ABSTRACT

of the dissertation by Samet Baizhuma on the topic "The Problem of Human Being in Al-Farabi's Philosophy of Religion", submitted for the degree of Doctor of Philosophy (PhD) under the educational program «8D02203 – Religious Studies»

General Description of the Research Work. In the context of contemporary globalization, the transformation of spiritual values, value instability, and changes in religious consciousness have significantly intensified the need to reconsider the problem of the human being from philosophical and religious perspectives. Issues such as spiritual culture, moral education, religious consciousness, and social harmony have become major civilizational challenges of the modern world. In this regard, the study of the concept of the human being in Al-Farabi's philosophy of religion is of particular scientific relevance. Considering the God – the Universe – Human Being relationship as a unified ontological system, Al-Farabi interpreted the human being as a rational and spiritual being capable of attaining perfection through intellect and moral cultivation. His ideas on happiness, prophecy, virtuous society, and spiritual education had a profound influence on the development of Turkic-Islamic thought and spirituality. Today, Al-Farabi's philosophical heritage provides an important theoretical foundation for addressing contemporary spiritual and cultural challenges.

Relevance of the Dissertation Research. The growing complexity of contemporary social and cultural processes has intensified academic interest in questions related to human spirituality, ethical responsibility, and the foundations of social cohesion. Processes such as secularization, cultural fragmentation, information influence, and the spread of radical ideologies have revealed the importance of rethinking the role of the human being in the formation of spiritual and moral values. Under these conditions, philosophical and religious approaches to the human being acquire particular significance within humanitarian scholarship. In the Islamic intellectual tradition, Abu Nasr Al-Farabi occupies a special place due to his comprehensive understanding of intellect, virtue, education, and social harmony. His reflections on the relationship between the individual, society, and spiritual perfection provide an important conceptual framework for analyzing contemporary cultural and religious challenges.

The President of the Republic of Kazakhstan, Kassym-Jomart Tokayev, emphasized: «We are rightfully proud of our intellectual heritage. Outstanding thinkers such as Al-Farabi, Ahmed Yasawi, and Abai have bequeathed an inexhaustible spiritual legacy. Their ideas have deservedly become part of the golden treasury of human civilization. It is essential to reinterpret and actualize the invaluable works of our wise ancestors in the context of contemporary realities. We must reassess, widely promote, and comprehensively develop the intellectual heritage of our great scholars». In Kazakhstan, the study of Al-Farabi's legacy contributes significantly to the implementation of state policy in the fields of spiritual and moral education, interfaith harmony, and the preservation of cultural identity. Particular importance is attached to the analysis of Al-Farabi's philosophy

of the human being in light of contemporary challenges, including the relationship between artificial intelligence and human reason, the re-evaluation of the concept of happiness, and the search for models of harmonious personal development.

One of the distinctive features of Al-Farabi's philosophy is his interpretation of religion and philosophy as complementary forms of attaining truth. His thought contributed significantly to the development of the rational tradition in Islamic philosophy. In contemporary society, where questions of spiritual security, cultural integrity, and religious consciousness have become increasingly important, Al-Farabi's philosophical heritage continues to provide a valuable theoretical framework. His ideas also exerted a considerable influence on the development of Turkic-Muslim intellectual and spiritual traditions, including the thought of Zhusip Balasagun, Khoja Ahmed Yasawi, Abai Kunanbaiuly, and Shakarim Kudaiberdyuly. Therefore, a comprehensive study of the problem of the human being in Al-Farabi's philosophy of religion within the broader context of Islamic philosophy, Turkic-Muslim spirituality, and contemporary social issues constitutes one of the important and relevant directions in modern religious and philosophical scholarship.

Level of Research on the Topic. The study of the problem of the human being in Al-Farabi's philosophy of religion requires an interdisciplinary approach situated within the fields of Islamic philosophy, Turkic-Muslim spirituality, and the philosophy of religion. The subject is closely connected with questions of intellect, religion, being, happiness, and prophecy, as well as with the concepts of the perfect human being, spiritual education, moral consciousness, wisdom, and social harmony. The scholarly foundation of this research is formed by studies in Farabi scholarship, Arab-Muslim philosophy, and Kazakh philosophical thought.

In foreign and Soviet scholarship, the study of Al-Farabi's legacy developed primarily within the framework of Arab-Muslim philosophy and Eastern Peripateticism. The works of A. Sagadeev played an important role in clarifying the historical and philosophical significance of Al-Farabi's views on religion and philosophy. B. Gafurov and A. Kassymzhanov examined Al-Farabi's legacy within the context of East-West cultural relations, medieval civilization, and the history of culture, interpreting it as a civilizational and cultural phenomenon. M. Khairullayev analyzed Al-Farabi's philosophical, socio-political, and humanistic views and regarded his ideas on the human being, society, and happiness as one of the major achievements of medieval Muslim thought. From the perspective of the relationship between religion and reason, Tawfik Ibrahim investigated kalām, falsafa, and rational cognition in classical Islamic thought. Yaşar Aydınlı studied the logical and systematic dimensions of Al-Farabi's philosophy within the context of Turkic-Islamic intellectual tradition.

In the development of Kazakh Farabi Studies, Akzhan al-Mashani emphasized the continuity between Al-Farabi's philosophical heritage and Kazakh spiritual thought, drawing particular attention to its parallels with the ethical and intellectual ideas of Abai Kunanbaiuly. A. Kobessov contributed to the study of Al-Farabi's scientific and pedagogical heritage, while A. Derbisali examined his legacy within the context of Arabic manuscript tradition and Islamic culture. A. Kassymzhanov

investigated Al-Farabi's thought in relation to cultural history and Turkic-Muslim civilization. Zh. Moldabekov analyzed questions of Turkic worldview, national consciousness, and the human being from a philosophical perspective. The works of A. Nyssanbayev focused on philosophical anthropology, human values, and spiritual modernization, while G. Yessim examined Al-Farabi's heritage in relation to Kazakh philosophy and the ethical worldview of Abai. Zh. Altayev studied the historical and philosophical significance of Al-Farabi's ideas within the context of Turkic-Islamic thought, and T. Gabitov analyzed his legacy through the perspectives of cultural philosophy, spirituality, and civilizational development. N. Baitenova and N. Seitakhmetova studied the concepts of the perfect human being, happiness, and spiritual-ethical perfection within Islamic philosophy. S. Nurmuratov, A. Massalimova, A. Kurmanaliyeva, and G. Kurmangaliyeva studied issues related to spiritual values, social consciousness, Islamic philosophy, Turkic-Muslim worldview, rational thought, religious consciousness, spiritual culture, and moral education. The studies of K. Tazhikova, who was engaged in translating Al-Farabi's works from the original Arabic sources, together with Y. Paltore, Zh. Sandybayev, and D. Kenzhetay, were devoted to Turkic-Muslim spirituality, Islamic civilization, Sufi worldview, human perfection, spiritual education, tawḥīd, manuscript tradition, and theolinguistic analysis. The works of Zh. Momynkulov, B. Meirbayev, S. Tuleubayeva, M. Alikbayeva, A. Tuleubekov, A. Doskozhanova, A. Azerbayev and T. Abdrassilov addressed issues of religious consciousness, spiritual security, religious culture, value orientation, and the social function of religion.

Thus, despite the extensive scholarship devoted to Al-Farabi's legacy, the problem of the human being in his philosophy of religion remains relevant for systematic and comprehensive research in relation to the God – the Universe – Human Being relationship, prophecy, happiness, and the continuity of Turkic-Muslim spirituality.

Subject of the Research. The Interrelation of Religion and Philosophy in the Legacy of Abu Nasr Al-Farabi.

Subject of the Research. The philosophical and religious dimensions of the God – the Universe – Human Being relationship in Al-Farabi's worldview, as well as the issues of human existence, happiness, spiritual perfection, prophecy, the virtuous society, and spiritual education.

Main Hypothesis of the research work is that, within Al-Farabi's philosophy of religion, the problem of the human being is not merely a theoretical issue of medieval Islamic philosophy. Rather, it occupies a pivotal position within a comprehensive and systematically structured anthropological framework in which the human being is understood as a microcosm and as the mediating link between the Creator and the created world. Within this framework, the true nature and purpose of human existence are realized through the dialectical unity of reason (ʿaql) and faith (faith), prophetic guidance and philosophical inquiry, enabling the individual to attain spiritual perfection (insān al-kāmil) and ultimate happiness (saʿāda). This dissertation further argues that Al-Farabi's conception of the human being retains enduring philosophical relevance and possesses significant heuristic potential for addressing contemporary anthropological challenges. In particular, it offers valuable conceptual resources for

reflecting on the opportunities and risks associated with the development of artificial intelligence, as well as for formulating a deeper and more qualitative understanding of human happiness beyond the predominantly quantitative indices of well-being that prevail today. In addition, the study is based on the assumption that Al-Farabi's ideas concerning the human being, intellect, happiness, and spiritual education were continued and developed within subsequent Turkic-Muslim intellectual traditions, exerting a lasting influence on the formation of Kazakh spiritual culture. Consequently, Al-Farabi's intellectual system provides a coherent philosophical framework for interpreting such enduring issues as spiritual resilience, human perfection, religious consciousness, social harmony, and spiritual culture in contemporary society.

Purpose of the Dissertation Research. To comprehensively examine the problem of the human being in Al-Farabi's philosophy of religion within the context of Islamic philosophy, Turkic-Muslim spirituality, and contemporary social issues, as well as to determine the significance of his ideas on the human being, happiness, spiritual perfection, intellect, and virtuous society for the modern spiritual and cultural sphere.

To achieve this goal, the following research objectives are set:

– To analyze the theoretical and methodological foundations of the concept of the philosophy of religion and reveal its significance for the study of the problem of the human being.

– To examine the features of the relationship between religion and philosophy in Al-Farabi's thought and determine their complementary role in the attainment of truth.

– To analyze the worldview foundations of Al-Farabi's conceptions of the Creator and creation within the framework of the philosophy of religion.

– To investigate the problem of the God – the Universe – Human Being unity in Islamic falsafa and determine its place in Al-Farabi's worldview.

– To examine the relationship between prophecy and the spiritual perfection of the human being in Al-Farabi's teachings.

– To identify the essence of the relationship between reason and faith in Al-Farabi's philosophy of religion.

– To reveal the content and philosophical significance of the concept of «insān al-kāmil» in Al-Farabi's philosophy of religion.

– To analyze Al-Farabi's doctrine of «'aql» in the context of human perfection and examine its relevance to contemporary issues of artificial intelligence.

– To investigate the concept of the happy human being in Al-Farabi's philosophical system and determine its significance in relation to the contemporary happiness index and the conditions of modern society.

Scientific Novelty of the Research:

– The theoretical and methodological foundations of the philosophy of religion have been systematized, and its cognitive and worldview potential in the study of the problem of the human being has been clarified from a religious studies perspective.

– The relationship between religion and philosophy in Al-Farabi's teachings has been analyzed as interconnected forms of attaining truth, and their significance for

understanding human existence and spiritual perfection has been identified.

– Al-Farabi's conceptions of the Creator and creation have been analyzed, and their ontological foundations and worldview characteristics within the context of Islamic philosophy have been clarified.

– The problem of the God – the Universe – Human Being unity in Islamic falsafa has been examined on the basis of Al-Farabi's worldview, and the relationship between human existence and the divine and cosmic order has been systematized.

– The interrelationship between Al-Farabi's conceptions of prophecy, spiritual perfection, and the virtuous human being has been identified, and the philosophical and religious foundations of human perfection have been comprehensively analyzed.

– The essence of the relationship between reason and faith in Al-Farabi's philosophy has been revealed, and its place and distinctive features within the Islamic rationalist tradition have been determined.

– The content of the concept of «insān al-kāmil» in Al-Farabi's philosophy of religion has been systematized, and the philosophical foundations of human spiritual and intellectual perfection have been conceptualized from the perspective of religious studies.

– Al-Farabi's doctrine of «'aql» has been comparatively analyzed in relation to the challenges of artificial intelligence in the context of contemporary technological development, and the significance of the spiritual and ethical dimensions of human reason has been substantiated.

– Al-Farabi's doctrine of the happy human being has been examined, and its relationship to contemporary conceptions of quality of life, social well-being, and the happiness index has been identified.

Main Scientific Provisions Submitted for Defense:

– The philosophy of religion serves as the theoretical and methodological foundation for the study of the human being, clarifying the possibilities of religious and rational cognition in understanding human existence.

– In Al-Farabi's worldview, religion and philosophy are not opposed to one another but are understood as interconnected forms of attaining truth; this position constitutes one of the theoretical foundations of the Islamic rationalist tradition.

– In Al-Farabi's philosophy, the relationship between the Creator and creation is regarded as the foundation of the cosmic order and the unity of being; the human being is understood as a conscious and responsible entity within this system.

– In Al-Farabi's teachings, the Allah–World–Human relationship is conceived as an integrated and interconnected structure; the essence of the human being is revealed within the framework of the divine order and universal harmony.

– In Al-Farabi's thought, prophecy and the philosopher represent complementary educational and intellectual institutions that contribute to human spiritual perfection and the moral orientation of society.

– In Al-Farabi's philosophy of religion, reason and faith are understood as complementary spiritual and cognitive principles; their harmony constitutes an

essential condition for human perfection.

– The concept of insān al-kāmil is regarded as a philosophical model of human spiritual and intellectual perfection; perfection is achieved through the unity of reason, wisdom, and moral virtues.

– Al-Farabi's doctrine of 'aql reveals not only the cognitive capacities of human reason but also its spiritual and ethical dimensions; this approach possesses methodological significance for understanding contemporary issues related to artificial intelligence.

– Al-Farabi's doctrine of happiness is grounded in the interrelationship between individual spiritual perfection and the common good. Happiness is understood as the ultimate goal of human intellectual, moral, and spiritual development, attainable only within society and communal life. Since this conception transcends temporal and spatial limitations, it remains relevant, viable, and consonant with the needs of contemporary society.

Theoretical and Methodological Foundations of the Research.

The theoretical and methodological foundation of the research is based on systemic, comparative, historical-philosophical, structural-functional, hermeneutical, and cultural-historical reconstruction methods. The study employs philosophical analysis, textual interpretation, and comparative analysis in examining Al-Farabi's treatises, conceptions of the human being in Islamic philosophy, and the philosophical foundations of Turkic-Muslim spirituality. In addition, a comprehensive analytical approach is applied in order to examine the problems of the human being, happiness, spiritual perfection, and virtuous society in Al-Farabi's worldview in relation to contemporary spiritual and cultural processes.

Theoretical and Practical Significance of the Research.

The theoretical significance of the research lies in its comprehensive analysis of the problem of the human being in Al-Farabi's philosophy of religion within the contexts of Islamic philosophy, spiritual anthropology, and Turkic-Muslim worldview. The dissertation systematizes Al-Farabi's ideas on the God – the Universe – Human Being relationship, happiness, spiritual perfection, prophecy, and virtuous society, while also examining their connection with contemporary issues of spiritual culture and religious consciousness.

The findings contribute to studies in Islamic philosophy, philosophy of religion, Farabi studies, and Kazakh philosophy. The practical significance of the research is reflected in the possibility of applying its results in academic courses on religious studies, philosophy, Islamic philosophy, cultural studies, and Farabi studies, as well as in educational and research activities related to spiritual culture, religious consciousness, and moral education.

Approbation of the Research Results.

The results of the dissertation research were presented and discussed in 18 academic publications, including 3 articles indexed in Scopus and 6 articles published in journals approved by the CQASHE MSHE RK. The findings were also presented at international and national scientific and scientific-practical conferences, round tables and forums held in Kazakhstan and abroad. The

dissertation work is submitted for discussion at a meeting of the Department of Religious and Cultural Studies of the Faculty of Philosophy and Political Science at Al-Farabi Kazakh National University.

Structure and Scope of the thesis. The dissertation consists of an introduction, three chapters, nine sections, a conclusion, and a list of references. The total length of the dissertation is 138 pages.