

Y. Yesdaulet<sup>1\*</sup>, A. Abdelaziz<sup>2</sup>, M. Smagulov<sup>3</sup>

<sup>1</sup>Al-Farabi Kazakh National University, Almaty, Kazakhstan

<sup>2</sup>Higher Institute of Islamic Studies, Giza, Egypt

<sup>3</sup>L.N. Gumilyov Eurasian National University, Astana, Kazakhstan

\*e-mail: yergeldiyesdaulet@gmail.com

## ISLAMIC MODELS AND MODERNISATION OF ISLAMIC MIND

The aim of this article is to analyze the religious situation in Kazakhstan since gaining independence, including examining the role of Islam and its models in the world. It also provides for the search for modernization of the Islamic world and its characteristic model for our region. The Islamic world is located on a very large geographical territory, encompassing representatives of many nationalities and ethnic groups, each with its own language and culture. Therefore, the religious culture of each nation is completely different from each other. To study the diversity of the Islamic world, the authors turn to the views of the American Islamic scholar K. Ernest. After examining these models, we emphasize that any model needs modernization. The work examines the projects "Critique of the Arab mind" by M. Jabiri and "Critique of the Islamic mind" by M. Arkoun, presented on the topic of modernizing the Islamic world. Despite the fact that in the Islamic world there are many models and common points, Arkoun proposes modernization through these common points. M. Jabiri emphasizes the impossibility of modernization without studying the mind and consciousness. By extending his views on the epistemological gap, the authors explore the problem of reuniting Islam that emerged in the Kazakh steppe. This gap will be filled by a revival of the views and positions of Jadidism and Alash intelligentsia. The idea of the possibility of restoration through the connection of modernity with the Muslim model, which Abay and Shakarim adhered to is summarized.

**Key words:** consciousness, Jabiri, K. Ernest, Arab mind, Kazakh Islamic studies, Arkoun.

Е. Есдәулет<sup>1\*</sup>, А. Абделазиз<sup>2</sup>, М. Смагулов<sup>3</sup>

<sup>1</sup>Әл-Фараби атындағы Қазақ ұлттық университеті, Алматы, Қазақстан

<sup>2</sup>Жоғарғы Ислам ғылымдары институты, Гиза, Египет

<sup>3</sup>Л.Н. Гумилев атындағы Қазақ ұлттық университеті, Астана, Қазақстан

\*e-mail: yergeldiyesdaulet@gmail.com

### Ислам модельдері және Ислам ақылының модернизациясы

Бұл мақаланың мақсаты – Қазақстанның тәуелсіздік алғаннан бергі уақыттағы діни жағдайға сараптама жасау, оның ішінде Ислам дінінің рөліне тоқтала отырып оның әлемде қалыптасқан модельдерін қарастыру. Сонымен қатар Ислам әлемінің модернизациясы мен оның бізге тән үлгісін іздестіруді де көзделген. Ислам әлемі өте үлкен географиялық аймақта орналасқан, көптеген ұлт пен ұлыс өкілдерін қамтиды және әр халықтың өзіне тән тілі мен мәдениеті бар. Сондықтан Ислам әлемі бір-біріне мүлде ұқсамайды. Ислам әлемінің әр түрлілігін зерттеу мақсатында авторлар америкалық исламтанушы ғалым К. Эрнесттің көзқарастарына жүгінген. Бұл модельдерді қарастыра келе, қай модель болмасын модернизациялауды қажет ететіндігіне тоқталған. Ислам әлемінің модернизациясы жөнінде ұсынылған М. Жабиридің «Араб ақылына сын» және М. Аркунның «Ислам ақылына сын» жобалары қарастырылған. Аркун Ислам әлемінде қалыптасқан модельдердің көп болғанына қарамастан олардың ортақ тұстары бар екенін, сол ортақ тұстары арқылы модернизациялауды ұсынады. М. Жабири ақыл мен сананы зерттемейінше модернизациялаудың мүмкін еместігіне тоқталады. Сонымен қатар оның эпистемологиялық үзік туралы көзқарастарын тарқата келе қазақ даласында қалыптасқан Исламды үзілген жерінен қайта жалғау мәселесіне тоқталған. Бұл үзікті жалғау жәдитшілдік пен Алаш зиялыларының көзқарастары мен ұстанымдарын қайта жаңғырту арқылы болмақ. Абай, Шәкәрімдер ұстанған мұсылмандық модельдің бүгінгі күнмен байланыстырылуы арқылы болады деген ой түйінделген.

**Түйін сөздер:** сана, М. Жабири, К. Эрнест, араб ақылы, қазақстандық исламтану, М. Аркун.

Е. Есдәулет<sup>1\*</sup>, А. Абделаиз<sup>2</sup>, М. Смагулов<sup>3</sup>

<sup>1</sup>Казахский национальный университет им. аль-Фараби, Алматы, Казахстан

<sup>2</sup>Высший Институт Исламских Наук, Гиза, Египет

<sup>3</sup>Евразийский национальный университет имени Л.Н. Гумилева, Астана, Казахстан

\*e-mail: yergeldiyesdaulet@gmail.com

### Модели Ислама и модернизация Исламского разума

Цель данной статьи – проанализировать религиозную ситуацию с момента обретения Казахстаном независимости, в том числе рассмотреть сложившиеся в мире модели ислама, остановившись на его роли. Также предусматривается поиск модернизации исламского мира и его характерной для региона модели. Исламский мир распространен на очень большой географической территории, включает в себя представителей многих национальностей и этносов, причем каждая из них имеет свой язык и культуру. Поэтому религиозная культура каждого народа совершенно отличаются друг от друга. Для изучения многообразия исламского мира авторы обращаются к взглядам американского исламоведа К. Эрнеста. Рассмотрев эти модели, акцентируют внимание на том, что любая модель нуждается в модернизации. В работе рассмотрены проекты «Критика арабского сознания» М. Джабири и «Критика исламского сознания» М. Аркуна, представленные на тему модернизации исламского мира. Аркун предполагает, что несмотря на то, что в исламском мире существует множество моделей, у них есть общие точки и модернизация должна осуществляться через эти общие точки. М. Джабири подчеркивает невозможность модернизации без изучения разума и сознания. Раскрыв его взгляды про эпистемологический разрыв, авторы исследуют проблему единения ислама, сформировавшегося в казахской степи. Этот разрыв будет восполнен возрождением взглядов и позиций джадидизма и алашской интеллигенции. Резюмируется идея возможности восстановления посредством связи современности с мусульманской моделью, которую придерживались Абай и Шакарим.

**Ключевые слова:** сознание, М. Джабири, К. Эрнест, арабский разум, казахстанское исламоведение, М. Аркун.

### Introduction

Since gaining independence, various unprecedented trends have begun to appear in Kazakhstan, especially in the fields of culture and religion. Starting with diplomatic relations with the international community, there has been wide-ranging cooperation in the areas of trade, culture and arts, science, and education. Different cultures and religions started to penetrate the country after the opening of borders. Religion plays a significant role and carries great authority among the people of Central Asia (Smagulov, 2017: 112).

Among them were those who came with good intentions and those with negative intentions. Since gaining independence, our country has been continuously flooded with a large influx of missionaries. Even though some were banned, others came under a different name. Not only major world religions, but also all their branches have joined this trend. For example, branches of Christianity that have not reached us, probably do not exist. The call to Christianity is a situation that occurred in history. On the eve, the Tsarist government is implementing a policy of coercion of the peoples of Central Asia to convert to Christianity. However, this policy does not bring any results. From this, we can see that the peoples

of Central Asia, including the Kazakhs, are very devoted to Islam. During the time of Alihan Bukaykhanov, missionaries of the Slavonic Church were actively working in the Kazakh steppe. However, their efforts proved to be ineffective, as they reported that no one accepts Christianity except for orphans who happened to be in Russian villages (Saktaganova, 2008: 8).

Representatives of Hindu and Buddhist religions, which have nothing to do with us, have not passed us by. Missionaries calling on Krishna are a bright example of this. In addition, there are many people in the country who engage in missionary activities under the guise of yoga and meditation.

Our equal openness to the Western and Eastern worlds has paved the way for some Western systems of thought, psychology, as well as agnostic and atheistic views to take on a different format. In recent years, the trend of imitating Korean culture is gaining strength among young people. Perhaps this phenomenon is legitimate. But for the countries of Central Asia, including Kazakhstan, the place of Islam is completely special.

Kazakhstan is a multi-ethnic and multi-confessional state. Islam, as the dominant religion among the various ethnic groups living in Kazakhstan, plays an important role in uniting Kazakh society (Ongarov, 2013: 8).

However, if we consider the views of Shalabayev and Lukpanov on changes in the sphere of religion:

“Over the years of independence, significant radical changes have taken place in various spheres of society. A. I. Lukpanov briefly summarized the changes that have occurred in the sphere of religion in the years after gaining independence as follows: A) Real opportunities have been created for individuals and religious associations to freely practice their religion” (Ongarov, 2013: 8). Many religious denominations work and worship in places such as churches, mosques, temples, religious educational institutions, etc. The prestige of religion has increased in Kazakh society, with Islam gaining great authority and positive public opinion. An optimal model of state and religion, specific to Kazakhstan, has been formed and its further development has been justified (Shalabayev, 2020: 54-55).

Although we agree with most of these points, we believe that the last one should be approached critically. It is true that Islam has gained a great reputation and received positive public opinion. However, it is premature to talk about a unified model of Islam characteristic of the Kazakh steppe. The reason is that different models of Islam have started to penetrate our country since gaining independence. Since Islam has coexisted with different cultures for a thousand years, each place has its own unique characteristics. Therefore, while the main duties and conditions of faith in Islam are the same, the ways of following it are different. If we look at it from the basic perspective of religion and tradition, they are two different things and each has its own meaning, but there are times when the respective parts or areas between tradition and religion overlap. On the one hand, religion comes from “normative revelation” while tradition comes from “man-made”, so that tradition tends to change according to developments and changing times. This, according to Jacob, allows the assimilation of religious behavior in everyday life that is adapted to the prevailing tradition (Yakub, 2013: 140). There are Western scholars who have studied this. For example, an American scholar named K. Ernest. Now we will focus on the main views of K. Ernest on the Islamic world. We will also consider some research and projects proposed to modernize the Islamic world.

#### **Justification of the choice of articles and goals and objectives**

The Islamic world is located on a very large geographical territory, encompassing representa-

tives of many nationalities and ethnic groups, each with its own language and culture. Therefore, the religious culture of each nation is completely different from each other. To study the diversity of the Islamic world, then we turn to the views of the American Islamic scholar K. Ernest. The work examines the projects “Critique of the Arab mind” by M. Jabiri and “Critique of the Islamic mind” by M. Arkoun, presented on the topic of modernizing the Islamic world. Despite the fact that in the Islamic world there are many models and common points, Arkoun proposes modernization through these common points. M. Jabiri emphasizes the impossibility of modernization without studying the mind and consciousness. By extending his views on the epistemological gap, we explore the problem of reuniting Islam that emerged in the Kazakh steppe. This gap should be filled by a revival of the views and positions of Jadidism and Alash intelligentsia, Abay and Shakarim.

#### **Scientific research methodology**

The article uses methods of philosophical and religious sciences: historical reconstruction, hermeneutical and comparative analysis, induction, deduction, and comparative-analytical method. The rational intention behind using these methods is that they allowed to reveal the meaning of Islamic religious consciousness and its models, religious phenomena as a continuous process forming the spiritual-moral worldview of a person.

#### ***K. Ernest and the Islamic World***

The main views of K. Ernest are as follows:

1. He disagrees with European orientalists. They looked at Muslim societies only from the outside. Their descriptions of Muslim society are diverse, specific, and unstable.

2. The Islamic world is no longer the same. It is not even similar, let alone the same. For example, the Chechens and Malays, Egyptians and Afghans – peoples with completely different cultures. It is difficult to find even a purely Muslim society today. The whole world has become a small village.

3. It is mistaken to think that aggression is inherent only in Islam. The Old Testament also has stories full of aggression. Moreover, we should not forget the wars in Europe due to religion. At the same time, aggression can arise in any society.

4. Islam is a multifaceted religion. It does not just belong to Arabs, Persians, or Turks. One of the proofs of this is 500 million people of Indian origin (Muhetdinov, 2020: 28-30).

As Ernest says, orientalist research cannot satisfy even the Muslim population of Kazakhstan. The descriptions given to Muslims by orientalists do not correspond to the way of life of our ancestors who lived in the desert.

According to Ernest's second point of view, the Islamic world is no longer the same. It is not just different, but definitely not the same. The model of Islam reflected in the Kazakh steppe has its own peculiarities. The method of passing Islam to the next generation also differs. The transmission of Islam from generation to generation lies in its deep penetration into traditions. Religious values have been integrated into the way of life and have become a tradition without losing their core content.

According to the third point of view of Ernest, aggression is not only related to the religion of Islam. If we focus on this point of view, the three invented stories of Islam and aggression in the Kazakh steppe are incompatible concepts. Our ancestors, who did not value their own lives, were guided by the main principle of not attacking others, let alone showing aggression towards anyone. It is very difficult to find wars and conflicts among our ancestors that occurred in history due to their religious beliefs. Thus, the problem of religious extremism has nothing to do with Islam as practiced in the Kazakh steppe.

According to the fourth point of view of Ernest, Islam is a multifaceted religion. The fourth point, apparently, summarizes the above arguments. According to Ernest, Islam is not unique to the Arab or Persian world. It cannot be denied that many religious terms have come into the Kazakh language from Persian and Arabic languages. Words related to education come from Arabic, and words related to worship come from Persian.

As we can see from Ernest's viewpoints, although Islam is one, there are different ways of following it. Since the way of life and culture of Islamic countries are completely intertwined with religion, it is sometimes difficult to distinguish what is from religion and what is from culture. In general, Islam came to our country through two or three paths.

- Through obtaining education abroad by our compatriots, especially specialized religious education;

- Through those who came to preach religion;

- Studying certain Islamic teachings when traveling abroad for education, trade, tourism. When our fellow citizens, who are very eager for Islam, travel to another country, when they see certain values and teachings of Islam, their eyes light up and they learn from it. Although they went to study other professions, there are many people who also studied

Islamic teachings. For example, visiting countries such as Britain and America, close interaction with Muslim communities was very helpful. Additionally, traveling to holy places such as Mecca and Medina for prayer also became a reason for adopting one of these models.

Let's consider the Islamic models that have come to our country, dividing them into several groups. The first one can be called the "Arab model". An example of Islam from Arab countries. Along with religious propagandists from Arab countries, this happened thanks to our compatriots who visit Arab countries and get education. Our citizens studied in Egypt, Saudi Arabia, Yemen, Libya, Jordan among 22 Arab countries. The peculiarity of these countries is that they follow different schools of Shafi'i criticism or do not follow any schools at all or in teaching the 4 madhabs equally. Although there are some followers of the Hanafi School, there are almost no Arab countries that fully adhere to the Hanafi School. From a doctrinal point of view, they follow the doctrine of Ash'ari, not the doctrine of Maturidi. It is distinguished by an education system based on the study of classical literature in Arabic. Since these educational institutions are located in Arab countries, it is believed that they are closest to understanding the basic sources of Islam. In terms of culture, these countries are far from us. There are many different aspects, from food to clothing.

One of the Islamic models that has come to our country is the model from Turkey. The characteristic of Turkey is that it adheres to Hanafi fiqh and Maturidism in its beliefs. The peculiarity of the educational system is the teaching of the Turkish equivalent of Islamic literature. Another peculiar feature of this country is that in addition to Islamic teachings, it also teaches a range of social and humanitarian subjects. For example, it can be seen that the curriculum of "Theology", that is, religious education, in Turkey includes various subjects.

In Central Asia, that is, in the region of Uzbekistan, Kyrgyzstan, and Tajikistan, the education system, including madrasas, has its own characteristics. Along with the local language, the education system is formed by translating classical texts into Arabic in educational systems. It is based on teaching Arabic language, aimed at teaching and understanding the basic texts of the Hanafi madhhab and the beliefs of Maturidi.

At the same time, it is known that the model of Islam originating from countries such as Afghanistan, Pakistan, and Bangladesh is completely different. Regardless of which country Islam comes from,



there is a pattern of merging some concepts and cultures of that country.

This suggests that while the Islamic world has common features, there are also many differences. An analysis of the Islamic world is needed, balancing its commonalities and differences. This is because the Islamic world currently lags behind in its values, is economically weak, and significantly lags behind in science and technology. Conceptual research and projects for the restoration of the Islamic world are necessary. Are there similar research and projects in the Islamic world? If so, why are we not achieving the expected results from them?

### ***M. Jabiri and modern Islamic studies***

According to M. Jabiri, a Moroccan scientist, there are a lot of shortcomings in contemporary Islamic studies. It can be said that there are no fully researched scientific projects that will lead the Islamic world forward. After the absence of such good studies, it was replaced by Orientalist, Salafi (Wahhabi), leftist, tribalist studies. They, too, do not bring new things, but repeat the templates before them. They are researches that are conducted not to bring news to science, but to try to prove their ideologies (Jabiri, 1983: 3).

Therefore, it is necessary to objectively study all areas of Arab-Islamic culture. In order to be objective, it is necessary to get rid of established ideological templates.

Jabiri further says that in order to get rid of these patterns, it is necessary to study the mind, that is, consciousness. More precisely, he wrote a 4-volume work on this, focusing on where and how to look for the axioms formed in our minds. The title of his work is "Critique of the Arab mind". His Syrian colleague, who disagreed with his analysis and expertise, wrote a 5-volume work in response to him (Rassas, 2019: 10).

M. Jabiri is a Moroccan thinker who has done extensive research on contemporary Islamic studies. In short, his project calls for a critical look at the "mind" and "consciousness", the thinking system, which is the cause of those problems, before examining the problems in the Islamic world. He claims that most of the factors that caused the decline of the Islamic world are ideological mistakes. His project "Critique of the Arab mind" is considered to be a project of great interest in the Islamic world. This is because dozens of dissertations, many scientific articles and monographs were published in connection with his project. One of these researchers is a scientist from Algeria named Mohammed Arkoun. He is the author of the project "Critique of the Islamic

mind". According to him, there are many models of following Islam. But he divides the models according to currents in the Islamic world.

### ***Islamic mind and its modernization***

Mohammed Arkoun's point of view is different from the thoughts of modern thinkers. This difference is reflected in his critical project called "Islamic mind" (Mukhetdinov, 2017). In this project, he criticizes the way of understanding Islam and the use of reason in its implementation. In his opinion, it is more correct to say Islamic minds rather than Islamic intelligence. This is because the thinking system of the Islamic world is completely different from each other (Halilu, 2014). As proof of this, the positions of the Sunni direction and the Shia direction are completely different. Currents and groups formed in the history of Islam are a clear proof of this. However, all Muslims have common characteristics. If we change these common characteristics, then we can modernize the mindset of the Islamic world (Megharbi, 2020: 230). The change of common characteristics will be realized as follows: Modern Islam is subject to revelation, and its official representatives are religious people and jurists. This mind, guided only by religious people and jurists, is only one-sided. In other words, religious authoritarianism. He calls to abandon the mind that thinks in this way, the established system of thinking, to use the methodologies established in humanitarian teachings in the West, to think within the framework of the Western mind (Khaled & Miloud, 2020: ??). The backwardness of the Islamic world is that Muslims cannot go beyond medieval research methods. Because of thinking with medieval stereotypes, it cannot keep up with the modern times. He is of the opinion that we can form a new Islamic mind by applying the scientific research methods developed in the West in Islamic knowledge and keep up with the modernist era (Masrahi, 2007: 130).

Arkoun proposes new types of mind, "Future mind", "Independent mind" as a new stage of classical Islamic mind. The New Mind calls for an understanding of Islam through modern scientific methods. It will be a mind that will rethink things that are forbidden to think about in the history of Islam, think differently from the system of thinking established in the history of Islam. This mind does not call for a return to the ancient scientific heritage (turas). He even urges not to turn to turas if it is possible. By criticizing one-sided thinking, it allows for different points of view on the same issue. In other words, if the study of the main sources of Islam is re-examined with Western research methods, a new

page of intellectual life will be opened for the Islamic world. Among Western methods, it is believed that research methods of social sciences should be used.

Arkoun urges us to engage in all kinds of science necessary to understand the Qur'an. In this way, a new worldview is formed. Since the consciousness formed until now is a dogmatic orthodox consciousness, it is necessary to reconsider it. This task will be performed by a new mind proposed by Arkoun (Lakehal, 2019: 109).

This project, proposed by Arkoun, will completely transform the Islamic opinion into a new consciousness, a new system of thinking, and modernize it. However, there are many people who do not agree with the views expressed by Arkoun. His project leads to the rejection of all the scientific heritage and scientific research methods that have been established in the Islamic world until now. Therefore, to change the mindset of the Islamic world, including Muslims, this project has some points that can be taken, but there are also points that cannot be accepted. For example, abandoning the science of "usul fiqh", which is the basis of Islamic law, means the complete abolition of Islamic law. In the same way, not referring to the teaching of hadith leads to killing the second source of Islam, "Sunnah". And if Muslims deviate from the Sunnah, it leads to a misunderstanding of the first source, the Qur'an. The Qur'an was not completely revealed immediately. For 23 years, it was immersed in the Sunnah. That is, in the end, it leads to forget the Qur'an, to look at the Qur'an with great suspicion, to the point of not understanding it at all. In conclusion, we cannot fully agree with Arkoun's modernization project. We agree with the first part of his project and oppose the second part.

### Results and discussion

Since the Islamic world has almost completely passed the colonial system, one of the problems common to the entire Islamic world is the breakdown of Islamic studies and the Islamic education system. Jabiri says that there is an epistemological break in the Islamic world. This means that we have lost our roots in the study of Islam. The trend of separating from Islam for several decades and even for a century or two is directly related to the CIS countries, including Kazakhstan. Since the Soviet period, our country has been separated from Islamic studies. Before independence, the most recent studies and reflections on religion stopped with the Jadidists, Abai, Shakarim, Mashhur Yusup and Alash intellec-

tuals. That is, the last true manifestation of Islam in the Kazakh steppe ended with this. This means that if we want to modernize our own model of Islam, we should start re-examining these individuals.

For example, Jadidism was a progressive trend that proposed to restructure the system of educational work in Muslim schools, which has remained unchanged for centuries, in accordance with modern requirements (Bizhanova, 2017: 157).

We should not forget that there is a good example of the modernization we are looking for in our own history. "Examples include the curriculum and program of the European school, examination, use of desks and blackboards, visual aids, etc. began to use the elements. As far as secular subjects are concerned, it was not an innovation from the Islamic point of view. The secular component was present in the Muslim educational system from the beginning (from the Caliphate era, that is, it was used in medieval madrasahs). Due to the fault of later clerics, the concept of "teaching" (knowledge, science) in Islam began to be interpreted in a narrow sense only as religion and religious law (Sabirgaliyeva, 2022: 90). That is, the moderns, who understood that it is wrong to consider the teachings of natural sciences such as physics and mathematics separately from Islamic teachings, did not separate the teachings into religious and non-religious ones. This was one of the main positions of Abai, Shakarim and Alash intellectuals. Carrying science and religion side by side is exactly the model we aspire to. To achieve this goal, of course, it is inseparable from the history of the Islamic civilization which has reached the peak of glory in various aspects (Hatta, 2021).

### Conclusion

In this study, we looked at the place of Islam for the people of Kazakhstan. We noted that our ancestors adhered to this religion since medieval times. Based on Ernest's views, we understood that the Islamic world is very vast and each geographic region has its own characteristics. That is, we noticed that there are many models of following Islam, among which we have three-four models.

In our article, we mentioned that Jabiri is dissatisfied with the Islamic studies conducted in the Islamic world, and that after the absence of truly quality research, they have been replaced by low-quality studies. Like Ernest, Jabiri also proved that oriental studies are not suitable for the Islamic world.

Like Jabiri, Arkoun also stated that the Islamic world needs modernization in terms of scientific research, and proposed a modernization project.

According to his proposal, Islam should be studied using Western methods of scientific research, and he called for abandoning centuries-old studies. In the article, we mentioned that we cannot fully agree with this project. On the contrary, it is necessary to acknowledge that there is a significant epistemological gap in the Islamic world and to overcome this gap. This viewpoint is a concept of M. Jabiri.

This concept corresponds to our religious climate. We want to draw your attention to the fact that the revival of the model of Islam formed within the framework of traditions and culture is a relevant task for our country. Jadidism, Islam followed by Abai and Shakarim, Islam proposed by Alash intellectuals, is very necessary today. For example, Abai directly and indirectly addressed religious and doctrinal themes, revealing his beliefs through his poetry (Mukhitdinov & Abzhalov, 2024). In modern Kazakhstan, Abai is considered a symbol of the national spirit, and his ideas about education, morality, critical understanding of culture and tradition continue to shape the national consciousness of Kazakhs, helping them navigate the complex world of globalization and social change. The philosophical

views of the thinker, the innermost essence and core of which is ethics, are a significant contribution to the creation of a national picture of the world and a national worldview of the Kazakh ethnos (Barlybayeva, Nussipova, 2024: 12). There are many problems in the modern Islamic world. As a society that returned to Islam, we need to accept the basic Islam, and not transfer the problems of Muslims in other countries to our own. Therefore, we believe that the most urgent task is the revival of the established model of Islam in our country and the reunification of the broken parts. It is a fact, however, that most of the Muslim countries, including the petro-dollar rich countries, are still faced with development issues (Jan, Asutay, 2019).

### Acknowledgement

This research is funded by the Committee of Science of the Ministry of Science and Higher Education of the Republic of Kazakhstan (Grant No. AP19575240. "Transformation and modernization of the Islamic religious consciousness of youth in modern Kazakhstan").

### References

- Barlybayeva G., Nussipova G. (2024) Abai's Philosophy as an Important Factor in the Formation of National Identity of Kazakhs. *Al-Farabi*, 86(2), 3–13. <https://doi.org/10.48010/2024.2/1999-5911.01>
- Halilu, N. (2014) Al-Aql Al-Islami Inda Arkoun: Ashab at-tahalluf ua Ruya Litajdid. *Majallat Ulumil Insan Ual Muftamag*, 18, 69–82. <http://www.mominoun.com/arabic/ar-sa/articles/11522>
- Hatta, M. (2021) Learning in the development of islamic civilization at the state of islamic religion institute of Lhokseumawe. *International Journals of the Social Science, Education and Humanities.*, 2(1), 93–108. <https://doi.org/10.46576/ijseh.v2i1.1458>
- Jabiri, M. (1983) *Takuinul aklil arabi* [The foundation of Arab reason]. – Beirut: Markaz dirasat uahdat Arabia. – 384. (in Arabic)
- Jan, Sh., Asutay, M. (2019) A model for Islamic development. *Edward Elgar Publishing eBooks* (pp. 1–12). <https://doi.org/10.4337/9781788116732.00004>
- Khaled, A., & Miloud, A. (2020) The concept of the Islamic mind of Muhammed Arkoun. *Majallatul Maurus*, 08(01), 59–73.
- Lakehal, F. (2019) "Islamic mind in the perspective of Mohammed Arkoun «Critical Analytical Study»" // *Majalla dirasat insania ua ijtimaiia*. №9. – 107-123.
- Masrahi, F. (2007) Muhammad Arkoun and modernization of Islamic mind. *Majallatul Ulum Al-ijtimayia Ua Al-insania*, 16, 125-140.
- Megharbi, Z. (2020) Arkoun's critique of Islamic Reason between interrogation and intention. *Journal of Social and Human Science Studies*, 09, 227–239.
- Mukhetdinov, D. V. (2017) On the future of the muslim's thought: discussing about Carl W. Ernst's and M. Al-Jabiri's works. *Islam in the Modern World*, 13(2), 25–40. <https://doi.org/10.22311/2074-1529-2017-13-2-25-40>
- Mukhetdinov, D. V. (2020) Epistemological critique of "Islamic reason" in the neomodernist project of Mohammed Arkoun. *Issues of Theology*, 2(4), 533–549. <https://doi.org/10.21638/spbu28.2020.401>
- Mukhitdinov, R., & Abzhalov, S. (2024) Islamic studies analysis of Abai's beliefs in poems written between 1855-1891. *Eurasian Journal of Religious Studies*, 1(37). <https://doi.org/10.26577/EJRS.2024.v37.i1.r2>
- Rassas M. (2019) Jorge Tarabishi sira fikriya. //Markaz Malik Faisal: «Majallatul Faisal». No 513-514. (in Arabic)
- Yakub, M. (2013) Perkembangan Islam Indonesia. *KALAM*, 7(1), 135-162.
- Бижанова А. (2017) Модели исламского образования в постсекулярном обществе: евразийские и европейские тренды. – Алматы: ИФПР. – 432.
- Онғаров Е. (2013) Қазақ мәдениеті және Ислам құндылықтары. – Алматы: Көкжиек. – 272.
- Сабирғалиева Н. (2022) Қазақстанның батыс өңірлеріндегі дәстүрлі ислам өкілдерінің рухани-ағартушылық қызметі (XIX ғ. екінші жартысы – XX ғ. басы). – Алматы: Әл-Фараби атындағы Қазақ ұлттық университеті. – 244.

Сактаганова З.Г., Майкенова А.Р. (2008) Распространение ислама в казахском обществе в конце XIX века. – Вестник КазГУ. №1. – 3-12.

Смагулов М. (2017) Ценностные парадигмы исламского образования: традиции и новации. Диссертация на соискание степени доктора философии (PhD). – Алматы: ИФПР. – 141.

Шалабаев Қ. (2020) Зайырлы мемлекеттегі дін мен дәстүр сабақтастығы. Диссертация на соискание степени доктора философии (PhD). – Алматы: Әл-Фараби атындағы Қазақ ұлттық университеті. – 148.

## References

Barlybayeva G., Nussipova G. (2024) Abai's Philosophy as an Important Factor in the Formation of National Identity of Kazakhs. *Al-Farabi*, 86(2), 3–13. <https://doi.org/10.48010/2024.2/1999-5911.01>

Bizhanova A. (2017) Modeli Islamskogo obrazovaniya v postsekulyarnom obshestve: Evraziiskie i Evropeiskie trendy [Models of Islamic education in a post-secular society: Eurasian and European trends]. – Алматы: IFPR. – 432. (in Russian)

Halilu, N. (2014) Al-Aql Al-Islami Inda Arkoun: Ashab at-tahalluf ua Ruya Litajdid. *Majallat Ulumul Insan Ual Mujtamag*, 18, 69–82. <http://www.mominoun.com/arabic/ar-sa/articles/11522>

Hatta, M. (2021) Learning in the development of islamic civilization at the state of islamic religion institute of Lhokseumawe. *International Journals of the Social Science, Education and Humanities.*, 2(1), 93–108. <https://doi.org/10.46576/ijssseh.v2i1.1458>

Jabiri, M. (1983) *Takuinul aklil arabi* [The foundation of Arab reason]. – Beirut: Markaz dirasat uahdat Arabia. – 384. (in Arabic)

Jan, Sh., Asutay, M. (2019) A model for Islamic development. *Edward Elgar Publishing eBooks* (pp. 1–12). <https://doi.org/10.4337/9781788116732.00004>

Khaled, A., & Miloud, A. (2020) The concept of the Islamic mind of Muhammed Arkoun. *Majallatul Maurus*, 08(01), 59–73.

Lakehal, F. (2019) “Islamic mind in the perspective of Mohammed Arkoun «Critical Analytical Study»” // *Majalla dirasat insania ua ijtimaiia*. №9. – 107-123.

Masrahi, F. (2007) Muhammad Arkoun and modernization of Islamic mind. *Majallatul Ulum Al-ijtimayia Ua Al-insania*, 16, 125-140.

Megharbi, Z. (2020) Arkoun's critique of Islamic Reason between interrogation and intention. *Journal of Social and Human Science Studies*, 09, 227–239.

Mukhetdinov, D. V. (2017) On the future of the muslim's thought: discussing about Carl W. Ernst's and M. Al-Jabiri's works. *Islam in the Modern World*, 13(2), 25–40. <https://doi.org/10.22311/2074-1529-2017-13-2-25-40>

Mukhetdinov, D. V. (2020) Epistemological critique of “Islamic reason” in the neomodernist project of Mohammed Arkoun. *Issues of Theology*, 2(4), 533–549. <https://doi.org/10.21638/spbu28.2020.401>

Mukhitdinov, R., & Abzhalov, S. (2024) Islamic studies analysis of Abai's beliefs in poems written between 1855-1891. *Eurasian Journal of Religious Studies*, 1(37). <https://doi.org/10.26577/EJRS.2024.v37.i1.r2>

Ongarov E. (2013) Qazaq madenieti jane Islam qundylyqtary [Kazakh culture and Islamic values]. – Алматы: Kokzhiiek. – 272. (in Kazakh)

Rassas M. (2019) Jorge Tarabishi sira fikriya [Scientific life of Jorge Tarabishi]. //Markaz Malik Faisal: «Majallatul Faisal». No 513-514. (in Arabic)

Sabirgaliyeva N. (2022) Kazakhstannyn batys onirlerindegi dasturli Islam okilderinin ruhani-agartushylyq qyzmeti (XIX g. ekinshi jartysy – XX g. basy) [Spiritual and educational activities of representatives of traditional Islam in the western regions of Kazakhstan (second half of the 19th century – beginning of the 20th century)]. – Алматы: Al-Farabi Kazakh National University. – 244. (in Kazakh)

Saktaganova Z.G., Maikenova A.R. (2008) Rasprostranenie Islama v kazakhskom obshestve v kontce XIX veka [The spread of Islam in Kazakh society at the end of the 19th century]. – *Vestnik KarSU*. №1. – 3-12. (in Russian)

Shalabayev Q. (2020) Zaiyrly memlekettegi din men dastur sabaqtastygy [Continuity of religion and tradition in a secular state]. Dissertation for the degree of Doctor of Philosophy (PhD). – Алматы: Al-Farabi Kazakh National University. – 148. (in Kazakh)

Smagulov M. (2017) Tcennostnye paradigmy Islamskogo obrazovaniya: tradicii i novatcii [Value paradigms of Islamic education: traditions and innovations]. Dissertation for the degree of Doctor of Philosophy (PhD). – Алматы: IFPR. – 141. (in Russian)

Yakub, M. (2013) Perkembangan Islam Indonesia. *KALAM*, 7(1), 135-162.

### Information about authors:

Yesdaulet Yergeldi (corresponding author) – PhD-student of the Department of Religious Studies and Cultural Studies of Faculty of Philosophy and Political Science, Al-Farabi Kazakh National University (Almaty, Kazakhstan, e-mail: [yergeldiyesdaulet@gmail.com](mailto:yergeldiyesdaulet@gmail.com)).

Abdelaziz Adam – Master's Student of Higher Institute of Islamic Studies (Giza, Egypt, e-mail: [adamabdelazizoumar@gmail.com](mailto:adamabdelazizoumar@gmail.com)).

Smagulov Murat – PhD, Senior Lecturer of the Department of Religious Studies at the Faculty of Social Sciences, L.N. Gumilyov Eurasian National University (Astana, Kazakhstan, e-mail: [murat\\_smagulov@mail.ru](mailto:murat_smagulov@mail.ru)).



**Авторлар туралы мәлімет:**

Есдәулет Есдәулет (корреспондент автор) – әл-Фараби атындағы Қазақ ұлттық университеті Философия және саясаттану факультеті Дінтану және мәдениеттану кафедрасының докторанты (Алматы, Қазақстан, e-mail: yergeldiyesdaulet@gmail.com).

Абделазиз Адам – Жоғарғы Ислам ғылымдары институтының магистранты (Гиза, Египет, e-mail: adamabdelazizoumar@gmail.com).

Смагулов Мұрат Нұрмухамбетұлы – PhD, Л.Н. Гумилев атындағы Қазақ ұлттық университеті, Әлеуметтік ғылымдар факультеті Дінтану кафедрасының аға оқытушысы (Астана, Қазақстан, e-mail: murat\_smagulov@mail.ru).

**Сведения об авторах:**

Есдәулет Есдәулет (автор-корреспондент) – докторант кафедры религиоведения и культурологии факультета философии и политологии КазНУ им. аль-Фараби (Алматы, Казахстан, e-mail: yergeldiyesdaulet@gmail.com).

Абделазиз Адам – магистрант Высшего института исламских наук (Гиза, Египет, e-mail: adamabdelazizoumar@gmail.com).

Смагулов Мұрат Нұрмухамбетович – PhD, Старший преподаватель кафедры религиоведения факультета социальных наук Казахского национального университета имени Л.Н. Гумилева (Астана, Казахстан, e-mail: murat\_smagulov@mail.ru).

Received: July 7, 2024.

Accepted: September 9, 2024.