down before the Qur'an.

#### **Topic 4: Belief in Angels. Jinns.**

Subtopic: Definition of belief in angels, creation of angels, angels in the Qur'an and Sunnah. Attributes of angels. Duties of angels: The great angels and their duties. Guardian angels. Angels are servants of God. Djinns are creatures created from fire. Djinn civilization exists parallel to the human civilization. Attributes of genies: reason, passions, faith, unbelief.

#### **Topic 5: Prophets and messengers.**

Sub-Topic s: The meaning of belief in prophets and messengers. The number of messengers mentioned in the Sunnah. The difference between a prophet and a messenger. Duties of prophets: Bringing divine laws to people. Explaining the divine laws. Personal example. Leading the Ummah. Conducting discussions with opponents. Attributes of prophets: sinless people, miracle workers.

#### **Topic 6: Day of Judgment.**

Sub-topics: Meaning of belief in the Day of Judgment. Ayats of the Koran and hadiths of the Prophet telling about the Day of Judgment. Names of the Day of Judgment in the Koran. Death. Grave. Condition of believers and infidels in the grave. Signs of the Day of Judgment. Resurrection. Gathering. The reckoning. Syrat. Heaven. Hell.

#### **Topic 7: Predestination.**

Sub-Topic s: The meaning of predestination. History of Predestination. Predestination is the result of divine attributes such as "Might" and "Knowledge". The concept of good and evil in Islam. Creation of human deeds by Allah and correlation with freedom of choice.

#### **Topic 8: The Essence of Faith.**

Sub-Topic s: Definition of faith. The opinion of Abu Hanifa and his opponents. The common points of both definitions. Is faith changeable or permanent? The views of scholars on the constancy and changeability of faith. Explanation of the reasons for the disagreement between the mentioned viewpoints. Degrees of faith. Classification of faith by degrees: iman fitri, iman taqlidi, iman istidlali. Acceptance of Islam: Rules of accepting Islam. Pronunciation of the formula "There is no deity but Allah" and its meaning.

#### **Topic 9: Disbelief.**

Sub-Topic s: Definition of disbelief. Beliefs, words and actions that lead to disbelief: Acts that lead to disbelief are of several types. Beliefs that lead into unbelief. Words introducing unbelief. Actions leading to disbelief. Rules for relations with non-Muslims: Enmity with infidels is not permissible, but relations with them should not be detrimental to the principles of Islam and the faith of a Muslim. Types of disbelief: Disbelief of denial. Unbelief of non-recognition. Unbelief stubbornness. Unbelief hypocrisy. Polytheism/Paganism. Examples of theological classification of paganism. Examples of religious studies classification of paganism. Apostasy.

### III List of References

#### Main:

1. Abzhalov, S.U. (2013). *The Hanafi Madhhab*. – Almaty.
2. Adilbayev, A., Adilbayeva, Sh. (2018). *Abu Hanifa and the Hanafi Madhhab*. – Almaty: Kokzhiek. – 400 p.
3. Anarbayev, N., Bagasharov, K. (2018). *Islamic Ethics (Akhlaq)*. – Almaty: Kazakh University.
4. Baytenova, N.Zh., Çelebi, I. (2012). *Islam in the Modern World: Development and Prospects*. – Almaty.
5. Baytenova, N.Zh. et al. (2014). *Traditional Religions in Modern Kazakhstan: Interconfessional Harmony*. – Almaty.
6. Baytenova, N.Zh. et al. (2013). *Sects and Movements in Islam*. – Almaty.
7. Bagasharov, K. (2020). *Methods of Interpretation of Islamic Sources*. – Almaty: Kazakh University. – 164 p.
8. Begalinova, K., Ashilova, M., Begalinov, A. (2021). *Islamic Philosophy*. – Almaty: Kazakh University. – 210 p.
9. Gabitov, T., Zatov, K. (2012). *The Spiritual Space of Kazakh Culture*. – Almaty.
10. Zhamashev, A.Sh. (2020). *List of Islamic Books and Articles Published in Kazakhstan*. – Almaty: Kazakh University.
11. Isauuly, M. (2004). *Whose Word Is the Quran?* – Almaty.
12. *Islamic Philosophy*. Volume 4 of the 20-volume edition (Compilers: Ä. Nysanbayev, D. Kenzhetay). – Astana: Audarma, 2017. – 534 p.
13. Kurmanbayev, K. (2017). *Science of Hadith*. – Almaty: Nur Mubarak. – 300 p.
14. Mamirgov, M.Z. (2007). *The Book of Islamic Sects and Doctrines*. – Moscow: Islamic World TV Company. – 472 p.
15. Mukhitdinov, R. (2021). *Amanat. Translation and Commentary on Sunan at-Tirmidhi*. – Almaty: Nur-Mubarak. – 488 p.
16. Omirzaqkyzy. (2017). *The Precious Jewel of Humanity*. – Almaty: Kokzhiek. – 584 p.
17. Sabdin. (2020). *Theological Narratives of Deradicalization*. – Almaty: Kokzhiek. – 468 p.
18. Seitbekov, S. (2012). *History of Madhhabs*. – Almaty.
19. Seitbekov. (2018). *Foundations of Faith*. – Almaty: Kokzhiek. – 376 p.
20. Topaloglu, B. (2014). *Islamic Theology. An Introduction*. – Almaty.
21. *Fiqh al-Ibadat* (Comp.: R. Mukhitdinov). – Almaty: Qasiet Qaz LLP, 2021.

22. Khaylamaz, R. (transl. by G. Tobashev). (2019). *Muhammad – A Unique Figure in the Heart*. – Almaty: Dariya. – 888 p.
23. Shaban Oz (transl. by Ye. Yesimqulov). (2018). *History of Islam*. – Almaty. – 352 p.
24. Ergashova, Yu.A., Begalinova, K.K., Safarova, Z.S. (2019). *Great Religious Figures of Central Asia*. – Tashkent: Voris-nashriyot. – 246 p.

**Additional:**

1. Adilbayeva, Sh. (2009). *Hadith – Our Tradition, Sunnah – Our Custom*. – Almaty.
2. Barthold, V. (2012). *Islam*. – Moscow.
3. Begalinova, K., Ashilova, M., Begalinov, A. (2019). *Sufism – Theosophy of Islam: Genesis and Conceptual Foundations*. – Almaty: Kazakh University. – 138 p.
4. *Islam. Encyclopedic Dictionary*. (1991). – Moscow: Nauka.
5. Kenzhetai, D. (2012). *History and Philosophy of Sufism*. – Almaty. – 39 p.
6. Kenzhetai, D. (2004). *The Worldview of Khoja Ahmed Yassawi*. – Turkistan. – 341 p.
7. Kenzhetai, D. (2012). *Islamic Philosophy*. – Almaty. – 115 p.
8. Kerimov, G.M. (2007). *Sharia – The Law of Muslim Life*. – Moscow–St. Petersburg: Dilya.
9. Legenhausen, M. (2009). *Contemporary Issues in Islamic Thought*. – Moscow.
10. Nuraly, Oseruly. (1996). *Sharia*. – Almaty.
11. *Shiites, Sunnis, Dervishes: Eternal Secrets of Islam*. (2005). – Moscow: Eksmo, Algorithm. – 416 p.