

ANNOTATION

to the dissertation of Abubakirova Arailym Yessimkhankyzy for obtaining the academic degree of Doctor of Philosophy (PhD) in the specialty "8D02202-Religious Studies" on the theme "Linguistic paradigm in discursive investigation of religion"

General description of the research work. The research work is aimed at developing and substantiating the linguistic paradigm as a theoretical and methodological framework for the comprehensive discursive study of religion. The modern linguistic paradigm considers language not only as a system of symbols, but also as means of expressing human experience, values, and worldview. Within this paradigm, the discursive study of religion recognizes religious language as a special form of discourse that reflects the spiritual, cultural, and social image of the world. A linguistic analysis of religious discourse allows us to determine how religious consciousness is formed through language, knowledge is disseminated, and the relationship between the believer and religious authority is regulated.

Relevance of the research work. The choice of the topic "Linguistic paradigm in discursive investigation of religion" has become relevant and necessary due to significant changes in the humanities. The religious phenomenon should be considered not only from the perspective of theology, cultural studies, sociology, but also as a complex, organized, communicative system with unique characteristics. Therefore, the identification of the features of the linguistic paradigm in modern religious discourse and the definition of its scope of application is an important indicator of the research work. This work is a study at the frontier of rapidly developing sciences. Among them are text linguistics, sociolinguistics, pragmatics, theolinguistics and religious studies. Religion, as a fundamental component of human civilization, establishes a close relationship with language and linguistic means in the process of conveying its teachings, requirements, and rituals in a verbal or non-verbal form. Therefore, it can be described as a "phenomenon of words". The available scientific literature requires that the study of religious communication take into account not only the text, but also human activity in the field of religion. The dissertation aims to move from the traditional limitations of philological research in religious texts to the study of a full-fledged communicative event. The need to change the research paradigm is determined by the unique constitutive properties of religious discourse. Its properties cannot be explained without a systematic linguistic model. The choice of topic is justified by the need to define and systematize the boundaries of the use of linguistic tools in this field of study. In the context of this research work, the linguistic paradigm is defined as a set of theoretical and methodological principles that ensure the integration of linguistic tools in the process of discursive study of religion. Within this paradigm, verbal and non-verbal signs in the religious system have not only a representative, but also constitutive, sacral meaning. Compared to the usual linguistic interpretation, the proposed paradigm expands the scope of analysis and includes the study of the processes of emergence, functioning, and interpretation of religious language. The analysis is not limited to

the internal content of the sacred text, but also its genre manifestations and function in modern socio-communicative channels. Thus, the linguistic paradigm, as a methodological basis, creates clarity in describing the function and structure of religious discourse.

The relevance of the topic is characterized by the need to form an interdisciplinary approach to describing religious discourse. Traditional methods studied religious texts in detail. This work is aimed at creating an opportunity to obtain a full understanding of the phenomenon by synthesizing linguistic methods with anthropological, linguo-cultural methods. Since one of the participants in religious discourse is higher powers, the study of mechanisms aimed at creating and maintaining its unique atmosphere requires special linguistic tools. From a socio-communicative point of view, the relevance of the topic has increased due to the active involvement of religious discourse in public life and the transformation of the communicative environment based on the process of global digitalization. The transition from the traditional study of the text to the discursive-linguistic study is very important for the full study of religion. The tools of classical linguistics are powerless to describe and explain the mechanisms of fideistic communication. Discursive analysis makes it possible to study not only the linguistic structure, but also the context, intentions, power relations, and the role of non-verbal means in religious communication. The relevance of the topic is also clarified by the historical and cultural context. A review of linguistic conflicts in the history of sacred texts shows that linguistic issues that arose during the interpretation and translation of these texts became the basis for large-scale social and religious conflicts. The linguistic paradigm in discursive research can provide objective tools, provide a specific linguistic analysis, and provide a basis for regulating communication. The relevance of the topic in an applied sense is also substantiated by the results of regional studies. Paying attention to the religious situation in the Republic of Kazakhstan, studying the features of religious communication in this region, considering its adaptation to the digital space allows us to test the proposed linguistic paradigm on the basis of complex dynamic situations and demonstrate its practical advantages.

The relevance of the dissertation topic is based on the presentation of scientific conclusions aimed at solving the methodological and empirical difficulties that the critical study of religion faces at the present stage. The main scientific contribution lies in solving epistemological problems in the study of religious phenomena. If the researcher bases his work on his subjective experience and opinions, it will be difficult to verify the results of the study and we could determine whether it is directed towards certain theological conclusions. Therefore, the researcher should analyze religious experience only through "objective principles". The proposed work attempts to solve this problem by basing its methodology on a linguistic paradigm. The dissertation focuses on objective linguistic phenomena such as formal structure, grammar, vocabulary, and discourse organization as an empirical basis. This allows the researcher to analyze how religious concepts are formed and conveyed without delving into the main metaphysical conclusions. This ensures methodological neutrality and scientific accuracy.

The methodological choice is of particular scientific significance as it is applied to a large-scale, complex contemporary discourse where religion intersects with media and politics. While discursive research on religion is limited to qualitative analysis, the linguistic paradigm proposed in the paper also allows for quantitative research. The linguistic paradigm can serve as a basis for a specific analysis of the discursive reconstruction of religious semantics in a secular context.

The relevance of the topic is due to the lack of comprehensive research in the emerging interdisciplinary field of language and religion. This field, by its unique nature, requires the integration of linguistic methods with the study of religion in a discursive context, including such diverse areas as institutional, ritual, media, and community discourses. The research used interactive elements in addition to text, which is especially important for understanding contemporary religious communication in digital spaces. By synthesizing the discursive study of religion and the linguistic paradigm, the thesis provides a structural framework for analyzing the very complex, non-literal use of religious language. Rather than simply discussing philosophical theories about non-cognitive religious language, the use of linguistic paradigm tools provides a linguistically testable and structured framework.

The dissertation contributes to scientific knowledge by directly addressing a fundamental methodological challenge in the field, namely the definition and analysis of religious language. By examining the study of religious language using specific linguistic structures, it demonstrates that the solution to the definition and analysis of religious phenomena lies within language itself, provided the analytical approach is sufficiently formal and systematic.

The topic is relevant in addressing a critical methodological barrier, and the research paper offers both the empirical rigor and critical depth needed to advance scholarly discourse. The thesis justifies its methodological approach by demonstrating the importance of moving beyond existing methodological polarization. It uses a linguistic paradigm to provide structural, cognitive, and quantitatively evaluable models, which introduces an analytical rigor not usually found in purely qualitative discourse studies. The paper also focuses on the discursive study of religion, ensuring that formal linguistic analysis is intrinsically linked to the historical, contextual, and political dynamics of power and meaning-making in society.

The research work enhances the empirical validity and methodological robustness of discursive studies of religion, translating high-level hermeneutic observations about the social construction of reality into systematic, text-based, and potentially quantifiable analyses, and offering a perspective capable of addressing the complexities of contemporary and digital religious communication. This synthesis ensures that the work is academically unique, deeply interdisciplinary, and represents a significant step toward the methodological maturity needed to support critical, scholarly research on religion in the twenty-first century.

The level of research on the topic. The foundations of discourse theories necessary for this study are outlined in the works of scholars who studied hermeneutics and psychoanalysis, as well as works on text and genre theories. An important place in the study of the topic is occupied by studies in the fields of

theolinguistics and cultural linguistics. These approaches allow us to understand the relationship between linguistic structures and cultural concepts, to determine that discourse in the field of religion is directly related to the person himself and his cultural foundations. Despite the abundance of theoretical materials related to the study of religious discourse, there are still certain gaps in research work, and the results of the dissertation are aimed at reducing them. For example, the published works do not contain a single, complete model of the linguistic paradigm that would include the constitutive properties of religious discourse. Its specific participants, fideistic characteristics, and how the use of ready-made, memorized texts in the process of communication form its linguistic and genre features have not been sufficiently studied. Traditional research does not impartially look at non-verbal means in religious discourse and does not reveal their significance in the process of preaching and propaganda, in the performance of religious rituals. It can also be said that the new communicative reality - religious discourse in the digital environment - has not been studied. Its analysis, adapted to the genres of the Internet, requires new methodological tools. There is also no comprehensive, systematic linguistic analysis of religious discourse, as evidenced by the data of a polyconfessional society.

The study of the relationship between religion and language, the influence of religion on linguistic processes, and vice versa, the influence of language on religion, has found its place in the works of scholars known as the founders of linguistics. For example, *Einar Haugen* in his work *"The Norwegian Language in America"* (1953) illustrates the relationship between religious affiliation, self-determination and language shift on the example of Norwegians in America. *Joshua Fishman's* work *"Linguistic Fidelity in the United States"* (1966) is still considered an interdisciplinary guide to how religious factors affect the processes of language shift or retention in immigration situations. *William Stewart, Charles Ferguson, David Crystal* published various articles on the relationship between religion and language during this period. *William Samarin* wrote *"Language in Religious Practice"* (1982). In 2006, *J. Fishman* edited the collection *"Research in the Sociology of Religion and Language"*. In 2009, *Sipra Mukherjee* collected articles on the topic *"Language and Religion"* in the *"International Journal of the Sociology of Language"*. In 2010, *Tope Omonii* wrote the work *"The Sociology of Language and Religion: Change, Conflict and Establishment"*. In October of this year, the expanded meeting of the Austrian Association for Applied Linguistics discussed the role of language in the representation, construction and fragmentation of religion and religiosity. And *J. Fishman's* work *"Decalogue of Basic Theoretical Orientations in the Sociology of Language and Religion"* (2006) is considered as a work that regulated the methodology of conducting research in this area. Among the works that have examined the relationship between language and religion, there are studies such as *"Language ideology, Christianity, and identity: Critical empirical examinations of Christian institutions as alternative spaces"* published by *Han H. and Varghese M.* in 2019, which discussed religion and language ideology, *A. Agadjanian's* (2017) *"Tradition, morality and community: Elaborating orthodox identity in Putin's Russia"* which examined religion and language policy, and *S.L. Ding and K.L. Goh's*

(2020) *"The impact of religion on language maintenance and shift"*. In general, there are many works written on the relationship between religion and language. For example, Fonseca C. (2007) *"The interpretation of cultures: Selected essays"*, Hutchison J.A. (1959) *"Theology of culture, by Paul Tillich"*, Schiffman H. (2012) *"Linguistic culture and language policy"*. In these works, language and religion are described as particularly important and influential components of culture. Among domestic researchers, such as Kaidarov A. (1985) *"Ethnolinguistics"*, Mankeeva Z.A. (2008) *"Cognitive bases of ethnocultural names in the Kazakh language"*, Yesim G. (2019) *"Hakim Abai"* conclude that religion is the source of culture, and language is the carrier of that culture. Knitter P.F. (2010) in his work *"Social work and religious diversity: Problems and possibilities"* and Darraz M. (2008) in his work *"Addeen"* (Religion) analyze the adoption of religious language and its contribution to the culture of each nation. In works like Kervin W.S. (2019) *"Dimensions of worship in the Shema: Resources for Christian liturgical theology"*, Tyler C. (2003) *"The much-maligned and misunderstood eternal consciousness"*, Zuckermann G. (2006) *"Etymythological othering and the power of 'lexical engineering' in Judaism, Islam and Christianity: A socio -philo(sopho)logical perspective"* researchers describe the impact of language on religion and how language can change the definition of religion. S. Engler's and M.Q. Gardiner's (2017) *"Semantics and the sacred"* examines the impact of religion on language and the semantics of language.

The formation of the concept of discourse analysis as a separate direction in linguistics took place in the second half of the 20th century. During this period, important works by representatives of the European school of text linguistics (T.A. van Dijk, W. Dressler, J. Petty) and fundamental works by American linguists (W. Labov, J. Grimes, R. Longacre, T. Givon, W. Chaif) were published, linking discursive research with traditional linguistic topics. In the 1980s and 1990s, general theories, reference books and textbooks related to discourse theory were published. Among them were *"Discursive Analysis"* published by J. Brown and J. Yule in 1983, *"The Structure of Social Action: A Study Based on the Analysis of Everyday Dialogue"* edited by J. Atkinson and J. Heritage in 1984, and the four-volume *"Handbook of Discursive Analysis"* edited by T.A. van Dijk in 1985. We can mention works such as edited by S. Thompson, W. Mann *"Discourse Description"* in 1992, *"Discourse Transcription"* written by authors led by J. Dubois in 1993, *"Discursive Studies"* published by J. Renkema in 1993, *"Orientation to Discourse"* by D. Schiffrin in 1994, *"Discourse, Consciousness and Time"* published by W. Chaif in 1994, and the two-volume *"Discursive Studies: An Interdisciplinary Introduction"* edited by T.A. van Dijk in 1997.

In reviewing the relevant and related domestic research on the topic we have chosen, we have witnessed a number of trends. In many cases, there is a tendency to use discourse and discourse analysis in philological and political research. For example, A.M. Zhakulaev's dissertation for the degree of Doctor of Philosophy (PhD) *"Historical Discourse in Contemporary Kazakh Prose"* (2024), G.B. Noruzova's dissertation for the degree of Doctor of Philosophy (PhD) *"Linguistic-pragmatic specifics of legal media discourse"* (2018), R.K. Koilybayeva's

dissertation for the degree of Doctor of Philosophy (PhD) *"Linguo-axiological aspect of Kazakh family discourse"* (2023), Sh.G. Abdirova's dissertation for the degree of Doctor of Philosophy (PhD) *"Kazakh ideological discourse and the concept of "Spiritual renewal"* (2023), S. T. Alpysbayeva's article *"Critical discourse analysis (CDA) - a linguistically effective research tool for social phenomena"* (2020), S. Tasymova's article *"Possibilities of communicative influence of discourse"* (2007), E. A. Lovchikova's article *"Linguistic features of the instant messaging genre in virtual discourse"* (2013), focused on the issue of discourse in digital space, Zh.A. Nurshaikhova's monograph *"Semantic analysis and discursive strategies of the site: on the material of sites of Kazakhstani companies"* (2016), B.A. Akhatova's monograph *"Political discourse and linguistic consciousness"* (2006). As for works directly related to religious discourse, including those that take Islam as the main object, the term "discourse" is written in the sense of "discussion" and "description". Among them are Sh.S. Rysbekova's work *"Anthropological discourse in modern religious philosophy"* (2009), K.S. Nazarbek's article *"Political-legal discourse on the concept of "religious extremism"* (2013), G. Kurmangaliyeva's work *"Islamic philosophy in contemporary discourse: problems and tendencies"* (2013), G.G. Solovieva's article *"Al-Ghazali and modern religious discourse"* (2016), K. M. Kazkenov's article *"Religious processes in Kazakhstan: dialog, discussion, discourse"* (2003), G. Alpyspaeva's *"Islamic discourse in the state-confessional policy of the Soviet government in Kazakhstan in the 1920s-1930s"* (2022), A.P. Shaharman's article *"Structural analysis of religious discourse"* (2020), E.V. Muzykina's dissertation for the degree of Doctor of Philosophy (PhD) *"Islamic cultural component in the ethical discourse of Tariq Ramadan and Ziyauddin Sardar"* (2018), O. Samet's dissertation for the degree of Doctor of Philosophy (PhD) *"The clash of civilizations and dialogical discourse in Islam (based on the sources of the Abu Hanifa school)"* (2017). Based on this information, we can see that although studies have been conducted in our country related to the topic of the dissertation, related to the discourse itself, its forms, its relationship to other fields of science, and its function in a religious context, there is almost no research work on the discursive study of religion and the use of the possibilities of the linguistic paradigm in conducting this study. This conclusion, in turn, justifies the relevance and necessity of the chosen topic and the research conducted, the theoretical and empirical information presented, and the conclusions drawn.

Object and subject of the study. The object of the research work is linguistic paradigm in religious discourse. It is a complex, socially significant, formal, and cliché-based communicative phenomenon. The subject of the research work is the linguistic and communicative features of religious discourse, the presentation of religious meanings and values on the basis of a modern linguistic paradigm. Within the framework of the subject, the manifestation and functioning of religious discourse on the basis of various communicative activities (preaching and propaganda, digital media) and its regional features on the example of the Republic of Kazakhstan are analyzed.

The purpose and objectives of the study. The purpose of the work is to identify the features of religious discourse within the framework of the modern

linguistic paradigm and to use this paradigm in the systematization and analysis of the modern manifestation of religious discourse, taking into account its functioning in the digital environment and regional context. To achieve this goal, the following tasks were set:

- To define the structure, functions, and constitutive properties of religious discourse, characterizing religious discourse as a phenomenon;
- To substantiate the linguistic paradigm as a theoretical and methodological center of research;
- To consider the concept of "religion" as a fully-fledged discursive structure;
- To provide a linguistic overview of the history of sacred texts, analyzing the main trends in the relationship between language and religion from a diachronic perspective;
- To examine the methodology of discourse analysis by analyzing the theological and linguistic principles necessary for understanding religious discourse;
- Identify linguistic trends and methods in religious discourse based on the use of verbal and non-verbal means;
- Analyze preaching from a discursive and linguistic perspective as a key manifestation of religious discourse;
- Describe modern religious discourse in the digital environment, identify its features, and systematize it;
- Conducting a regional analysis of the religious situation using the example of the Republic of Kazakhstan and conducting practical testing of the proposed linguistic paradigm within the framework of discursive research.

Research methods. The methodological basis of the dissertation was formed based on the principles of complexity and interdisciplinary communication. *The principle of conducting interdisciplinary research* is of great importance in the research, since only linguistic or only religious methods do not correspond to the multifaceted nature of the topic. The joint work of linguistics with anthropological, religious, socio-cultural analysis leads to the study of not only the linguistic image, but also cultural concepts and the place of a person in the religious sphere. If *the principle of conducting systematic research* allows us to consider religious discourse as a full-fledged discursive structure, then *the principle of conducting discursive research* allows us to go beyond the study of texts in a static state and analyze them as a dynamic communicative event, in which speech is considered as a social activity. The research was conducted based on the following set of scientific methods:

- Discourse analysis: used as a primary research method. It allows for the study of religious texts and speech in their social and pragmatic context;
- Hermeneutic analysis: Historically, this method is associated with the interpretation of sacred texts, but in research it has been used to determine the semantic consistency and sacred meaning of the text. It also allows us to analyze how linguistic units acquire transcendental meaning;

– Linguistic-cultural and anthropological analysis: used to study the relationship between stable linguistic units and basic religious concepts, allows us to understand the role of interlocutors in fideistic communication.

– Descriptive method: necessary for systematizing linguistic trends and the functions of non-verbal means, and also used to form a typology of religious discourse genres;

– Comparative-historical method: used to review the evolution of linguistic relations in the religious sphere and to analyze historical linguistic conflicts associated with sacred texts.

Scientific novelty of the research. The scientific novelty of the work is reflected in the formation of a special theoretical model as a linguistic paradigm and the introduction of relevant empirical information into scientific circulation for modern reality. Theoretical and empirical novelty are characterized by the following conclusions:

– For the first time in domestic theolinguistics, the concept of a linguistic paradigm for the discursive study of religion was systematized. Within the framework of this paradigm, its constitutive properties were identified and described;

– It was argued that the linguistic model of religious discourse should include nonverbal means of communication. It was shown that nonverbal elements are integral, structural parts of the discursive structure;

– Discursive-linguistic principles of research, which allow for a comprehensive consideration of religious discourse, were formed based on a synthesis of linguistic, socio-cultural, and anthropological methods;

– For the first time, a systematic discursive-linguistic description of religious discourse in the digital environment has been developed. The analysis includes information on the adaptation of religious discourse to new online models, the formation of hybrid positions, and the profanation of sacred concepts;

– For the first time, a comprehensive discursive analysis of religious communication was carried out on the basis of a regional study presented on the example of the Republic of Kazakhstan. It allowed to introduce into scientific circulation information about the religious situation in a multinational and multi-confessional society.

Main conclusions proposed for defense. The research conducted during the dissertation preparing process formed the basis for the following conclusions:

– The linguistic paradigm can be an effective theoretical and methodological basis for the study of religion, since it views religious discourse as a complete, semantically organized, cliché-based structure. The constitutive characteristic of this discourse is the fideistic form of communication;

– Describing religious discourse requires an interdisciplinary approach, and this particular study will require linguistic, anthropological, and sociocultural analysis. Only this synthesis will allow us to identify patterns in the use of nonverbal means as an integrative component of discursive structures;

– The functioning of religious discourse in modern conditions indicates that it is actively adapting. In particular, genre patterns are changing in the digital environment. This adaptation leads to the formation of certain hybrid textual patterns, which, while preserving their discursive characteristics, allow the use of new mechanisms of communicative influence;

– The application of the linguistic paradigm to regional information reveals the need for regulation of religious communication in a polyconfessional society and certain discursive tendencies determined by historical and cultural factors. The effective verification of information in the course of this study demonstrates the value of the proposed linguistic paradigm.

Theoretical and practical significance of the research. The theoretical significance of the dissertation is determined by its contribution to the general theory of discourse and theolinguistics. The results of the research work allow us to understand the concept of discursive study of religion, the development of a linguistic paradigm shows the tools and features of its application in various forms of religious discourse. The proposed complex research approach can serve as a basis for studying other socially significant forms of institutional discourse (political, legal, medical, etc.), the central concepts of which are faith, values, and formalization. The practical significance of the research is multifaceted and is reflected in the fields of education, public administration, and expertise. Theoretical conclusions, analytical methods, and applied material can be used in the development of training courses and special seminars in such areas as text linguistics, discourse analysis, theolinguistics, and sociolinguistics. The results of the discursive analysis of the religious situation in the Republic of Kazakhstan and the discursive analysis model can help state bodies develop proposals in the field of religious policy. At the same time, it can be used to prevent language conflicts and create communicative security when conducting linguistic analysis of religious texts. The developed model of preaching analysis and the identification of the features of discourse in the digital environment can help assess and improve the effectiveness of the communicative strategies of religious organizations and media tools.

Publication and review of the research work (approbation). The main results and conclusions of the dissertation work were published in domestic and foreign scientific publications in the form of a total of 17 scientific articles. Of these, 1 article is in the Scopus database, 3 articles in journals included in the approved list of Ministry of Science and Higher Education of the Republic of Kazakhstan Committee for Quality Assurance in Science and Higher Education, 7 articles in proceedings of international and domestic scientific and practical conferences, 6 articles in domestic and foreign scientific journals.

I Article in Scopus database:

A Discourse Analysis of State Approaches to Religious Diversity in Multi-Ethnic Societies // Pharos Journal of Theology ISSN 2414-3324 online Volume 106 (3) Themed Issue (2025)

II Articles published in journals included in the approved list of Ministry of Science and Higher Education of the Republic of Kazakhstan Committee for Quality Assurance in Science and Higher Education:

1. Discursive study of the peculiarities of the language of religion // Eurasian Journal of Religious studies, [SI], v. 27, no. 3, sep. 2021. ISSN 2521-6465. pp. 31-41.

2. Critical Analysis of the Influence on Power and Coordination of the Concepts of Religion and Discourse // Eurasian Journal of Religious Studies, [SI], v. 32, no. 4 , Dec. 2022. ISSN 2521-6465. pp. 75-85.

3. Religion and language as the main categories in the structure of social consciousness // Eurasian Journal of Religious studies, [SI], v. 43, no. 3, sep. 202 5. ISSN 2521-6465. pp. 44 - 55

III Articles published in the Proceedings of the International and Domestic Scientific and Practical Conferences:

1. Discourse on the influence of Islam on political and social processes in modern Western European countries // Collection of materials of the international scientific and practical conference "The current state of religious studies and its development prospects" , KazNU, Almaty, 16.11.2019. pp. 46-50.

2. The potential of sociolinguistics in the study of religious language // Collection of materials of the international scientific and educational-methodological conference "Philology, Linguodidactics and Translation Studies: Current Issues and Development Trends", KazNU, Almaty, 25.11.2019. pp. 17-20.

3. The concept of discourse and the meaning of discursive analysis. Collection of materials of the international scientific conference "New scientific research - 2021". Almaty, February 11-12, 2021. pp. 4-8.

4. The concept of discursive research of religion // Collection of materials of the international scientific conference "The state of modern science and education and its future development" . Karaganda, February 25-26, 2021. pp. 8-12.

5. Discursive analysis of the religious situation in the Republic of Kazakhstan // 2. International Antalya Scientific Research and Innovative Studies Congress. 17-21 March 2022/Antalya – Turkey. pp. 713-717.

6. Analysis of the denotative and connotative aspects of the concept of "religion" // Collection of materials of the scientific and practical conference "Current issues of religious studies in Kazakhstan" dedicated to the 90th anniversary of the Al-Farabi Kazakh National University , November 28, 2024. pp. 225-228.

7. Translations of the concept of "religion" in world languages // Collection of materials of the international scientific and practical conference "Al-Farabi's legacy in the history of mankind" dedicated to the 1155th anniversary of Abu Nasr al-Farabi. April 2-3, 2025. pp. 203-205.

IV Articles published in domestic and foreign scientific journals:

1. Discursive analysis of world models of regulating interreligious and interconfessional relations // Al-Farabi Kazakh National University, Bulletin, History Series, No. 1 (96) 2020. pp. 172-181.

2. Conceptual analysis of the concept of linguistic paradigm and its forms // Current scientific research in the modern world, No. 1 (69), January 2021, pp. 66-71.

3. The place and influence of the discourse on the models of adaptation of the Islamic religion to society by Western European countries in the regulation of the religious situation in Kazakhstan // Sh. Sh. Ualikhanov Institute of History and Ethnology, Journal of National History, No. 1 (93) 2021. pp. 159-169.

4. Prerequisites and methodology for the study of religion from a discursive perspective // Bulletin of Yasawi University. – 2021. – No. 2 (120). pp. 49–62.

5. The analysis of the linguistic and philosophical paradigms based on the concept of discourse in the academic study of religion // Bulletin of LN Gumilyov Eurasian National University. Historical Sciences. Philosophy. Religious Studies, 149(4). pp. 325-341.

6. A discursive analysis of conflicts in the history of sacred texts // Islamic Studies. Scientific Journal. No. 1 (05) 2025. pp. 149-161.

Structure of the research work. The structure of the dissertation work, in accordance with the goals and objectives of the research work, consists of an introduction, three main chapters and 9 subchapters (the first chapter consists of 3 subchapters, the second chapter consists of 3 subchapters, the third chapter consists of 3 subchapters), conclusion, list of used literature and appendices. Total volume – 190 pages. Number of used literature – 160.