

ANNOTATION

Doctoral dissertation of Tuyakbaev Omir for the degree of Doctor of Philosophy (PhD) in the specialty «6D021200 – Turkology» on the topic "Hadīqat al-‘ārifīn" as a Source of Medieval Turkic-Muslim Society"

Relevance of the research topic. Culture and National code are important aspects for the spiritual modernization of public consciousness in the Republic of Kazakhstan, as in many other countries. They are the basis for the development of national identity, the preservation of cultural heritage and the formation of values that meet the requirements of modernity. The Government of the Republic of Kazakhstan has taken several bold steps to research, develop and strengthen them in the country: on August 30, 1995, the Article 37 where it says that “Citizens of the Republic of Kazakhstan are obliged to take care of the preservation of historical and cultural heritage, protect historical and cultural monuments” was included in of the Constitution of the Republic of Kazakhstan by a republican referendum; 1998 was declared the "Year of National Unity and National History"; after the announcement of state programs: State programs in 2003 "Cultural heritage", in 2013 "People in the stream of history", in 2020 "Archive – 2025" specialists from the social and human sciences and disciplines were mobilized for scientific research. These programs focus on the study of the ancient written heritage, as the most significant in our spiritual and cultural values, historical knowledge and memory.

In accordance with this, the study of national self-consciousness and the code from the depths of history becomes relevant from year to year, all written heritage written on the territory of the Chagatai Ulus, where the formation of Kazakh statehood and the formation of their own ethnic space, must carefully considered. One of these written heritages, written approximately in the 2nd half of the 14th century on the territory of Kazakhstan, more precisely in the region of Turkestan, the spiritual center of the Kazakh people, is the work "Hadīqat al-'ārifīn" ("Garden of those who know God") by H'ājā Ishāk bin Ismā'īl Ata al-Kazīgūrtī at-Turkistānī.

Goals and objectives of the research work. The main purpose of the dissertation is to show the historical and source study value for studying the history and culture of the country and the spiritual and cultural value of the didactic treatise "Hadīqat al-‘ārifīn", as one of the few works written on the territory of Kazakhstan. In accordance with this goal, the following tasks were set:

- to identify historical events, social phenomena, public life, cultural phenomena of the Middle Ages, which could serve as the reason for writing the work “Hadīkat al-‘ārifīn” and consider the process of “textualization” of political, social and cultural changes in Central Asia in the context of religious works;;

- consider the personality of the author and the main characters, their activities in social and political life, religious and educational ideas set forth in the text of the “Hadīqat” and on the pages of other sources, and the historicity of the legends about them;

- determine the principles of legitimation of the teachings, values and philosophical thoughts set forth in the work, as well as the controversy and

discussion of issues of teachings and beliefs that are of particular importance in the Turkic-Muslim society;

- to study the characteristic language style and genre features of the religious-didactic, hagiographic treatise, which was formed in the Yasawī Sufi environment;
- an attribution of text to identify language changes, ideological and cognitive differences between handwritten copies of the treatise written in different centuries (XV–XIX centuries) and in different regions (Khorasan, Fergana, Turkestan);
- to determine the most used terms, concepts, religious-cognitive, moral and ethical norms in the treatise "Hadīkat al-‘ārifīn", determining the place and influence of Yasawī-Sufi literature in shaping the worldview of the Turkic peoples.

Research methods and approaches. The dissertation uses special and general scientific methods, often used in interdisciplinary research. When conducting a source analysis of manuscripts in the dissertation, paleographic, codicological, prosopographic, bibliographic research methods were chosen, and when studying the text of manuscripts and genre-linguistic features of the work, the methods of linguistic and linguoculturological analysis were widely used.

Scientific novelty of the research:

- the religious situation and important historical events in the medieval Turkic-Mongolian states (Ulus of Jochi, Chagatai and Mogolstan) were studied in the context of religious didactic, hagiographic works;
- on the basis of “Hadīqat al-‘ārifīn”, problems were identified that caused religious and ideological polemics and discussions in the medieval Turkic-Muslim society;
- analyzed the principles used for the legitimacy of the doctrines and teachings of the Sufi school of Yasawī to Sharia and rethinking (reinterpretation) of the mystical heritage of the Muslim world;
- language style characteristics, genre features and original traditions of apologetic works, formed in the Yasawī-Sufi environment, are revealed;
- written monuments have been identified that provide information about the phenomenon of the relationship between the Turkic tradition and the Islamic Sharia;
- The semantic and cognitive load of religious terms created by Sufi works in the Kazakh language is indeed evident in the poetics of akyns (traditional Kazakh oral poets) and storytellers, known as zhyrau, is shown.

Theoretical and practical significance of the study: This work allows us to deeply understand the syncretic nature of the teachings of Sufism and the activities of Sufi schools that developed the mystical direction of Islam and enriched the worldview of the Turks with Islamic values. It will also help to understand the historical and source significance, spiritual and cultural value for studying the history and culture of the country and will allow studying Sufi didactic and hagiographic works, referred to in domestic science as “tekke literature”, as monuments of ancient Turkic writing from the point of view of source studies, Turkology and religious studies.

The main practical significance of the dissertation work lies in its own contribution to the study of the national code, which is a combination of values,

genesis, language and religion, history and identity of the people, which are targeted by state programs.

The main conclusions for the defense:

1 after the Mongol invasion (1221–1224) a number of changes took place in relations between the peoples of Central Asia, in their ethno-political, economic and cultural development. The process of adaptation of local religious movements to the new social situation in the region, political and social life, historical events, Turkic-Mongolian laws (Yasy) and traditions (Josun) began. These phenomena opened the way to the formation of a new philosophical thought of the Sufi schools, the adaptation of religious teachings, the conduct of a religious and ideological struggle that tried to strengthen its teaching and win a certain status in society;

2 “Hadīqat al-‘ārifīn” is an apologetic work describing the steps taken by the Sufi school of Yasawī to prove the conformity of their teachings and mystical practices with Islamic Sharī‘a, and the conflict between the Turkic-Mongolian traditions and religious values in the Middle Ages. It reflects the religious and ideological issues of the polemical resonance of the Turkic-Muslim society in the XIII–XIV centuries. As well as the process of rethinking the rich mystical heritage of the Muslim world, the “cleansing” of Sufi literature from scholastic ideas against tasavvuf, the formation of Turkic Sufi science;

3 the textual difference between the manuscripts of the work, copied in different regions (Khorasan, Ferghana, Turkestan) in different centuries (XV-XIX centuries), is noticeable on the basis of Turkic and Persian language units, stylistics, but the ideological and historical integrity of the content has not changed and not much deviated from the original text. The data contained in it can be regarded as a valuable source that allows you to identify and study the cultural phenomena of the medieval Turkic-Muslim society;

4 apologists, theorists and creative representatives of the Yassawi school of Sufism were able to create predominantly Turkic works par excellence with their own style, created between oral and written language, with their own genre based on a stable tradition of plot motifs;

5 “Hadīqat al-‘ārifīn” is a legacy that reveals the nature of the medieval Turkic literary language (Chagatai), the most suitable for the presentation of Sufi teachings based on the Turkic worldview and Islamic science.

Compliance with the directions of development of science or government programs. The development of the dissertation corresponds to the direction of the state programs adopted by the Government of the Republic of Kazakhstan in 2003 "Cultural Heritage", in 2013 "People in the Stream of History", in 2020 "Archive – 2025". In these programs, great importance attached to the study of the ancient written heritage, the fixation of spiritual and cultural values, the historical and cultural code of the nation.

Approbation of the research results. The results of the study were discussed at a meeting of the Department of Turkic Studies and Theory of Language of the Faculty of Philology of Al-Farabi Kazakh National University. The main content and results of the study are reflected in 9 publications in the form of articles in scientific journals. Including: 1 article in a journal indexed by the SCOPUS

database; 3 articles in journals included in the List of the Committee for Control in the Sphere of Education and Science of the Ministry of Education and Science of the Republic of Kazakhstan (KKSON); 5 articles in the materials of international scientific-practical and scientific-methodical conferences.

Volume and structure of the dissertation work. The dissertation consists of an introduction, three chapters, a conclusion, a list of references and four appendices. The volume of the dissertation work is 178 pages.