

ANNOTATION

of the Thesis for the Doctor of Philosophy (PhD)
in the specialty “6D020600 – Religious Studies”

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“Islamic Tradition in Socio-Cultural Space of Kazakhstan: Religious Analysis”

The present dissertation Thesis analyses the influence of Islamic tradition on the Kazakh culture, its role in the Kazakh cultural and social environment. The role and significance of the Islamic tradition in the formation of modern Kazakhstani identity is determined.

The relevance of scientific research. The analysis of the problem of Islamic tradition in the sociocultural space connected to an objective reconstruction of Islam and its meaning for Kazakhstani culture.

The disclosure of the phenomenological meaning of the Islamic tradition in the formation of the spiritual and moral atmosphere of Kazakh society and its actualization in the interfaith modern Kazakhstani experience will reveal new trends and traditions in modern Kazakhstani realities, unfold the openness of the Islamic tradition to innovate, integrate with secular values and dialogue with other religious traditions. This step will allow us to identify new trends and traditions in the modern life of Kazakhstan and demonstrate the readiness of the Islamic tradition for innovation, integration with secular values and dialogue with other religious traditions. The First President’s idea of Spiritual Revivalis based on the phenomenon of cultural dialogue in the modern historical process. The work also emphasizes the importance of the ancient material culture of the Kazakh people – the Seven Facets of the Great Steppe

Over the centuries, religious phenomena have been an integral part of both humanity, the Kazakh people and the spirituality of life in Kazakhstani society, and they have shaped the values and behavioral attitudes of people. In recent years, the role of religion in our country has increased significantly. A variety of religious traditions, the experience of living and communicating with representatives of different faiths on the same historical territory has become a significant feature of Kazakhstan and an important indicator determining its development.

The stability of society and the further strengthening of statehood largely depend on systemic national and religious policies, as well as on the fact that representatives of nationalities and ethnic groups living in our country feel a single state identity of all citizens of the republic. This is especially important in the context of the current changes and the interconnection of the concepts of “civil society”, “civic identity”, “ethno-confessional identity”, “Kazakhstani patriotism”, “Kazakhstani people” and their actual reflection in national identity.

Today, Islam is one of the three most widespread traditional religions in the world. Adherents of the Islamic religion live in all continents, they especially widely prevail in North Africa, Southwest, South, Southeast and Central Asia.

It is well known that the majority of the population of our country are Muslims. However, as stated in our Constitution, our country is a secular state. Despite the large geographical area of the Islamic world, all religions constitute a single cultural unity, and therefore the relevance of the general and individual religious analysis of Islamic culture and traditions is beyond doubt.

Each type of Islamic culture in the region and country is determined by the cultural traditions of the community, which explains the impossibility of exploring this type of culture without delving into the significance of religion.

The research overview

When studying Islamic traditions in the sociocultural space of Kazakhstan, the views of scholars were taken into account, primarily those who studied issues of tradition, cultural tradition and religious tradition. The study of the influence of Islam on society can be traced from the moment of the emergence of religion and tradition of the first preacher and founder of this religion, Muhammad. The famous works of Muslim theologians and Islamic scholars – Al-Farabi, Al-Ghazali, Ibn-Khaldun and others – were based on the scientific understanding of the issues raised in the dissertation.

One of the outstanding scientists in the field of studying religious traditions and Islamic culture, the Polish sociologist and philosopher E.A. Shatsky, recognized tradition as a value, and the founder of historical and dialectical thought K. Marx and some later sociologists recognized the social significance of tradition, but did not accept it as a value, they called tradition a waste of time. Modern scholars like E. Shills argue that tradition is born out of experiment, and American anthropologist Talal Asad sees it as a process that is passed down from generation to generation. The French scientist Rene Guenon concludes that the true idea of tradition has been preserved in the East. The Israeli historian and sociologist Shmuel Eisenstadt believes that religious traditions are an integral part of any public organization.

Islamic tradition is defined in the Qur'an and Sunnah, tafsirs. There is a definition of the Islamic ummah and the main provisions of the Islamic teachings about it. Christian tradition is described in the Bible, Old and New Testaments, embodied in the original principles of Christianity and reflected in the writings of Christian fathers.

Education and upbringing in Islamic culture is the main direction of personality formation. The tradition of education and upbringing is described in treatises of Muslim thinkers as al-Ghazali, al-Kindi and al-Farabi, and high-quality education and upbringing in Islamic culture is considered in the image of the perfect person. The modern role of Islamic tradition and culture is the main subject of research by Smirnov A., Malashenko A., Ignatenko V.A., Naumkin V. The concept of Euro-Islam, which has become the main research problem of modern Western Europe, can be found in the

research works of T. Assad, T. Ibrahim, M. Sidy, M. Chandra, T. Ramadan, B. Tibi, H. Hanafi, Z. Sardar, S. H. Nasr, T. Sarrazin, O. Fallaci, T. Modud.

Islamic studies, revealing the role of the Muslim tradition, have described several ways to reconsider the role of the Islamic tradition in shaping the cultural and communication processes of world civilization. Such studies include the works of A. Metz, M. Hodgson, M. Eliade, K. Gierz, F. Diteritsi, M. Mueller, A. Korben, F. Schuon, G. Kremer and others.

Such Kazakhstani scientists as N.Zh. Baitenova, Ye.Ye. Burova, A.D. Kurmanalieva, K.Kh. Tadzhikova, D.T. Kenzhetay, Zh.S. Sandybaev, B.M. Satershinov, N.L. Seytakhmetova, G.G. Soloviyova, A.G. Kosichenko, Sh.S. Rysbekova, S. Abzhalov, R.S. Mukhitdin, N.D. Nurtazina, A.K. Muminov, K.M. Borbassova, B. Beyssenov, K.D. Zaton, K.S. Bagasharov, Z.G. Dzhaliilov and others make a great contribution to the science of Islam, religious studies and Islamic studies, Islamic tradition, Islamic education and Islamic culture.

Also among Kazakhstani scientists studying pre-Islamic religious beliefs, religion, culture and civilization on a historical and comparative basis, S. Akatay, M. Orynbekov, M. Bulatina, Ye. Ongarov, A. Abdrasilova and others stand out.

Kazakh researchers who raised the issue of preserving cultural traditions and values and the need for their integration into the ideology of national identity are A. N. Nyssanbayev, T.Kh. Gabitov, S.Ye. Nurmuratov, Garifolla Yessim, G.Zh. Nurysheva, A.T. Kulsarieva A.R. Massalimova, M.S. Shaykemelev and others.

Research object: Islamic tradition in the socio-cultural space of Kazakhstan.

Research subject: transformation of the role and influence factor of Islamic tradition in the sociocultural space.

Research aim. To analyze the phenomenon of Islamic tradition in the sociocultural space of Kazakhstan based on philosophical, religious and sociocultural research.

Research objectives:

- The study of religious tradition as a phenomenon of religious culture, which preserves and disseminates the experience of religious and cultural life;
- Conducting comparative religious research in the traditions of Christian and Islamic cultures, identifying signs of the sustainability of a religious tradition;
- Formulation of Islamic traditions on the basis of Islamic dogmas and canons in the definition of Islamic spirituality;
- Disclosure of the ontological nature of the Islamic paradigm of life as a spiritual and moral approach that contributes to the spread of Islamic identity;
- The study of the continuity of the Islamic cultural tradition in the context of the preservation of Islam and its essence in Western Europe;;
- Identification of the specificity and universality of the Islamic tradition in Kazakhstan;

– Disclosure of the role of Islamic tradition in the formation of Kazakhstan's identity and as a factor in sustainable spiritual development.

Research scientific novelty: for the first time, an analysis of Islamic tradition as a sociocultural phenomenon that shaped and forms the cultural and religious paradigm of Kazakhstani society from the perspective of religious studies, using the methods of Phenomenology of religion, Comparativistics of Religious Studies, including Islamic Comparativistics, and the Sociology of religion, will be carried out.

In the course of the research, the following scientific results were obtained:

- the essence of the phenomenon of religion and various aspects of the function of religious tradition, the preservation of religious culture in society and the historical process, as well as its wide distribution in society are scientifically defined and formulated;

- comparative religious studies were carried out, the regular markers of which in the complex structure of religious traditions in Islam and Christianity were identified, their regular markers were identified, the results of their own historical and cultural communication and the confessional competition of these two historical phenomena were evaluated;

- The fundamental aspects of the principles and foundations of Islamic spirituality are identified, their sources are defined as dogmas and canons of the Muslim religion, and their interconnections are analyzed;

- The physical basis for determining the paradigm of Islamic life is shown, and it is proved that the system of spiritual and moral values is the main spiritual factor shaping the Islamic identity in society and in historical evolution;

- It was demonstrated that Islamic culture and traditions, widely spread in the world, strengthen their positions as a social institution in the Western European space, as well as critically analyze the nature of their civilizational adaptation in different countries and explore the features of the continuity of this contradictory process;

- in Kazakhstan, the specifics and universal manifestations of the formation and development of religious traditions were considered from a religious point of view, with their own characteristics that determine the historical civilizational properties of Islamic traditions and their criticality;

- According to the results of a sociological study in many regions of Kazakhstan, the role of the Islamic tradition in the formation of Kazakhstani identity and the development of spirituality is identified, as well as from a scientific point of view, specific aspects of individual regions of the country are formulated in the direction of maintaining and strengthening religious traditions.

Theoretical and practical significance of the dissertation: scientific, theoretical and practical results obtained during the work on the dissertation research will have important theoretical significance in connection with the philosophical, religious studies and sociocultural analysis of the Islamic tradition in the sociocultural space of Kazakhstan. The application of a comprehensive methodology will allow a deeper study of the role of Islamic tradition and Islamic culture in the socio-cultural space of

modern Kazakhstan and the problems of integration with secular values. The practical significance of the study lies in its applicability in the field of domestic religious studies, in the development of elective courses on Islamic traditions, Islamic studies and on the state policy of the Republic of Kazakhstan in the field of religion.

Methodological and theoretical foundations of scientific research.

The theoretical basis of the dissertation is made up of the traditional methodological foundations of religious theory and philosophy, such as the methods of historical-philosophical and theoretical-ethical analysis of the problem of Islamic tradition, as well as the unity of historiography and logic, comparative analysis, structural-functional, hermeneutical, axiological analysis, methods of conceptual analysis. At present, taking into account the priority of the sociological and empirical orientation of the study of religious traditions, including the Islamic tradition, special sociological approaches have been used in the Thesis. The theoretical foundations of the work were based on the works and opinions of former and current world thinkers and domestic researchers.

Provisions for defending the PhD Thesis:

1. Religious tradition is the path of civilization of cultural and religious identity and the spread of spiritual values in the social environment. Religious traditions also serve many social and spiritual goals in society. There is a problem that requires a critical study of beliefs in religious traditions. However, modern religiosity does not seek to counteract two spiritual phenomena, such as religion and science, but rather strive for the closeness of spiritual functions that complement each other.

2. Religious tradition is a marker of stability and the preservation of religion in society. In addition, religious tradition is not only a system of communication between the present and the past, but also a spiritual force that determines the vector of spiritual aspirations for the future. The formation and development of religious traditions in the world of values of citizens is an indicator that determines the level of general secularism of society. Society is always aware of the connection between innovation and tradition and, therefore, the adjustment of religious traditions.

3. Islamic tradition, as a special spiritual phenomenon, forms the spirituality and Islamic continuity of religious practice. At the same time, Islamic tradition is being used to restore a special form of communication between those who believe in Allah and who adhere to certain rules and norms of behavior. The determinants that cause the destruction of internal unity in countries where Islamic culture is widespread can be explained by obstruction of stereotyped social consciousness.

4. The paradigm of the Islamic way of life in the Islamic tradition manifests itself as a spiritual and moral way of life, demonstrating that spiritual and moral priorities, values and potential can shape the Islamic consciousness and Islamic identity. However, in some countries, the root sources of destructive processes in the ethnopolitical and ethnocultural spheres can be regarded as a social manifestation of internal contradictions, and not of external ones, that are outside of Islamic civilization.

5. The Islamic tradition provides a communication aspect of human life as the highest value, forms the core of Islamic culture, which is aimed at the prosperity of society and the humanistic socialization of the individual. The political aspect of Islam is a reflection of the dominance of the psychology of egoism in society.

6. Kazakhstan has developed its own Islamic tradition based on unique cultural, historical and regional features (Hanafi madhhab, multi-confessional landscape, various traditions of Kazakh culture) that resist religious radicalism and contribute to the uniting of Kazakhstani society. Nevertheless, it should be noted that there is an objective need to develop its comprehensive aspects. Indeed, the main way of opposing religious organizations of a destructive nature is to strengthen the internal potential of traditional Islam.

7. The Islamic tradition in Kazakhstan, as a historically established phenomenon, has a dialogical character that promotes the development of tolerance and the formation of Kazakhstani identity in interfaith relations, while the Islamic tradition is one of the key factors for the sustainable development of spirituality in society. The sustainable development of the Islamic tradition is also important for other faiths in the country.

Approbation of the results of research and publications. The dissertation Thesis was carried out in the Department of Religious Studies of the Institute for Philosophy, Political Science and Religious Studies of the Committee of Science of the Ministry of Education and Science of the Republic of Kazakhstan. The Thesis was discussed at the methodological seminars of the Department of Religious Studies of the Institute for Philosophy, Political Science and Religious Studies.

The results of the PhD Thesis research have been reflected in 12 scientific articles: including special journals for the publication of the main results on Philosophy, Political Science, Cultural Studies, History, Economics, Humanities, recommended by the Committee for Control in Education and Science of the Ministry of Education and Science of the Republic of Kazakhstan – 4; in the collections of National and International Conferences – 7; in the Journal with a non-zero impact factor, indexed on the Scopus database – 1.

Structure and volume of the Thesis. In accordance with the goals and objectives of the research work, the structure of the dissertation consists of an introduction, three chapters, a conclusion and a list of sources used.