

ANNOTATION

to the thesis of Shakizada Syrym Bauyrzhanuly for obtaining academic degree of Doctor of Philosophy (PhD) in the specialty «6D021500 - Islamic Studies» on the topic «The place and importance of Maturidi belief school in traditional religious cognition of Kazakh nation (based on the written sources of the XIX-XX centuries)»

General description of the research work. The dissertation examines the continuity of traditional religious knowledge of the Kazakh people and Maturidi school of faith. The research work examines role and significance of the Maturidi school of creed in the religious knowledge of the Kazakh people based on written sources of the 19th-20th centuries.

Relevance of the research work. A person guided by the national and spiritual values becomes a personality in society, which elevates his dignity and position in the sphere of legal and ethical relations. The level of cultural status is measured by the depth of the nation's spiritual wealth. Considering the fact that there is no society without religion or beliefs, the national values of each nation of the world are closely related to the Abrahamic religions. With more than 14 centuries of history, Islam blended organically into the various cultures and functions harmoniously with them, which testifies its commitment to the well-being of all mankind.

Historical data confirms that the development of Islam in the Kazakh land consists of several stages. The first stage is considered to be the VIII century, and during the time of the Karakhanid, in the X-XII centuries, the next level begins, which was marked by a period of the prosperity. There is a good reason to believe that the adoption of Islam by the khans and its proclamation as the state religion during the era of the Golden Horde in the XIII-XV centuries, from its formation to its prosperity and subsequent decline, had a positive influence on its status in society, as well as on the religious beliefs and views of the people. XIX and XX centuries have included, although not at an absolute level, the evolutionary transformation that continued for thousands of years, the number of religious scriptures began to increase, becoming more stable and unified in their form. Depending on the political, social, economic and spiritual conditions in each era, the nature of Islam influenced formation of religious knowledge of the Kazakh people in different ways. The foundations of traditional religious knowledge and worldview of the Kazakh people were initially formed thanks to oral creativity and narrated from generation to generation through "zhylau". It is noteworthy that the majority of written sources of the XIX-XX centuries, which serve as the basis of our study, were written by poets-bookmen based on Arabic and Persian sources, and were distributed in their native language in accordance with the worldview of the Kazakh people, giving priority to a certain religious movement. The main reasons are formation of the Islamic education system in the Kazakh steppes, where intellectuals capable of contributing to the development of science and education, the revival of the national code were educated in madrassas. At this time, madrassas of the Urals, Turkestan, Syr Darya, Akmesht, Zhetysay, Torgay, Semipalatinsk, where a wide range of subjects were taught, had a positive impact on the formation of traditional

religious views of the Kazakh people, originating from Islam. This is reflected in the works of Abay Kunanbayev, Shakarim Kudaiberdi, Ybyrai Altynsarin, Mashkhur Zhusup, Gumar Karash and others. In the works and poems of thinkers and poets of that period, it is difficult not to find lines in which the names of God and prophets were not mentioned. Despite the fact that they preached the correct religious understanding and called for the religion of Islam, it is unknown to what extent the ontology of the concept of God the Creator, the problem of prophecy and eschatology, as well as the multi-structural problem of faith were analyzed from a theological perspective, or more precisely, based on the teachings of the Maturidi school, i.e., their relationship with the teachings of Maturidi requires to be examined. As a result, a platform for true traditional Islam will be formed, which in turn will help us not to become victims of alien ideologies, extremism and various terrorist movements. Ensuring the well-being of the country and the state, as well as the security of Kazakh religious knowledge, begins with a theological analysis of the works of our historical figures, the revival and regard of our national and spiritual values.

President Kassym-Jomart Tokayev said in one of his speeches: "Propaganda of traditional Islam in accordance with the worldview of our people is have a high significance. It is necessary to develop its scientific and theoretical base," thereby emphasizing the importance of presenting the traditional model of Islam in accordance with the religious beliefs of the Kazakh people, which have existed for many centuries. Doctor of Philosophy, scientist Dosai Kenzhetayev notes that religious view is the support of our national identity, the epistemological basis of religious consciousness, in this regard, the recognition and scientific explanation of the nature of Kazakh Islam is of great importance. That is why, when studying the image of traditional Islam, corresponding to the religious beliefs of our people, it is important to determine to what extent one of the two main Sunni schools, according to written sources of the 19th-20th centuries, corresponds to the teachings of the Maturidi school.

Literature review. In the course of scientific research, we compared the teachings of Maturidi and traditional religious beliefs of the Kazakh people based on specific written sources and came to the conclusion that their continuity has not been studied widely and deeply enough. However, it is worth noting that the works and theological views of Abu Mansur al-Maturidi and other representatives who contributed to the recognition and expansion of this school are studied abroad and published as books. Below are some examples

- أبو منصور الماتريدي وآراؤه الكلامية لعلي عبد الفتاح المغربي. القاهرة: مكتبة وهبة. ٢٠٠٩ م. ٤٥٦ ص.
- التعريف بالمدرسة الماتريدية (تاريخا ومنهجيا وعقيدة) لعواد محمود عواد سالم. القاهرة: دار الإمام الرازي. ٢٠١٥ م. ١٢٤ ص.
- الوسيط في عقائد الإمام الماتريدي. دراسة نقدية في المسائل الكلامية لمحمد خليل النويهي. عمان: دار النور المبين. ٢٠١٨ م. ٣٣٦ ص.
- جهود المدرسة الماتريدية في الرد على أهل الديانات الأخرى حتى نهاية القرن السابع الهجري لأحمد حمدي أحمد علي. القاهرة: المكتبة الأزهرية للتراث. ٢٠١٧ م. ٣٦٤ ص.
- Orhan Şener Koloğlu. İmam Matüridi ve Matüridiyye Mezhebi. Ankara: Türkiye Diyanet Vakfı. 2018. s. 100.
- Hülya Alper. Matüridi. İzmir: DİB yayınları. 2019. s. 147.

- Şaban Ali Düzgün. *Matüridi: Kayıp Aydınlanmanın İzinde*. Ankara: OTTO. 2020. s. 414.

- Sönmez Kutlu. *İmam Maturidi ve Maturidilik*. Ankara: OTTO. 2016. s. 527.

- Selim Özarslan. *Pezdevinin Kelami Görüşleri*. Ankara: DİB yayınları. 2013. s. 108.

Rudolph Ulrich. *Al-Maturidi and the development of Sunni theology in Samarqand*. Leiden: Brill publishers, 2015. – 362 p.

It is clear that these foreign studies are limited to the study of al-Maturidi and his school of faith. Regarding domestic scientists who have not studied this topic, it is worth mentioning the thesis «The Position of Abu Mansur al-Maturidi on Issues of Faith (Based on His Work "Kitab at-Tauilat")» by Askar Akimkhanov, who was the first in the field of Islamic studies to write about the teachings of Maturidi, which was defended in 2016. Also, educational works written in this direction include the works «Maturidi's Doctrine», «Maturidi's Doctrine - Continuation of the Science of Abu Hanifa», «Fragment of the Noble Imam Maturidi» by Kalmakhan Yerzhan Seitula, as well as the book «Selected Topics of the Maturidi's Doctrine» by Samet Okan. The Religious Administration of Kazakhstan Muslims also confirmed at the Forum of Imams that it adheres to the Sunni school of Islam, namely the madhhab of Abu Hanifa in religious and legal matters and al-Maturidi's views in matters of creed. Also, following this path, it harmonized Islamic values with national values and customs, and in 2013, it released a series of books «Religion and Traditions» for the general public. The second book was published in 2017, and the third in 2024 as part of the «Year of Islam and Value of Traditions». However, the content of these works covered topics such as customs, relationships, family problems, raising children, taboos and superstitions. In addition, one of the latest works on this topics is the book «Following Ancestors: Muslim School in the Kazakh Steppe», published in 2024 under the auspices of Mufti Nauryzbay Taganov, Chairman of the Religious Administration of Kazakhstan Muslims. In 2018, with the support of the Ministry of Social Development of the Republic of Kazakhstan, several volumes of monographs on the topic of «Conducting research on the development of the Kazakh school of Islamic studies» were published. Among them, it is worth noting the extensive work of the scholar Dosai Kenzhetayev entitled «Kazakh Islam and the prerequisites for its formation». Also valuable is the collective monograph «Maturidi's doctrine and continuity of Kazakh religious knowledge", published in 2018 as part of the three-year project «The role of Maturidi's doctrine in formation of religious consciousness of Kazakh society and prospects for creating a pluralistic discourse in Islam» under the guidance of Professor Alau Adilbayev, funded by the then Science Committee of the Ministry of Education and Science of the Republic of Kazakhstan. The above-mentioned work of Samet Okan «The Creed of the Fathers (Current Issues of the Creed of Maturidi)» is also one of the books that deserves to be mentioned in this regard. In addition, it is worth mentioning researchers such as Gauhar Barlybayeva, Kymbat Karatyshkanova, Almasbek Shagyrbai, and Temur Amankul, who study the philosophical, ethical-aesthetic, socio-political, and religious views of thinkers and poets of the 19th–20th centuries. Furthermore, a significant contribution to the development of the Kazakh Muslim school was made by Torali Kydyr, who undertook considerable efforts to introduce

original manuscripts into academic circulation. A significant contribution to the development of the Kazakh Muslim scholarly tradition was also made by Toraly Kydyr, who carried out extensive work to introduce original manuscripts into academic circulation.

In the course of the research, it was noted that although scientific and educational works published in the Kazakh language analyzed the teachings of Maturidi, they did not fully cover theological, eschatological, metaphysical, prophetic and religious topics. Also, the lack of use of original manuscripts of the 19th-20th centuries in substantiating the traditional religious beliefs of the Kazakh people necessitates for further research. It was noted that errors occurred in scientific publications based on the original works of Abai Kunanbayev, Mashkhur Zhusup, Ybyrai Altynsarin and Shakarim Kudaiberdi, which were edited in Cyrillic. In our research, we worked on these gaps by referring to 22 original written sources and attempted to correct them.

Object and subject of the research work. The object of the research is a role and significance of the Maturidi's doctrine in the traditional religious knowledge of the Kazakh people. The subject of the research is continuity of traditional religious knowledge of the Kazakh people in written sources of the XIX-XX centuries with the Maturidi school of creed concerning ontology of the Creator, metaphysics, eschatology and faith.

Purpose and objectives of the research work. The purpose of the research work is to compare the works of Kazakh poets of the XIX-XX centuries based on their original manuscripts of Abu Mansur al-Maturidi and the Maturidi school of creed on all theological, eschatological, metaphysical and faith-related topics, to determine relationship between traditional religious knowledge of the Kazakh people and Hanafi-Maturidi teachings, and to analyze their continuity. To achieve this goal, the following tasks were set:

- Define concept of the Tawhid based on Maturidi's methodology of and identify methodology in the original works of Ybyrai Altynsarin and Shakarim Kudaiberdi;
- Demonstrate erroneousness of classifying the concept of Tawhid using religious texts;
- Describe the classification of divine attributes in the religious worldview of Abai, Shakarim, Mashkhur Zhusup and Ybyrai, their main role and philosophical significance;
- Determine continuity of eschatological themes in traditional religious knowledge and Maturidi school;
- Assess fundamental meaning of the concepts of mind, soul, spirit and body from theological perspective and their use in Kazakh literature;
- Define basic criteria of the relationship between spirit, its help, prayers and worship of the dead, and monotheism, as well as demonstrate differences between man and the Creator;
- Determine conformity of the conditions of faith indicated in the original manuscripts of Abai, Shakarim, Ibrai and Mashhur with the Hanafi-Maturidi doctrine;
- Present meaning and truth of the multifaceted faith, solve of disputes arising herein based on the conclusions of Abu Mansur al-Maturidi and scholars who developed Maturidi's teachings of, as well as the works of Kazakh thinkers;

- Identify and show aspects of Islamic studies through twenty-two original works by eminent thinkers of the 19th and 20th centuries.

- Identify and assess the harmony between original work and later academic publications.

Scientific methods and approaches to research. During the research, historical-comparative, hermeneutic, comparative, semantic-etymological methods, theological, textual, documentary, classificatory, summary and descriptive analysis were used.

Novelty of research work.

- Tawhid is the main pillar of monotheistic religions. The result of religious and legal norms and religious and ethical requirements is the stability of the concept of monotheism. In Islam, the main requirement is to accept oneness of God through such religious knowledge as cognition, recognition, feeling, faith and confession. It was established that the concept of tawhid has a deep history not only since our country gained independence, but also since the emergence of written monuments of the 19th-20th centuries, which can serve as its reflection. The methodology for substantiating the concept of tawhid in the Hanafi-Maturidi teaching was compared with the original works of figures such as Ybyrai, Shakarim and Gumar Karash, and its methodological connection with the Maturidi doctrine was determined;

- Understanding and interpreting the unclear mutashabih verses in the Quran is one of the most difficult issues. The discussion of God the Creator Himself in these verses increases their relevance. Many people around the world and in our country faced anthropomorphic ideas and misunderstandings of the transcendence of God due to the misinterpretation of religious texts by individuals and groups of the Salafi-Wahhabi orientation. Our research paper presents a methodology for the correct understanding of these ambiguous, potentially polysemantic mutashabih verses, as well as the findings of Abu Mansur and his sources of knowledge, who conducted a hermeneutic analysis of religious texts in this direction, as well as the positions of such thinkers as Mashhur, Ybyrai and Shakarim;

- In Islamic theology, divine attributes are considered the main means of knowing God. Although the number of divine attributes is certain, there is no unity or consistency in their classification by scholars in classical religious works. Even the explanations of representatives of the Maturidi school of creed require generalization and conclusions. In the course of our study, it was found that the classification of divine attributes in the Hanafi-Maturidi sources and the works of Abai, Shakarim, Ybyrai, Mashkhur Zhusup was clarified, and their main functions were assessed on the basis of rational criteria and presented in a logical system;

- Eschatological topics were presented systematically based on the Maturidi school of creed and traditional religious knowledge. It was found that some eschatological issues in religious texts correspond to written sources of the 19th-20th centuries. In addition, in our research, we considered the metaphysical meaning of the concepts of tawassul and istighasa, which have been controversial in Islamic history for centuries, as well as in our country. Such concepts as forgiveness from the Creator through a person, mentioning and worshiping the deceased, praying to the deceased for

protection and intercession were defined with the help of the spirit, soul and mind in accordance with the lexical, etymological and ideological features of the Kazakh people. The main meaning of such phrases as supporting the deceased and turning to him for help was determined based on the teachings of Maturidi, the concept of tawhid was considered as the main criterion, and a distinction was made between cause-and-effect force and absolute force;

- The number of conditions of faith in traditional religious knowledge was determined based on the original works of Abai, Shakarim, Mashkhur Zhusup and Ybyrai. In particular, it was explained that the Day of Judgment and resurrection after death are two separate states that require faith. The reason for considering the condition of resurrection after death in religious texts and Hanafi-Maturid sources is explained separately;

- Question that determines a person's faith "how to believe?" based on a comparative analysis of the religious knowledge of Abu Mansur and works of Abai Kunanbayuly, Gumar Karash, Shakarim Kudaiberdi, role of anthropocentric religious consciousness in the relationship between faith and good deeds, which determines the problem of morality is demonstrated, role of rationalistic, anthropocentric consciousness is defined;

- Based on 22 original works of thinkers who wrote in the 19th and 20th centuries, analysis of theological, eschatological, metaphysical, and faith- and prophecy-related issues is made, and assessment of their works is provided from Islamic studies perspectives;

- To date, errors have been identified in the Kazakh poets's works and poems, edited and published in the form of multi-volume scientific works, textual and etymological analyses are made.

Main conclusions proposed for defense:

- It is gratifying that the works of outstanding representatives of Kazakh literature are being transliterated into Cyrillic, they are becoming the subject of research, editing and publication. However, our research has revealed that there are differences between the original and later editions. During the textual analysis, we found that, in addition to the texts in the book itself, there are errors in the titles of the poets' books that do not correspond to the manuscript versions we have, and we proposed the correct solution. For example, in the publications of later researchers, gaps were identified regarding the titles of the books of Shakarim, Ybyrai and Mugaz Batyrgali;

- One of the most profound and original researchers of religious scholasticism, Hakim Abai, in his chapter "Kitab Atsharq" (title of the manuscript), which is currently cited as the 38th chapter, begins with a discussion of faith and ends with issues of worship. Despite the fact that Abai Kunanbayev did not particularly approve of polemics in theology, in this work he examined the attributes of God in-depth and expressed his opinion on the very complex regarding controversial divine attributes "Laghayru wa la hua", that is, "attributes are neither the Creator Himself, nor are they separated from Him", within the framework of the Hanafi-Maturidi teaching, which is surprising for specialists. Considering that Mashkhur Zhusup also mentioned this, and also that he discussed issues requiring deep religious knowledge that correspond to the Kazakh worldview, it becomes clear that the figures of the centuries discussed in our

research were not only poets, writers and ethnographers, but also had a free command of Islamic knowledge, or more precisely, theological-scholastic themes;

- Our study is a relevant scientific work, which highlights idea of developing scientific and theoretical basis of traditional Islam, which was highlighted by President Kassym-Jomart Tokayev. In this regard, it was concluded that the worldview of the Kazakh people, formed over many centuries, is in harmony with the teachings of Maturidi;

- Regardless of the theological topics in question, we come to the conclusion that in traditional Kazakh religious knowledge, which rejects the concept of fatalism and is guided by anthropocentric consciousness, although God ultimately plays a decisive role, special priority is given to human responsibility and action in relation to the practical meaning of faith, fate, eschatology and divine attributes;

- It is concluded that scientific and polemical methods and methodology of reasoning, characteristic of prominent representatives of the Muslim school of the Kazakh steppe, and idea of rational, rather than literal approach to religion are the main tools that allow us to resist the influence of various groups and unknown persons in our country, as well as those poisoned by the ideology of extremism and terrorism.

Theoretical and practical significance of the study. The theoretical findings and conclusions made during the research work can serve as a basis for the formation of a domestic school of Islamic studies in Kazakhstan based on the traditional religious beliefs of the Kazakh people.

The scientific study and presentation of the model of Kazakh Muslim scientific thought have a significant importance as it is considered the largest religious school in the world. The detailed theological study of traditional Islamic understanding in accordance with the worldview of the people will have a positive impact on the formation and revival of the national-spiritual code and religious immunity of the country. In this direction, it can be used as a source by those interested in studying the Central Asian nations, their culture and religion from legal and customary perspectives.

In addition, theological conclusions and scientific results analyzed in the thesis in comparison with the religious worldview of the Kazakh people can be used as a basic teaching aid or source in higher educational institutions specializing in religious studies, Islamic studies, Kazakh literature, in madrasah-colleges, as well as in centers and institutes conducting research in a special religious field.

Publication and testing of scientific papers.

The main results and conclusions of the dissertation work were published in 7 scientific articles in domestic and foreign scientific journals. Out of them, 1 article was published in the Scopus database, 6 articles were published in journals included in the list approved by the Committee for Control in the Sphere of Education and Science of the Ministry of Education and Science of the Republic of Kazakhstan .

I. Scopus database:

Intercession in the Maturidi School and its place in Kazakh Religious Literature. Pharos Journal of Theology ISSN 2414-3324 online Volume 106 Issue 1 – (2025). p. 1-9.

I. List of Articles Published in Journals Recommended by the Committee for Quality Assurance in Science and Higher Education of the Ministry of Science and Higher Education of the Republic of Kazakhstan

1. "Manifestation of the Concept of Tabarik in Islamic Theology and Religious Knowledge of the Kazakh People: A Comparative Analysis" // Bulletin of the Kazakh National University, series philosophy, cultural studies, political science. - Almaty: "Kazakh University", 2018. No. 4 (66). - 51-58 pp.

2. "Interpretation of the Problem of "Intercession" in the Schools of Abu Hanifa and Maturidi" // Institute of Philosophy, Political Science and Religious Studies, Philosophical and Social-Humanitarian Journal "Adam Alemi", Series of Religious and Islamic Studies. - Almaty: "Kazakh University", 2018. No. 4 (78). - 152-163 pp.

3. "Significance of the Maturidi School of Faith in the Works of Abai Kunanbayuly and Shakarim Kudaiberdiuly" // Bulletin of the Kazakh National University, series "Oriental Studies". Almaty: "Kazakh University", 2019. No. 2 (89). - 184-191 pp .

4. "Scientific Method and Features of Imam Maturidi" // Bulletin of the Shakarim State University of Semey. 2020. No. 3 (91). - 369-373 pp.

5. "Interpretation of "Tawilat ah as-sunna" and its sources" // Bulletin of the Shakarim State University of Semey. 2020. No. 4 (92). - 364-368 pp.

6. Divine attributes in the Maturidi teachings and traditional religion belief of the Kazakh nation: comparative analysis // Eurasian Journal, Religious series. 2024. No. 4 (40). – 58-68 pp.

Structure of the dissertation. The structure of the dissertation consists of introduction, three main chapters (the first chapter consists of 3 chapters, the second chapter consists of 3 chapters, the third chapter consists of 3 chapters, totaling 9 chapters), conclusion, list of references and appendices, in accordance with the goals and objectives of the research work. Total volume is 241 pages. Number of references used is 280.