

## **ABSTRACT**

of the Thesis for the Doctor of Philosophy (PhD)  
in the specialty “6D021500 – Islamic Studies”

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### **“Adab as a communicative and cultural practice in the Islamic world: continuity of traditions and modernization”**

The dissertation research is an Islamic analysis of Adab as a multidimensional, polysemantic phenomenon that plays a significant role in the preservation of Islamic cultural tradition, Islamic identity, the formation of cultural collaboration of different confessions, and a tolerant religious culture. The work reveals the conceptual and theoretical as well as methodological foundations of the phenomenology of Adab and its integration into the Islamic life-world through the attitudes of Islamic studies and Philosophy.

**The relevance of the topic of dissertation research.** The study of Adab opens the space for the continuity of religious and cultural traditions of the development of the worldview of modern man, which is especially important for the realities of Kazakhstani society in the context of the modernization of public consciousness. The question of the balance of secular and religious values actualizes the study of Adab in relation to religion at the classical “golden age” of development of the Islamic world, which is represented as exemplary times of the past heyday of scientific thought. Adab is a source of spiritual, moral and scientific knowledge, enlightenment and modeling of life in modern conditions, which can be traced on the example of diverse and interdisciplinary studies of Adab in foreign and domestic Islamic studies.

The actualization of the study of Adab is due to its participation in the conceptualization of cultural models of Kazakhstani society (through the indirect participation of the Turkic World in this complex and chronologically long cultural process).

The relevance of the topic is associated with the reconstruction of Adab as a polysemantic phenomenon that reflects the life of the Islamic culture and Islamic society.

In the face of emerging global crisis, the growing threat of deconstruction of cultural identity and spiritual security, Adab is a sustainable construct for maintaining the spiritual and cultural identity of the Islamic world. The role of Adab in the formation of a tolerant Islamic consciousness is dialogical for the installation of an inter-confessional and intra-confessional strategy of harmony.

Adab as a construct of moral ideology is manifested in the interpretation of the moral principles of the Qur’an, its role in popularizing Islam of a moderate version, is associated with the problem of de-radicalization of the consciousness of society, the formation of a stable (traditional) Islamic consciousness in society. For Kazakhstani

realities, the topic of spiritual security is of highest priority. In this regard, the problemization of Adab is important, since already in the Middle Ages, through Adab, an unobtrusive but stable hermeneutics of tolerant, dialogical texts of the Qur'an was carried out.

The radicalization of consciousness as a global and regional problem requires in-depth theoretical and applied research. In this regard, the identification of the phenomenological capabilities of Adab for educational and enlightenment deradicalization programs is very relevant in Kazakhstani society.

The restoration of the historical and cultural heritage of the Islamic world, in which Adab is an ethical and intellectual part, expands the possibilities for a spiritual revival of cultural and religious traditions.

The key article of the First President of the Republic of Kazakhstan "The Course towards Future: Modernization of Public Conscience" emphasizes the highest role of reconstruction of the spiritual foundations of the Kazakh culture, ethical and moral code, and cultural sovereignty. Adab in the spiritual and cultural space of Kazakhstan reveals its importance for the formation of the cultural paradigm of the unity of tradition and innovation. Kazakhstan, being a secular state, remains a part of the Islamic world. Islam is an important component in the development of the spiritual world of Kazakhstan. That is why the disclosure of the meaning of Adab as a cultural, spiritual phenomenon is a very important task, since it is connected with the ontological problems of education, enlightenment and upbringing. The solution to these problems is a priority for an open society with a stable cultural and religious immunity of its own unique traditions.

The choice of this topic of scientific research is associated with an understanding of the current significance of Islam in the modern world, the formation of a stable religious consciousness, the preservation of the Islamic tradition in multicultural societies, the unfolding of the humanistic potential, most embodied and realized in Adab.

The choice is also associated with strategic programs for spiritual and moral development in the Republic of Kazakhstan, the prevention of religious extremism and ensuring spiritual security.

### **The research overview**

The study of Adab begins almost immediately with its appearance. Adab Studies during the Golden Islamic Age are connected with theological, philological, legal and philosophical discourses.

Adab receives various interpretations, including conceptualization. Many scholars of medieval theological discourse consider Adab an ethical moral category that synthesizes the ethical imperatives of the Qur'an and the Sunnah. Thus, the religious aspects of Adab were studied by Abu Hamid Muhammad Al-Ghazali at-Tusi, Abu al-Husayn Ibn Sam'un, Fahr al-Din ar-Razi, Abu al-Faraj Ibn al-Jawzi, Khoja Yusuf Hamadani, Khoja Ahmed Yassawi, Abu Nasr as-Sarraaj at-Tusi, al-Ashari, at-Tabari. In addition, the questions of Adab as morality are raised in the works of famous hadith

scholars: Muhammad Ibn Isa at-Tirmidhi, Abu ‘Abd ar-Rahman an-Nassai, Abu al-Lais Nasr Ibn Ahmad Ibn Ibrahim as-Samarkandi, Muhyiddin an-Nawawi, Ibn ‘Ata Allah al-Iskandari, Daif Allah Ibn Yahya az-Zahrani.

During the Islamic Middle Ages, in line with the influence of falsafa on all intellectual movements, the “philosophizing” of Adab and the “adabization” of philosophy take place. Philosophical Adab includes individual works of al-Farabi - “A treatise on the views of the inhabitants of a virtuous city”, Ibn Tufayl - “A Tale of Hayy Ibn Yaqdhan”, Abu Hayan Ali Ibn Muhammad at-Tauhidi, Abu Ali Hussein Ibn Sina, Ibn Rushd, Ibn Miskawayh, Ibn Khaldun, and Yusuf Balassaghuni, Ahmad Yugnaki and others.

In terms of philology and poetry, Adab was developed by such famous Muslim philologists and humanist writers as al-Mufaddal al-Dhabi, al-Jahiz, Abu Bakr as-Suli, Mahmoud az-Zamakhshari, Abu al-Barakat al-Anbari, Ibn al-Mukaffa’, Mahmoud Kashghari, Ibn ‘Abd Rabbihi, Ibn Hazm, al-Hariri and others .

The modern history is characterized by the intellectual activity of public figures of various parts of the Islamic world who formed the Adab discourse: Rifa'at at-Tahtawi, Jamal ad-Din al-Afghani, Muhammad ‘Abduh, Adib Ishaq and others.

Adab was studied by such Western orientalist and Islamic scholars as R.A. Nicholson, G.W.F. Hegel, A. Mez, A. Badawi and others.

The problemization of Adab in the space of the Islamic and Western world and the development of its conceptual and methodological foundations are carried out by modern Islamic scholars, who, in turn, are building a modern Islamic scholarly Adab: I. Goldziher, D.M. Donaldson, A. Salvatore, M.E. Gasper, T. Asad, A. Schimmel, G. Makdisi, I. Lapidus, E. McLarney, A. Papas, J.S. Trimingham, J. Esposito, A. Karamustafa, F. Daftari, S.M. Ghazanfar, M. Hodgson, U. Khalil and A. Khan, M. Arkoun, O.O. Suleimenov, I. Ragab, S.H. Nasr, F. Vahdat, Ch. Taylor, H. Corbin, L.E. Goodman, I. Abbas, M.N. Zaki, A.M. al-Akkad, S. Musa, M. Fahri and many others. In modern Islamic Studies, the Adab discursiveness is associated with new research. The contribution to the consideration of Adab as a culture-forming basis of man is made by following Islamic intellectuals: Z. Sardar, H. Hanafi, T. Ramadan and others.

A huge body of knowledge about Islamic cultural and educational traditions is developed by such Soviet and Russian scholars as A.E. Krymsky, B.A. Aliyev, O.G. Bolshakov, S.M. Prozorov, A.A. Ignatenko, V.V. Naumkin, M. B. Piotrovsky, R.I. Sultanov, A.B. Khalidov, A.B. Kudelin, I. Filshtinsky, B. Shidfar, I. Krachkovsky, A.V. Sagadeyev, E.E. Bertels, A.V. Smirnov, A.D. Knysh.

In the realities of the Kazakhstani scientific community, the subject field of Adab and the complex of studies of Islamic culture, ethics, education, and dialogue culture involved in it is developed by N.L. Seytakhmetova, A.N. Nyssanbayev, G.K. Kurmangaliyeva, B.M. Satershinov, N.Zh. Baitenova, T.Kh. Gabitov, A.D. Kurmanaliyeva, R.S. Mukhitdinov, J.S. Sandybayev, Sh.S. Rysbekova, D.T. Kenzhetay, K.M. Borbassova, S.U. Abzhalov, S.B. Bulekbayev and others.

Adab gets its development in the Kazakh culture as a spiritual component. The writings of Abay and Shakarim are the adabs of morality. The works of such Kazakhstani scientists as A. Mashanov, G.G. Barlybayeva, G.Zh. Nurysheva, S.E. Nurmuratov, K.Sh. Nurlanov, G. Yessim, G.G. Akmambetov and others note the organic embeddedness of the Islamic and Kazakh ethical traditions.

The **purpose** of the dissertation is the hermeneutical-Islamic study of Adab as a moral-ethical and sociocultural phenomenon of the cultural and communication space of the Islamic world that determines the ontological foundations of multicultural dialogue.

Based on the purpose of the study, the following **objectives** were identified:

- to consider and analyze methodological approaches to the study of Adab in Islamic Studies, revealing the multidimensionality and versatility of its moral content;
- to reveal the dialogical potential of Adab for building intercultural dialogue;
- to substantiate the ontological and phenomenological significance of Adab in the formation of Islamic identity;
- to reveal the polysemantic and polyphonic contexts of Adab in the ethical and aesthetic dimension of reality;
- to reveal the uniqueness and universality of Adab in its ethical and philosophical continuity in the formation of the axiological guidelines of Adab in the Islamic and Turkic cultural and communicative space;
- to reconstruct the Islamic ethical component of Adab in tradition and continuity, having analyzed the significance of Adab in the context of modern sociocultural processes;
- to reveal the axiological significance of the concept of “insaniyya” in Adab as a humanistic narrative and practical guide in models of Islamic consciousness and life;
- to determine the key role of Adab in the intellectual and educational strategies of the Islamic World, revealing the modernization potential of Adab as a practice of scientific Islamic Studies.

The **object** of the dissertation research is the discursive cultural and communicative space of the Islamic world.

The **subject** of the dissertation research is Adab as a discourse-forming tradition of the Islamic world.

**Methodological and theoretical foundations of scientific research** are presented by the interdisciplinary methods used in Islamic and Religious Studies: phenomenology, hermeneutics, structural analysis, historical reconstruction, religious comparative studies, Islamic phenomenological reduction, content analysis.

The interdisciplinary and multilevel nature of the phenomenon under study required an appeal to religious studies, philosophical, cultural studies, literary studies and philological studies in order to more fully cover all aspects of Islamic Adab.

**Scientific novelty of the study** is associated with the interpretation of Adab as a multi-valued, polysemantic, multifunctional phenomenon in the Islamic world and the identification of its role in the development of Kazakhstani Islamic studies.

In the course of work on a scientific research, there were obtained new scientific results:

- Adab is a multifaceted phenomenon transforming in accordance with the requirements of the time, participating in the construction of spiritual guidelines and multidimensional scientific knowledge;

- there was revealed the dialogical potential of Adab, emanating from the dialogical, tolerant nature of Islam, in the value system of which this phenomenon was conceptualized;

- the discourse-forming role of Adab in the formation of Islamic identity has been substantiated;

- the polysemantic and polyphonic nature of Adab in balancing the aesthetics of form and depth of content was revealed;

- for the first time in the domestic scientific literature, an Islamic study of Adab, revealed in the universalization of the humanistic values of the culture of the Islamic Middle Ages, was carried out. A balance between the categories of secularism and religiosity, which is necessary in the conditions of modernization, was found. The Kazakh Adab, due to the “layering” of various “layers” of history – nomadic and sedentary, Turkic and Islamic, khan and imperial, Soviet and independent – is a balance of spiritual values and secular views, universality and uniqueness;

- promising directions for the development of Adab as a moral, ethical and scientific discourse of Islamic intellectualism were outlined. There was illustrated non-final nature of Adab, which continues to unfold today in Adab literature and science. For the first time, the content of Adab reveals the organic connection between the Islamic tradition and modernity (on the example of the Kazakh Adab and Islamic modern Adab);

- the provision on the unity of discursive and practical humanism in Adab, aimed at the installation of “insaniyya” in all forms of consciousness and practices of Islamic life was conceptually substantiated;

- the intellectual and educational role of Adab in the moral improvement of man was reconstructed.

### **Provisions for defending the PhD Thesis:**

1 Adab is a multidimensional, multifaceted phenomenon containing the Islamic imperative of morality, objectifying the models of life and thinking. It is precisely the polysemantic perspective of Adab, considered for the first time, as opposed to understanding it as a phenomenon of morality or literature, that contributes to a philosophical understanding of the practice of everyday life, objectification of the meaning of Holy Scripture, through the understanding of which the Subject understands himself. The moral guidelines of Adab, which absorbed the values of the pre-Islamic nomads, on which the axiological samples of Islam and further Islamized cultures were "layered," expanded from behavioral norms of etiquette to the idea of spiritual improvement, which required the education of disposition and mind.

2 A tolerant, integration potential was formed in Adab for the dialogue of Islam, Christianity and Judaism. The crisis of spirituality observed during world-shaking events, including a Pandemic, predetermines the need for intercultural collaboration, conceptualized as a basic value in Adab. The ethical and philosophical orientations of Islam towards interaction with the cultural Other determined the dialogical content of Adab, which shaped this Islamic intention for interfaith interaction into norms of behavior, a moral code and a corpus of corresponding literature. Adab is characterized by a focus on cultural and religious dialogue due to its inclusive nature associated with the pluralistic nature of the intellectual discourse of the Islamic Middle Ages.

3 Adab has shaped and continues to shape Islamic identity into the cultural space of the Islamic World and the West. It is precisely cultural identity that is axiologized by Adab, since, being associated with Islam, the basic intention of which is knowledge, Adab acts as a tool for assimilating knowledge that distinguishes a Muslim from a “Jahil”. Islam in this context acts as an impulse to knowledge, the identification of Adab, which drew a clear line between the knowledge that came with Islam and the era of ignorance – Jahiliyya, when the knowledge of Divine Revelation was not revealed to people. Adab understands religiosity as being knowledgeable, cultural, moral, possessing a cultural identity, rather than just knowing the norms of ritual.

4 Polysemantic and polyphonic nature of Adab have formed an unprecedented strategy of education: the balance of intellectualism and the philosophy of “simplicity” (everyday life). The modern understanding of Adab cannot be reduced only to literature as a written culture: Adab also refers to ethics, aesthetics, rhetoric, humanistic content, psychological perception, and the axiological quality of writing. The importance of adab as an ethical direction of humanitarian thought in the Islamic World is explained by the practical embodiment of ethical and philosophical knowledge based on a complex of sources: nomadic ethics, Holy Scripture, hadith corpus, theological works, ancient teachings, Sufi practices. On the other hand, the polysemantic nature of this term is expressed in its appeal to a complex of humanitarian and religious disciplines.

5 The Adabs are unique and universal. The uniqueness of the Adabs is predetermined by ethnicity, authentic tradition, the scale of distribution and homogeneity of spiritual practices in different parts of the Islamic World. The universality of Adab is due to the unity of the values of the Islamic religious and ethical tradition. Such an Adab is the Kazakh Adab, which combines the “Turkic-Kazakh” code, the Islamic component and innovative potential. Globalization processes contribute to the modernization of Adab, but the stable content of the Islamic tradition is always preserved in it. As Elbasy notes, the tradition, enshrined in the self-consciousness and culture of the people, which, however, does not “preserve”, but actualizes the historically successive content, is the key to a systematic movement towards the successful modernization of consciousness. In this regard, the consistently assimilated norms of Adab undergo constant re-actualization, layering and enriching the spiritual experience of the nation.

6 Adab is the source of the preservation of the Islamic tradition and its transmission through different styles and genres. The preservation of the Islamic tradition and its continuous reconstruction in various forms and genres is the task of the classical and modern Adab. The reconciling potential of Adab lies in the reconstruction of the Islamic tradition and intellectual revival. Adab, appealing to a wide range of philosophical and sociological, art history and spiritual knowledge, underwent transformations associated with historical, cultural and socio-economic changes in the very way of life and thought of the carriers of this concept. On the example of the Kazakh Adab, one can see the line of spiritual continuity of the moral imperatives of the past and the present.

7 Adab is not only an Islamic narrative of humanism, but also a practical humanism, since the main task of Adab is to reveal in a person his humanity – “insaniyya” – and to produce it in all forms of life and thought. The implication of the “insaniyya” phenomenon in the cultural and communicative discourse of Adab stimulated deep self-contemplation of Adab, humanization of consciousness, intellectualization of everyday life, and philosophical reflection. Islamic humanism - “insaniyya” - receives its ethical and aesthetic development in adab, in the theoretical version – as a concept of spiritual development, in practical – as a guide for correcting morals.

8 Adab is an intellectual and educational project of the Islamic World, which is based on the idea of moral improvement. Moral improvement is the ontological basis of Adab for creating strategies for intellectual and educational development. In modern Islamic Studies, Adab, focused on the axiologization of the spiritual and moral content of social interaction and the inner world of the individual, is considered from different methodologies, but all of them are aimed at revealing its intellectual and educational significance in tradition and modernization.

**The theoretical and practical significance of the study** is due to the problemization of the complex, multicomponent ethical and educational practice of Adab, in the construction of which the modern, including domestic, scientific community is involved. The dissertation materials can be used for further research and development of educational courses in such areas of humanitarian knowledge as Islamic Studies, Religious Studies, philosophy, Cultural Studies.

**Approbation of the results of the research and publications.**

The dissertation work was performed in the Department of Religious Studies of the Institute for Philosophy, Political Science and Religious Studies of the Science Committee of the Ministry of Education and Science of the Republic of Kazakhstan, was discussed at the methodological seminars of the Department of Religious Studies of the Institute for Philosophy, Political Science and Religious Studies.

The dissertation was discussed at an expanded meeting of the Department of Religious and Cultural Studies of the Al-Farabi Kazakh National University.

The main results of the dissertation were presented in 19 publications, including 1 article published in a scientific journal indexed in the Scopus database, 8 articles in

scientific journals recommended by the Committee for Control in the Sphere of Education and Science of the Ministry of Education and Science of the Republic of Kazakhstan, 8 articles in international conferences materials, there are also 2 publications in collective monographs.

**Structure and volume of the Thesis.** The goals and objectives of the dissertation research determined the structure of the work, consisting of introduction, four chapters, conclusion and list of sources used. The volume of the thesis is 175 pages.