

ABSTRACT
of the dissertation work of
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on the topic «Sufi views of Muslim thinkers of the 19th-20th centuries»
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«8D02204 - Islamic Studies»

General description of the work: In the course of this dissertation research, the metaphysical foundations and historical transformation of the Islamic Sufi worldview of the XIX–XX centuries are comprehensively analyzed on the basis of interdisciplinary methodology. The path of knowledge of Sufism (Sharia, Tariqat, maghrifat, truth), ontology and psychospiritual structure are considered in hermeneutic and philosophical terms, and its evolution in colonialism, modernism and the Soviet period is studied at the historical and contextual level. In addition, the study presents Sufism as a paradigm of Islamic spirituality with universal significance, revealing Sufi interpretations in modern humanitarian discourse, its socio-cultural functions and the potential to generate spiritual meaning.

Relevance of the research work: The XIX-XX centuries are defined as a transitional and complex period that allows us to rethink the historical fate and epistemological essence of the Islamic Sufi worldview. In this period, Sufi doctrine faced the threat of losing its traditional forms, subject to the pressure of colonial discourses, the rationalistic transformation of modernization processes and Soviet ideological repressions. However, this very historical period was a testament to the survival of Sufism in cultural memory and religious consciousness through forms of adaptation, internal renovation, and spiritual resistance. This phenomenology of Sufism highlights the need to study it at the historical, cultural, and philosophical levels. In today's post-secular and post-humanist context, the demand for the ontological essence of man and his spiritual quest is increasing, and alternative worldview structures are being sought within the framework of technocracy and existential crisis. Sufism is unique from this perspective not only because it is a significant kind of traditional Islamic mysticism but also because it is a philosophical and ontological approach to human spiritual self-knowledge and the process of internal transformation. Meanwhile, there is an increasing interest in the internal structures and semiotic system of Sufism in the modern humanities, including anthropology, psychology, cultural studies, and philosophy. In this sense, studying the Sufi worldview as a historical process, cultural code, and existential reflection enables one to reconstruct the contemporary spiritual space in addition to identifying the profound facets of Islamic civilization. The relevance of this research stems from the investigation of Sufism as a cultural and philosophical paradigm that seeks to unveil the universal structures of human life, in addition to its use in religious and mystical contexts.

Level of research of the dissertation topic: The scope of the study of the Islamic Sufi worldview of the XIX–XX centuries, although described in the modern scientific space by certain conceptual orientations, still remains one of the most complex issues requiring deep interdisciplinary and philosophical synthesis.

Although research conducted in the fields of Islamic studies, philosophy of religion, cultural studies, and anthropology is aimed at describing individual aspects of Sufi doctrine - its metaphysical foundations, ritual practices, or the history of certain orders - it does not lead to a comprehensive understanding of the entire worldview structure and historical and contextual evolution of this doctrine.

In Western academic literature, researchers such as A. Schimmel, H. Corbin, M. Chodkevich have studied the symbolic system and transcendental experience of Sufism using phenomenological and hermeneutic approaches. In the Turkic-Muslim space, the ethical and practical aspects and theological traditions of Sufism are reflected in the works of A. Derbish, M. Topbas, N. Keles, S. Aslibayev. There are also studies that consider the Yasawi teachings as a historical and ideological heritage on Kazakh soil. Religious and philosophical analyses conducted in the Soviet and post-Soviet periods by K.K. Begalinova, D.T. Kenzhetay, A. Nysanbayev, Abuov A., Abirova M.T. and others have made their own contribution to the assessment of Sufism as a historical consciousness, cultural memory and worldview heritage. However, the vast majority of these studies are limited to describing Sufism either as a religious-mystical practice or as a religious institutional structure, and do not consider its historical transformation, ontological structure, and contemporary philosophical significance as a holistic worldview system. In particular, the transformational dynamics of Sufism in the context of colonial domination, modernist secularism and Soviet ideology, as well as its Renaissance-like revival in the post-Soviet space, are rarely found in scientific research. In this regard, the proposed dissertation work aims to approach the Sufi worldview not only from a religious or historical-factological perspective, but also from an interdisciplinary-philosophical (ontology, epistemology, existentialism, psychospiritual anthropology) perspective. The level of research and scientific novelty of the topic of the work are distinguished by the attempt to bring this spiritual system into a new theoretical-cognitive field as a universal form of historical memory, cultural consciousness and human existence.

The purpose and objectives of the research: The main purpose of this dissertation is to comprehensively analyze the metaphysical foundations, historical development and modern significance of the Islamic Sufi worldview of the 19th–20th centuries in an interdisciplinary and philosophical context. The study considers Sufism not only as a religious and mystical doctrine, but also as a deep ontological orientation that defines the spiritual essence of man and leads to internal transformation.

To achieve this goal, the study sets the following **objectives**:

- An ontological and hermeneutical analysis of the path of human spiritual development through the four stages of Sufi teachings - Sharia, Tariqat, Maghreb, and Truth;
- Basing the metaphysical and psycho-spiritual structures, symbolic system, and internal logic of the Sufi worldview on a cultural-philosophical analysis;
- To identify at a historical-contextual level what transformational processes Sufism underwent in the 19th–20th centuries under colonial rule, modernist rationalism, and Soviet secularism;

- To comparatively study the historical continuity and forms of adaptation of the Sufi tradition in the Turkic-Muslim space;
- To reveal the relevance of Sufism as an existential, anthropological, and cultural code in contemporary humanitarian discourse;
- To theoretically re-present Sufi teachings as a form of spiritual resistance, a structure preserving cultural memory, and an alternative worldview.

The Sufi worldview can now be viewed as a sophisticated anthropological paradigm that can address the spiritual and cultural needs of the modern world, rather than merely as a holdover from the past, due to these challenges.

The object of the study: the historical and spiritual development, metaphysical structure and ontological core of the Islamic Sufi worldview in the context of the XIX–XX centuries.

Subject of the research work: Study of the spiritual ontology, psycho-existential structure of Sufi teachings and its historical and contextual transformation within the framework of a cultural and philosophical paradigm.

Scientific novelty of the study:

- The Sufi worldview of the XIX–XX centuries was first subjected to a comprehensive analysis from a historical-contextual, ontological and psychospiritual perspective, and its universal epistemic role in the recognition of spiritual existence was systematically considered.
- Sufism was considered as a process of transformation in the conditions of colonial discourse, modernist rationalism and Soviet ideology, and its strategies of internal adaptation and spiritual resistance were identified.
- The stages of Sufism: Sharia - Tariqat - Magriphat – Aqiqat were interpreted as an ontological form of human existential development, and this structure was analyzed in conjunction with modern anthropological and cultural-philosophical discourse.
- The study presented Sufism not only as a religious-mystical experience, but also as a meta-world-cognitive structure that implements cultural memory, spiritual integrity and personal transformation.
- Sufi teachings were analyzed in a new paradigmatic sense within the context of spiritual quests and alternative ontologies in the current post-secular and post-humanist context.

The following conclusions are proposed for defense:

- The XIX–XX centuries are characterized as a period of historical challenge and spiritual transformation for the Sufi worldview, which shows that this process was realized through the strategies of adaptation, internal renewal and spiritual resistance of Sufism.
- The four stages of the Sufi path (shari'ah, tariqah, magriphat, aqiqat) are interpreted as a single structure of the spiritual and ontological development of man, and its internal semantic logic is consistent with modern existential philosophy.
- Sufi teachings, rather than being destroyed in the conditions of colonial domination and secular modernity, implemented a form of preservation in cultural memory and religious consciousness through spiritual renovation.

- The study provides a scientific basis for considering Sufism not only as a religious and philosophical paradigm, but also as a cultural code, symbolic system and anthropological ontology.

- In the modern post-secular period, Sufism should be reconsidered as a relevant phenomenon that offers an alternative worldview model in terms of the essential nature of man, spiritual search and cultural self-awareness.

Theoretical and methodological foundations of the work: The research was carried out at the intersection of Islamic philosophy, Sufi ontology, existentialism and cultural anthropology. Along with the teachings of Ibn Arabi and al-Ghazali, the transcendental hermeneutics of H. Corbin and the ontology of being of M. Heidegger formed the philosophical core of the research. K. Jung's theory of archetypal structures served as the basis for understanding the psycho-spiritual dimension of Sufism. Also, hermeneutic analysis (Gadamer, Ricoeur), phenomenological description, historical-contextual and discursive approaches were taken as a methodological basis, aimed at revealing the multilayered meaning structure of Sufi texts and practices.

Scientific, theoretical and practical significance of the work: The study is unique in that it examines the Islamic Sufi worldview from ontological, epistemological, and historical-cultural perspectives as a single, cohesive paradigm. Through this work, we are able to examine Sufism not just in the context of religious-mystical experience but also as a general theoretical framework for researching human spirituality, introspection, and existential quests. In addition, for the first time, the continuity of Sufi teachings with postsecular and posthumanist discourses is systematically presented, and its contemporary cultural and philosophical significance is deeply revealed. The results of the study are valuable as a theoretical and methodological basis for academic programs and scientific projects conducted in the fields of Islamic philosophy, cultural studies, religious studies and anthropology. This work has a high applied potential, especially in the areas of spiritual education, revival of religious culture and historical memory, interpretation of religious texts and formation of concepts of personal development. Furthermore, by bringing Sufi teachings into contact with the modern international humanitarian arena, the study helps to broaden the national scientific discourse on them.

Review and approval of the research work: The main theoretical principles and conclusions of the dissertation work are presented for discussion in 5 scientific articles by the author, 2 articles are published in journals on the list approved by the Committee of Science for Higher Education and Science of the Republic of Kazakhstan, 1 article is published in the collection of materials of an international conference, 2 articles are published in one of the journals included in the Scopus database on the research topic.

The research work consists of: introduction, three main parts, conclusion, reference dictionary and the list of used literature. The bibliographic list, which consists of 200 sources includes a full range of foreign and domestic literature.