

ABSTRACT

of the dissertation for the degree of Philosophy Doctor (PhD) in
specialty

«6D020400 – Cultural studies»

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The concept of the perfect man in Medieval Islamic culture”

The relevance of research. The problem of perfection and “perfect man” in the history of philosophy, in the theory and history of culture is one of the central and most significant. Almost all cultural-philosophical, anthropological concepts are built on the basis of ideas about perfection, ideal, and absolute. And despite the fact that this problem has been developed over the centuries from various points of view (metaphysical, religious, aesthetic), it still remains one of the most relevant in cultural philosophical discourse.

Each era forms a certain "ideal" image of a person in culture. The idea of perfection and “perfect man” throughout the development of mankind was one of the motivating ones and acted as one of the main principles in the hierarchy of values, in regulating the norms and traditions that subsequently formed the cultural code of the nation and people.

In the modern world there are global changes associated with civilizational challenges and technological processes. Each culture with a unique value system, is subject to a spiritual crisis, undergoes a transformation of values in a rapidly changing reality. For Kazakhstan, one of the answers to the modern challenges of civilization is the actualization of its cultural heritage. In this sense, appeal to its sources and, in particular, to the heritage of Turkic, medieval Islamic culture seems to be in demand and important. The rich spiritual, moral and intellectual capital of representatives of medieval culture - thinkers, philosophers, poets - can serve as an ideological source for solving modern problems and preserving the culture of the Kazakh people.

The problem of preserving the cultural identity and modernization of public consciousness was posed in a programmatic article by the First President of the Republic of Kazakhstan N.A. Nazarbayev “A look into the future: the modernization of public consciousness”, which reflects the importance and significance of the cultural code. Elbasy especially emphasizes the first condition "modernization of a new type - the preservation of their culture, their own national code... history and national traditions must be taken into account" [1]. Today it is impossible to imagine any society without taking into account its unique history and culture, since without the past there is no future, without the image of spiritual and moral perfection, as an ideal to which it is necessary to strive.

The relevance of the study is also determined by the trends of modern sociocultural development, which set an increased interest in the pattern of "perfect man" with the development of modern cultural science. As you know, a person is a carrier of historical cultural values. A person, as a subject of culture, has the ability

to create and improve. The symbolic thinking of a person is that essence that gives rise to cultural values and reflective thinking, which identifies him through society and the system of values. In this sense, consideration of the concept of “perfect man” is possible through analysis of the most significant aspects of the sociocultural environment and value.

Within the framework of the topic under study, we can come to understanding the “perfect man” formed by medieval tradition through a comprehensive cultural and anthropological study of the concept of man in Islam. In this context, a set of teachings about a person is understood, meaningful within the Muslim tradition. The great scientific interest in the religious-philosophical and worldview concepts of the Middle Ages is clearly expressed in the origin and wide dissemination of various modern ideologies. This makes it necessary to look for the deepest foundations of human understanding in Islamic philosophy and culture, in authoritative and widely known texts of the Middle Ages.

The relevance of the study is associated with the significance and role of Islam in the culture of Turkic peoples. Islamic culture has provided a powerful impetus to the development of Turkic philosophy and scientific thought. The era of the Eastern Renaissance had a spiritual influence on the scientific quest for the eastern peripatetics of the Arab-Muslim and Western world. The scientific approach to the study of the world by Arab-Muslim scholars was partly dictated by the practical needs of the Muslim community. Encyclopedia of medieval scholars, knowledge in the field of medicine, mathematics, astronomy, physics, etc., as well as in politics, the spiritual sphere, music, poetry, etc. led to the creation of the concepts of “perfect man”, “virtuous society”, “fair state”, management methods and principles of economic organization of the communities of that period. It should be noted that attention, interest in the problem of understanding a person, the relationship of a person to a person, the interaction of a person and society, society and the state in today's realities seem relevant and significant. In search of answers to these problematic questions, this paper presents a study from the standpoint of culturological understanding of the concept of a “perfect person”.

Thus, the need for a new understanding and interpretation of the concept of “perfect man”, “virtuous citizen”, ethical ideal, the formation of a new research paradigm on the role of the Turkic code in the value architectonics of Islamic culture have predetermined the need to address the given topic of the dissertation.

The culturological approach to the study of the “perfect man” pattern is to a certain extent new to modern humanities in Kazakhstan. This dissertation is one of the attempts to find and reveal the cultural code in the discourse of medieval Islamic culture. It should be noted that the research topic is consonant with the ideas of the state program “Рухани жаңғыру”, the strategic tasks of entering the country among developed countries and the civilizational path of development of Kazakhstan. At the same time, the actualization of the problem of human self-improvement meets the tasks of spiritual and moral education of modern youth, as well as the popularization of the ideas of the famous medieval philosopher, thinker Abu Nasr al-Farabi, a native of Otrar, whose 1150th anniversary is celebrated all over the world.

The purpose of the dissertation research on the basis of a comparative analysis of the features of the formation of the concept of "perfect man" to reveal the role of the Turkic code in medieval Islamic culture.

In accordance with the goal of the study, the following tasks were identified:

- on the basis of a comparative analysis, reveal the discourse about the "ideal person" in the East-West paradigm;

- to show the role and axiological foundations of the Sufi discourse of the "perfect man";

- to identify the Turkic code of the "virtuous man" in Islamic medieval culture;

- to reveal the value architectonics of the idea of a "virtuous man" in the Turkic world;

- to show the role of music in the formation of the ethical ideal of the "perfect man" in medieval culture;

- to reveal the virtuous image of a perfect person in the poetic discourse of medieval Islamic culture.

The object of the dissertation research is medieval Islamic culture.

The subject is the concept of a "perfect man".

Methodological and theoretical basis of the dissertation.

In the dissertation research, the comparative method is used. The conducted comparative analysis was based not only on philosophical sources, but primarily on cultural, historical and cultural, as well as cultural and ethnographic material.

The comparative methodology (comparison, analogy, comparison, dialogue, parallelism) based on the development of a system of criteria for sociocultural comparison of various philosophical traditions made it possible to consider them as parts of a single whole. It is philosophical comparative studies, affecting the "deep layers" of culture, that makes it possible to comprehend one culture through the prism of another. This method was used to compare the ideas of Western and Eastern philosophy.

Comparison of differences between Western and Eastern cultures was carried out on the relationship of the universal and the local in the historical and philosophical process. In the dissertation, philosophical studies in the West-East paradigm were used, as well as the principles of a civilizational approach, in particular, the methodology of cultural-historical types.

As a theoretical and methodological approach, the study used cross-cultural intertemporal "cross-time" analysis, which allowed a comparative analysis of the patterns of a perfect person in different cultures. At the same time, the logical-historical, axiological approaches were used in the dissertation. Additional methods were the method of system analysis and hermeneutics.

The scientific novelty of the thesis is that:

- a comprehensive analysis of the theoretical models of the perfect man was carried out and the distinctive features of the concept of the "perfect man" in eastern and western teachings were revealed;

- an interpretation of the concept of "perfect man" in Sufism and its axiological connection with Tengrianism is presented;

- a new approach is proposed in the interpretation of the concept of "perfect man" in medieval Islamic culture through the disclosure of the role of the Turkic cultural code, the sociocultural space of Turkic civilization;

- The value architectonics of the concept of a "virtuous man" in the Turkic world was revealed through the works of al-Farabi, Balasaguni, Kashgari, Yasawi.

- The sources of the secular nature of music and its role in the formation of the ethical ideal of a perfect person are revealed;

- The virtuous image of a perfect person endowed with the absolute value of personal freedom through hermeneutical analysis of texts is shown.

The main provisions to be defended:

1. The concept of a perfect person in the East-West paradigm is revealed on the basis of revealing the common and different orientations of the oriental, ancient and Islamic cultures. The differences are due to geographical and socio-historical characteristics of the development of cultures. The idea of a "perfect man" is common. The model and ideal is a person physically and aesthetically developed, striving to comprehend the Absolute. Worldviews in the aspect of the East-West sociocultural dichotomy, despite cultural and historical differences, are based on the same discourse aimed at improving a person and his desire for ideal.

2. Sufi axiology is implicitly associated with Tengrianism as an ancient pramonotheistic dogma, where the basic principles are equality, humanity, honesty, openness, recognition of the creative principle, the Higher Mind. The cult of Heaven, the Sun acts as a cosmocentric principle. The symbolism of the mirror in Sufism and Tengrianism is associated with the symbolism of the Sun, in which a person appears as the Supreme bearer of the mind on earth as a mirror of God.

3. The interaction of the two paradigms of Turkic and Islamic cultures laid the foundations for the uniqueness and originality of the image of man in the medieval period and led to further transformation and the search for spiritual foundations in the modern era. The Turkic code in medieval Islamic culture contains a rich heritage of cultural values, symbols, the language of culture, religion of the pre-Islamic period, developed in the nomadic sociocultural space, while smoothly combining the virtuous concept of a person with pronounced free will and the idea of equality, and the Islamic component through Sufi understanding of the perfect man. The influence of Islamic content on the Turkic code has transformed understanding of the essence of man. In the Tengrian worldview, this is the interconnection of "man and nature", with the advent of Islam, the interconnection of "man and society" is actualized his social qualities as a representative of the ummah.

4. Based on the hermeneutic analysis of the works of al-Farabi, Balasaguni, Kashgari and Yasawi, the axiological architectonics of the concept of "virtuous person" includes the following levels: virtuous-harmonious person, the main values are Justice, Kindness, Wisdom. Ethical values as virtue, masculinity, good manners, respect, the pursuit of knowledge determine the desire for the Creator and the achievement of perfection.

5. The reflection of the concept of "perfect man" in medieval musical art is revealed. Musical aesthetics in medieval Islamic culture is a necessary criterion for

spiritual development. The idea of harmony with reality surrounding it and inner harmony have a positive impact on the moral and spiritual life of man. Achieving happiness is possible through aesthetic contemplation and a sense of beauty in musical art. The interaction of the ethical and aesthetic in Islamic culture along with the Turkic picture of the world created a unique cultural layer in the aesthetics of the Middle Ages, which formed the Turkic-Muslim musical culture.

6. The idea of the uniqueness of Turkic-Muslim poetry of the Middle Ages, which consists in the fact that these works in a concise and perfect form express deep philosophical thoughts and reflect complex human feelings, is substantiated. In their poems, oriental poets glorify the spirituality, humanity and independence of their compatriots, their contemporaries. An ideal person who is portrayed in the poetic work of the East acts as a bearer of Truth, a sage and a philosopher. Especially in the work of oriental masters, the idea that the moral and spiritual qualities of people are key in the pursuit of the Creator through perfection is emphasized.

Testing the results of the study: The main results of the dissertation research were presented in 13 publications of the author, including 1 article in the scientific journal indexed in the Thomson Reuters and Scopus database, 5 articles in scientific journals recommended by the Committee for the Control of Education and science of the Ministry of Education and Science of the Republic of Kazakhstan, 7 articles - in collections of materials of international conferences abroad.

The scientific results of the dissertation were tested in reports and speeches at various international scientific conferences, forums, round tables, among them: International scientific conference "European Social and Behavioral Sciences (icCSBs)", Kyrenia, Cyprus, 2015; International scientific conference "Conduct of modern science", Sheffield, 2015; International Scientific Conference "Cutting edge science", Sheffield, UK, 2015; International Scientific Conference "3rd International multidisciplinary Scientific Conference on Social sciences and arts SGEM, Vienna, Austria, 2016; International scientific conference "Conduct of modern science", Sheffield, UK, 2017; International scientific conference "Cutting edge science", Sheffield, UK, 2017.

Volume and structure of the dissertation

The structure of the dissertation is determined in accordance with the goal and objectives, the logic of their solution. The dissertation consists of an introduction, 3 sections (each section has 2 subsections), a conclusion, a list of sources used. The volume of the dissertation is 120 pages. The number of sources used is 268.