

ABSTRACT

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

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«Sacred values are a phenomenon of Kazakhstan spiritual and material artifacts»

General characteristics of the thesis. In this dissertation, the idea of sacredness is analyzed from a theoretical and theological point of view. As part of the revival of public consciousness in Kazakhstan, from the point of view of religion, the significance of holiness as a phenomenon of spiritual and material relics of the people is explored.

The relevance of the topic of dissertation research.

Particularly revered here are monuments of natural heritage; archaeological and architectural monuments; large medieval city centers and capitals of the Kazakh Khanate; religious and places of worship; sacred places associated with historical figures; clarified places associated with political and historical events. At the moment we are interested in religious and sacral monuments. Realizing that the scientific substantiation of the conceptual understanding of sacred values is necessary for the modernization of the national code and historical consciousness of the Kazakh country, we set ourselves the goal of studying the sacred relics of the spiritual and material culture of Kazakhstan as a religious phenomenon.

The research overview. More precisely, it is known that this concept was introduced by the French scientist Emile Durkheim as a transcendental phenomenon with its own system. Later, this idea was developed by Rudolf Otto, who described the sacred as irrational numinosity. R. Otto developed the theological concept of sacredness, which was developed by the English anthropologist Robert Reynalphe Marett and the Scandinavian theologian Nathan Zederblom as an intentional form of religious consciousness. The first is Mircea Eliade, who deeply studied sacredness in Western religion and introduced the binary oppositions «sacred» (sacred) and «profane» (profane) in a number of his works related to this topic. In his opinion, the connection of the sacred with the earthly or the manifestation of the sacred in the earthly or physical world is given by the concept of «hierophany».

Representatives of the French Annales school, which studies cultural and historical processes, also dealt with this issue. Prominent representatives of these two trends include E. Benveniste and K. Levy-Bruhl.

A new wave of interest in the problem of holiness has accelerated since the second half of the 20th century. These Western European researchers J. Bataille, G. Becker, T. Burkhardt, R. Girard, R. Caillois, M. Maffesoli, P. Trusson, K. Huebner, James, K. Jung, E. Fromm, V. Frankl rely on the work of critical thinkers. Russian scientists - V. Vinokurov, A. Hoffman, A. Zabyako, V. Nechiporenko, D. Pivovarov, I. Polonskaya, S. Samygin, A. Smorchkov, S. Tokarev, A. Fedorovskikh and others. These issues are reflected in his works.

The opinions of Muslim thinkers are given in the analysis of spiritual values and ethical and Sharia issues in the works of domestic scientists, such as Sh. Ualikhanov, A. Divaev, A. Margulan, S. Abashin, V. Basilov, O. Gorshunova, V. Ogudin, A. Seydimbek, A. Kasymzhanov, M. Orynbekov, Kh. Abzhanov, S. Kondybay, B. Abdigaliev, A. Muminov, R. Mustafina, N. Nurtazin and others.

The interest of foreign researchers began with I. Goldzier and J. Castani and are associated with the names of D. DeWiss, M. Olcott, S. Polyakov, B. Privatsky, A. von Kugelgen, M. Camper, A. Frank.

Among them, one should mention the scientific monograph of the outstanding culturologist Tursyn Gabitov «Cultural tourism in Kazakhstan: national code. Artifacts».

T. Karataeva, within the framework of the fundamental scientific project «Collection, systematization and publication of the traditional heritage of the Kazakh people», Kamalova Feride's dissertation on the topic «Religious analysis of sacred places in Kazakhstan», completed and defended at the Department of «Religious Studies and Cultural Studies» of KazNU al-Farabi.

With our own funds and with the support of patrons, we opened a museum called «Ruhorda» and are collecting holy and sacred Islamic relics in a practical sense. We believe that this study has contributed to the study by revealing the essence of the chosen topic.

The object of dissertation research. Sacred values as a phenomenon of spiritual and material relics.

The subject of dissertation research. Religious analysis of spiritual and material sacred values in Kazakhstan.

The purpose of the thesis. Is to theoretically and theologically analyze sacred and religious values, to conduct a comprehensive study of sacred relics and religious monuments in the context of the spiritual revival of Kazakhstan.

The main tasks of the work arising from the purpose of the study:

- analysis of the phenomenon of faith and spiritual values from the religious-psychological and theological points of view within the framework of the axiological classification of values;

- study of the meaning of sacredness and consecration in the conceptual phenomenological and theosophical aspects;

- analysis of the sacredness of spiritual values in Islamic discourse at the levels of faith-Islam-Ihsan;

- clarification of sacred values in the spiritual world of the Kazakh people from a historical and religious point of view;

- to substantiate the continuity of spiritual connection and sacredness in traditional religion and religious tradition;

- determination of the modern meaning and content of the sacred space of Islamic relics and pilgrimages;

- examination of sacred and historical and cultural monuments and pilgrimage culture of the country on the basis of the project «Sacred spiritual values of Kazakhstan» or «Geography of the holy places of Kazakhstan»;

- conceptualization of the promotion of sacred values as the basis of national and religious identity within the framework of the spiritual revival of Kazakhstan.

Theoretical and methodological foundations of research work. The theoretical basis of the study is the traditional methodological foundations used in religious studies and religious philosophy, cultural anthropology. They also used the unity of historicity and logic, comparative analysis, hermeneutic, axiological and conceptual methods of analysis aimed at revealing the meaning of the chosen topic.

In addition, theological and Islamic methods were used in the dissertation research, including the methods of tafsir and hadithnam, dogma and moral teachings.

Scientific novelty of the dissertation:

- Within the framework of the axiological classification of values, when considering the phenomenon of faith and spiritual values from a religious-psychological and theological point of view, sacral-existential, cognitive, incentive-energetic, moral-ethical, unifying and psychotherapeutic values of religious faith are identified.

- Analyzed the sacred nature of spiritual values in Islamic discourse at the levels of faith-Islam-Ihsan and proved that it is the core of the relationship between the Creator and man, and arises from the relationship between the sacred and sacralization;

- Sacred values in the spiritual world of the Kazakh people were determined from a historical and religious point of view by classifying them as religion, spirit, word, blood, luck, mood, land;

- The continuity of spiritual connection and sacredness in traditional religion and religious tradition was based on harmony between Hanafi-Maturid Sunni Islam, which managed to accept the pre-Islamic worldview and tradition, between customs and Sufism;

- In the course of describing the sacred space and the historical heritage of Islamic relics, the modern meaning and content of the pilgrimage in the Kazakh identity were determined;

- Based on the programs «Motherland» and «Native Country» and the project «Sacred Spiritual Values of Kazakhstan» or «Geography of the Holy Places of Kazakhstan» launched in Kazakhstan, the «Ruhorda» Museum was opened to glorify sacred and historical and cultural monuments, and the meaning of religious philosophical content of relics. Being the scientific novelty of this work, it testifies to the application of the theoretical conclusions of the dissertation in practice;

- In the course of differentiation of the ratio of national, civil and religious identities, the features of the formation of national and religious identity in Kazakhstan, especially Muslim, were analyzed, and the influence of the propaganda of sacred values on it was formulated in the context of spiritual revival.

In the process of research, the following innovative **scientific results** were obtained:

- The category of sacredness and the practice of sacralization are compared with the concepts of power, holiness, sacredness, dignity, reverence, and its mystical, transcendental, phenomenological and cultural-social aspects are analyzed from a theosophical point of view.

Theoretical and practical significance of the dissertation work. Therefore, the main ideas and conclusions of the study can be practically used by religious organizations and other subjects of civil society. It can be applied to the work of information and explanatory groups against destructive currents, hiding behind the name of religion, denying traditional religion and religious tradition. Also, the results of the study can be used in special courses related to religious studies and the history of religion.

The main scientific conclusions presented for defense.

1. Spiritual and moral values, based on faith as a religious belief and its conditions, belong to universal high values and follow the vast majority of traditional world religions. Because they promote the values of honesty, piety, peace, love and non-violence and lead a person to the happiness of both worlds.

2. Consideration of the concept of holiness and sacredness as a phenomenon of human culture in close connection with the history of its formation allows us to understand in more detail the nature of the phenomenon of sacredness. Holiness included not only religious life, but also cultural and spiritual life. Therefore, in this respect, the concept of spirituality is also a concept close to the concept of sacredness. Therefore, the idea of sacredness, as well as spirituality, can be considered as a universal and non-historical universal core.

3. Islam is also the religion of not a single people or society, but of all mankind, and it recognizes all the holy books and all the prophets before it, and thus preaches the unity of all Hanif religions and the Unity of the Creator. Sacred spiritual values and relics in religion should not divide people, but should orient people towards the creation of a society with a high level of morality and spirituality.

4. Archetypes and sacred values, firmly rooted in the Turkic and Kazakh spirituality since ancient times, can be divided into several groups. These archetypal values were preserved in the collective consciousness of the nation, in the behavior and mentality of the people, they could not be destroyed and washed away under the onslaught of foreign cultural expansion and "soft forces", but they could show their own potential if they retained their original nature and found a way out of modern spiritual impasse.

5. The need to create the comfort of spirituality, the desire to harmonize the inner faith and will of a person with the external social tradition determines the need to find the right balance of innovation and traditionalism in religion and life. Bringing to the sacred level the relevance and potential of simple and complex values in religion and tradition, such as heart and faith (iman), spirit and mind, wisdom and beauty, artistic character and grace (kut), one can bring the spiritual nature of a person into a comfortable state.

6. Holiness in Islam is a close harmony of soul and body, materiality and spirituality. Its material aspect is from Mecca, Kuddis and Medina, holy places where holy persons served for Muslims in general and symbolic events took place, the sacred space of local Taraz, Turkestan, Otyrar and Mangystau, precious things used by the prophets and companions and Islamic deposits, Islamic saints and scholars include mausoleums, sacred relics of architecture. His holiness is evident from the performance of religious rituals, including pilgrimages.

7. In the established Kazakhstan folk Islam, the veneration of saints took place from the very beginning. This phenomenon includes a number of elements and specific manifestations, among which, first of all, the veneration of persons recognized as saints, visits to historical sanctuaries and their tombs associated with the spiritual activities of these saints, as well as faith in the mystical secret of natural objects - a growing tree, springs water (springs, rivers, lakes), stones, etc. includes such religious ceremonies.

8. Only the cultural-genetic code and sacred religious values of the native land make a nation a nation. Thus, the spiritual connection of the nation with national sacred values is established, and the spiritual and geographical belt of sacredness forms a whole field of national self-consciousness.

Approbation and approval of research work. The dissertation work was carried out at the Department of Religious Studies of the Institute of Philosophy, Political Science and Religious Studies of the Committee of Science of the Ministry of Education and Culture of the Republic of Kazakhstan and at the Department of Religious and Cultural Studies of Al-Farabi Kazakh National University. The Institute of Philosophy, Political Science and Religious Studies held a discussion at the methodological seminars of the Department of Religious Studies.

The main results and conclusions of the doctoral dissertation were tested at international, republican scientific-theoretical and scientific-practical conferences. The content and conclusions of the study were published in foreign and scientific publications approved by the Ministry of Science and Education of the Republic of Kazakhstan. The total number of scientific articles - 13. Including those published in publications recommended by the Committee for Control in Education and Science of the Ministry of Education and Science of the Republic of Kazakhstan - 3. Articles published in foreign journals, registered in the database of international scientific journals with a non-zero impact factor - 1, in the materials of international and foreign scientific conferences the main theses of the presented dissertation - 9.

The structure of the dissertation work. The structure of the dissertation consists of an introduction, three main chapters, eight chapters, a conclusion and a list of references in accordance with the goals and objectives of the research work. The total volume of work is 157 pages.