

ABSTRACT
for the dissertation submitted
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«Philosophical-Religious Ideas of Mashhur Zhusup Kopeev»

General Characteristics of the Research. The presented dissertation research offers a historical and philosophical analysis of the philosophical and religious ideas of Mashhur Zhusup Kopeev, an eminent Kazakh thinker, religious philosopher, educator, and poet. The study explores the social and spiritual conditions that influenced the formation of the philosopher's worldview, as well as the spiritual paradigms of Kazakh society at the turn of the 19th and 20th centuries. The dissertation provides an in-depth analysis of fundamental philosophical issues within Mashhur Zhusup Kopeev's heritage, such as the problem of the human condition, moral questions, and reflections on Allah as the space for human existence and development. The research conducts a philosophical analysis of the influence of Sufism and Maturidi theology on his worldview, as well as the connection between his views and the educational ideas of Jadidism. Furthermore, the spiritual legacy of this prominent Kazakh thinker is examined through the lens of the transformation of modern Kazakhstanian society and the strengthening of the national identity and cultural code of the Kazakh people.

Relevance of the Dissertation Research. For a long time, ideological constraints, stereotypes, and dogmas rooted in the public consciousness hindered the reimagining of the nation's philosophical heritage, its past, and its present. In the context of this spiritual renewal, the philosophical work of Mashhur Zhusup Kopeev – an eminent Kazakh thinker, religious philosopher, and poet – acquires particular relevance. The sustained scholarly interest in the religious philosophy of this Kazakh thinker is driven by the necessity of restoring historical justice. This «sage of the steppe» deeply contemplated eternal and ever-relevant philosophical questions: the essence of human existence, the meaning of life, and spiritual responsibility. The ideas of Mashhur Zhusup Kopeev, transcending the boundaries of their time, remain significant and valuable for modern Kazakhstanian society, resonating with the spiritual needs of every new generation.

Degree of Scholarly Development. Among the researchers who first provided a scholarly assessment of the creative legacy of the outstanding Kazakh religious thinker, enlightener, and philosopher Mashhur Zhusup Kopeev, the works of Zhussuppek Aimauytov occupy a special place. He initiated the publication of Mashhur Zhusup Kopeev's works and characterized him as a prominent representative of the Kazakh philosophical and poetic tradition. At the beginning of the 20th century, Smagul Saduakasov regarded Mashhur Zhusup Kopeev as a figure who made a significant contribution to the formation of the national written culture. In subsequent periods, S. Mukanov, A. Konyratbaev, A. Zhirensin, B. Kenzhebaev, Y. Duisenbaev, D. Abilev, and other scholars focused on his literary and educational activities.

During the era of independence, the works of Mashhur Zhusup Kopeev began to be widely published and integrated into scholarly circulation. In 1990, a two-volume collection of the thinker's selected works was released, and starting in 2003, an extensive project was undertaken to publish a comprehensive 20 volume edition of his collected works.

The object of the dissertation research is an in-depth analysis of the key philosophical and religious ideas of Mashhur Zhusup Kopeev, who elevated the culture and thought of his people to a new level, alongside the investigation of the prospects for the Kazakh thinker's legacy within the process of transformation of modern Kazakhstani society.

The subject of the research is the substantive and theoretical foundations of Mashhur Zhusup Kopeev's philosophical and religious ideas, specifically his understanding of the human condition, morality, and spiritual self-perfection in the context of contemporary realities.

The aim of the dissertation is to analyze the formation and evolution of the religious and ethical worldview of Mashhur Zhusup Kopeev within a historical and philosophical context, to reveal the essence of his philosophical and religious ideas, and to determine their significance in the context of the spiritual transformation of contemporary Kazakhstani society.

The main objectives of the research, derived from the stated aim, are as follows:

- to analyze the formation and development of Mashhur Zhusup Kopeev's personal worldview;
- based on a systematic analysis of the spiritual, cultural, and worldview paradigms of Kazakh society at the turn of the 19th–20th centuries, to identify the genesis and stages in the formation of his religious and philosophical views;
- to conduct a philosophical analysis of the problem of the human being in Mashhur Zhusup Kopeev's religious philosophy, and to reveal the content of his views on human nature, conscience, morality, and spiritual perfection;
- to substantiate the place of Sufism and the Maturidi doctrine in the thinker's worldview;
- to determine the role of Mashhur Zhusup Kopeev's philosophical and religious ideas in the spiritual and social development of society, particularly in the context of the formation of morality, education, and religiosity;
- to examine the content of the Jadid reformist movement in Kazakh society and to determine its influence on the formation of Mashhur Zhusup Kopeev's worldview;
- to identify the significance of Mashhur Zhusup Kopeev's philosophical and religious ideas in the context of the spiritual transformation of contemporary Kazakhstani society.

Scientific Novelty of the Dissertation Research:

- The social and personal factors that determined the specificity of the religious and philosophical worldview of M.Zh. Kopeev have been identified;
- It is scientifically substantiated that colonial transformations, the disintegration of the traditional social structure, and the spiritual and cultural crisis

of Kazakh society at the turn of the 19th–20th centuries had a decisive impact on the formation of Mashhur Zhusup Kopeev's religious and philosophical worldview. The necessity of considering his legacy not only as a literary or folkloric phenomenon but also as a philosophical reflection of the cultural-ontological and existential condition of Kazakh society during the colonial period has been justified;

- The problem of the human condition in the religious philosophy of Mashhur Zhusup Kopeev is examined as a pivotal principle, grounded in the ethical values of conscience, piety, purity of intention, patience, and moderation;

- It is substantiated that Mashhur Zhusup Kopeev's worldview is grounded in the integration of the principles of Sufism and the Maturidi doctrine. As a result of the analysis of divine attributes in his works, a holistic system of eight attributes of Allah has been identified, including the independent manifestation of the attribute of takwin (creation);

- The role of Mashhur Zhusup Kopeev's philosophical and religious ideas has been defined as a factor capable of shaping a specific foundation of moral values that ensure social harmony and consensus;

- The essence of the Jadid reformist movement is examined in connection with the processes of educational and worldview renewal in Kazakh society, and its influence on the formation of the thinker's views is scientifically substantiated;

- It has been demonstrated that under the conditions of the spiritual transformation of modern Kazakhstani society, Mashhur Zhusup Kopeev's philosophical and religious ideas remain relevant not only as cultural heritage but also as a value-based orientation that ensures the moral self-perfection of the individual and the moral integrity of society.

Theoretical and Practical Significance of the Research. The primary theoretical significance of this work lies in the actualization of the philosophical and religious heritage of the Kazakh thinker Mashhur Zhusup Kopeev to address contemporary socio-humanitarian challenges. Specifically, the study identifies pathways for the effective utilization of the thinker's teachings as a foundation for the spiritual education of the younger generation and for the formation and strengthening of the national identity and cultural code of the Kazakh people. The research findings are recommended for application within the academic community.

Methodological and Theoretical Foundations of the Dissertation Research is aimed at a comprehensive study of the religious and philosophical heritage of Mashhur Zhusup Kopeev in accordance with the standards of modern scholarship. The research is based on fundamental works by domestic and international scholars, as well as the latest advancements and theoretical insights in the humanities.

Key Provisions Submitted for Defense:

1. The worldview of Mashhur Zhusup Kopeev represents a unique personal paradigm. Its formation and development as an original phenomenon are characterized by a synthesis of Eastern and Western scholarly traditions, intercultural concepts, as well as the religious knowledge of society and the

educational ideas of Kazakh thinkers. It is noteworthy that family upbringing played a particularly important role in shaping the thinker's individuality, becoming an expression of the inner unity of the national mentality and cultural code that had developed within Kazakh society.

2. The culture of the Great Steppe has passed through various complex historical periods. In particular, the establishment of the contradictory policies of the Tsarist government in the Kazakh steppe largely shaped Mashhur Zhusup Kopeev's critical worldview at the turn of the nineteenth and twentieth centuries. In the thinker's works, the idea that the socio-spiritual development of Kazakh society was an objective social necessity is deeply explored. At the same time, the major transformations and crisis-related changes in society are interpreted not only as the result of external influences, but also as processes closely connected with the inner problems of the individual.

3. The essence of Mashhur Zhusup Kopeev's religious philosophy lies in the unity of humanistic and ethical principles, at the center of which stands the human being, understood as a key phenomenon of existence. The moral perfection of the individual is not a fixed dogmatic trajectory. Rather its quality and direction of development are closely connected with the individual's need to choose his or her own path in life.

4. In the worldview of Mashhur Zhusup Kopeev, the philosophical consonance between Sufi teaching and Maturidite religious thought is clearly reflected. His creative legacy examines the attributes of Allah, which are substantiated as an integral system. Through the scholarly interpretation of Islamic values and a profound engagement with the realm of special, hidden phenomena, the thinker sought to bring his reflections on the mysterious world into the closest possible harmony with scientific knowledge and called upon the Kazakh intelligentsia to undertake fruitful work in this direction.

5. In the works of the Kazakh thinker M.Zh. Kopeev, the problems of human moral decline and spiritual degradation are raised. The poet-philosopher seeks the origins of these crisis processes in their internally contradictory nature. The thinker turns to an analysis of the weak aspects of human existence. His legacy reveals the social and spiritual determinants that became the cause of many hardships experienced by the Kazakh people, while also emphasizing that, instead of striving for social development, excessive complacency often prevailed. Mashhur Zhusup was convinced that flattery and laziness destroy a person's vital aspirations. In this respect, his ideas are deeply consonant with those of the great Abai.

6. The Jadidist enlightenment movement was one of the phenomena that directly influenced the formation of Mashhur Zhusup Kopeev's worldview and became one of the principal intellectual sources of his value system. The thinker was convinced that only a nation that has deeply and consciously assimilated the value system of its own history and society and transmitted it to subsequent generations is capable of becoming a full-fledged subject of its own history. Having a profound understanding of the condition of Kazakh society in the early twentieth century, M.Zh. Kopeev placed primary emphasis not on blind resistance leading to destruction, but on achievements in the humanitarian and educational

spheres. At the same time, the thinker's humanism is marked by a distinctly ethical character.

7. Contemporary Kazakhstani society is experiencing a profound need for spiritual transformation. In the dynamics of today's value changes, the ethical categories actualized by the steppe sage are acquiring ever greater philosophical meaning. In this regard, the philosophical and religious ideas of the outstanding Kazakh thinker Mashhur Zhusup Kopeev retain their high relevance and significance.

Publications and Approbation of the Research. The results and conclusions of the research have been published in domestic and international academic publications in the form of 12 scientific works. In particular, these include 1 article published in a scientific journal indexed in the international Scopus database, 7 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, as well as 4 collective monographs.

Structure of the Dissertation. The work consists of an introduction, three chapters, a conclusion, and a bibliography. The total volume of the dissertation is 154 pages.

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