
ISLAMIC DISCOURSE OF THE REASON AND FAITH IN POST-NORMAL TIMES: IS IT A RETURN TO TRADITION?

**Natalya Seitakhmetova, Dias Shakenov,
Laura Toktarbekova* and Sholpan Zhandossova**

*Institute of Philosophy, Political Science and Religious Studies of Committee Science of the
Ministry of Science and Higher Education of the Republic of Kazakhstan, Shevchenko Street 28,
Almaty, 050010, Republic of Kazakhstan*

(Received 16 April 2024, revised 6 August 2024)

Abstract

The paper considers the rationalistic discourse developed as a methodology by Islamic intellectuals of the Middle Ages, which is still relevant today in research aimed at solving the problem of faith and knowledge, science, and religion. The authors believe that the problem of faith and knowledge has been solved as a problem of correlation, an organic complement of two forms of knowledge. Using the example of intellectual trends such as Falsafa, Fiqh, Kalam and Sufism, one can trace the development and spread of rationalism as a methodology of objective logic, in which there is a filiation of logical propositions and the ideas contained in them about the relationship between the concepts of the spiritual and rational spheres. Islamic rationalism was aimed at solving not only problems of a theoretical nature but also to solve problems from the practice of everyday life. In general, Islamic rationalism opened opportunities for a pluralistic interpretation of problems in the religious sphere, the preservation of intellectual reflection, and the promotion of dialogical hermeneutics. In post-normal times, there is an increasing need for critical thinking on global issues, such as the dialogue of religions, the tolerance of interfaith politics, and the formation of a tolerant consciousness in society.

Keywords: Islam discourse, tradition, reason, faith, post-normal times, rationalism, Islam, Islamic tradition

1. Introduction

The problem of rationality in the Islamic tradition is relevant in connection with the search for new methodological paradigms and postclassical attitudes. The postmodern project aimed at updating Islamic philosophical and theological discourse has influenced the dialogization of faith and knowledge, rational and irrational. Moreover, thanks to this attitude, a dialogue between Islamic and Western discourse is being formed, since the commonality of

* lauratoktarbekova@gmail.com

problems contributes to the development of common methodological guidelines. The introduction of the rational method into the research of Islamic philosophy and anthropology contributed to the rediscovery of new knowledge about the very tradition of rationality in Islam. The beginning of a modernist project in the Islamic world, rational discourse introduces as the main capital for humanitarian research. The search for new methodologies is based on fundamental research of the past, in which Islamic rationality is the key in the conceptual paradigm of Islamic philosophy.

2. Materials and Methods

The methods of historical reconstruction and hermeneutics are the most productive when considering the problem of the correlation of reason and faith, which made it possible to trace the historical and cultural contexts of the development of Islamic rationalism, the formulation of the problem of the correlation of faith and reason, the implementation of rationalism in Fiqh, philosophy, and the institutionalization of Islamic education. The use of the hermeneutics method has become expedient for the interpretation of Islamic rationality as an opportunity to understand religious, and philosophical texts in the integrity and chronotope of time. Comparative analysis of the experience of Islamic educational practices has revealed the connection with Islamic rationalism and its importance in the institutionalization and phenomenologization of Islamic education.

3. Results

Rationalism as a research method in Islamic discourse, initiated by theologians and philosophers, in the modern era, very aptly called by intellectuals ‘postnormal times’, is perhaps the most ‘normal’ of all methodologies leading to knowledge.

Postnormal times marked nonlinear paths of thought, which were already the free interpretive practice of Islamic logos in medieval times. Reason and faith as a fundamental problem of the Islamic intellectual tradition in the medieval Islamic intellectual space was a cognitive and epistemological problem.

The renewed interest in the problem of reason and faith in the context of a nonlinear, non-binary communicative correlation is associated with the search for the ontological foundations of Islamic tolerance and stable religious immunity to attempts to deradicalize Islamic consciousness in the countries of both the West and the East.

The study of the topic of Islamic rationalism is associated with the problems of active politicization of Islam, the periodic appearance of Islamophobia in different societies, the search for constructive communication between religious and secular lifestyles and ways of thinking, and the transformation of Islamic identity. For Kazakhstan and Central Asia, all these problems are very relevant, since there is a global problem – the radical

Islamization of society. Sociological studies in recent years, as well as visual interpretation, demonstrate the ever-increasing role of religion in everyday life practices. This is due not only to social, political, and economic problems but also to the fact that the policy in the religious sphere needs significant reform, on the one hand, the need for liberalization, and on the other, the need to ban certain provisions. Society should be aware of the right to freedom of religion and at the same time, it should have confidence in its safety from radicalism and terrorism. The policy of secular states is aimed at dialogue with religious denominations and at creating a balance between secular and religious, avoiding the deconstruction of both.

The consolidation of society through religion in a secular state is not a trend, but religious consolidation is always spiritual consolidation, which is why it is necessary to preserve the religious content that has historically developed and is rooted as a tradition that provides Islamic immunity to manifestations of radical ‘imancipation’ (iman – faith) and radical emancipation.

This tradition of Islam in Kazakhstan was formed in the context of the Hanafi madhhab, Turkic Sufism, and Falsafa. This tradition can be called the tradition of Islamic rationalism, and it contributed to the preservation of Islamic consciousness, despite its deconstruction during the period of Sovietization. The discourse of resistance to atheism on the part of Islam can be reconstructed from a huge number of works of Kazakh thinkers, in which the phenomenon of faith is presented as an integral characteristic of Kazakh society [1].

Returning to the topic of rationalism and faith in Islam, we discover the deep foundations of the metaphysical problem itself. Reason and faith as two ways of knowing; reason and faith as complementary knowledge, faith as the support of reason; Faith and reason as non-binary knowledge, all these provisions have entered the rationalist discourse of Islamic epistemology both to overcome philosophical skepticism and to ontological proof of the necessity of faith for an intellectual response to the global problems of postnormal times.

According to Islamic rationalism, the world is knowable, for which evidence is needed. If we consider the writings of Islamic thinkers of the twentieth and twenty-first centuries in line with this problem, we will discover a huge world of intellectual heritage associated with the formulation of essence and existence.

The theory of Arab reason, for example, or Islamic critical thinking, takes us to the discourse of rational hadith. ‘Ahl al-hadith’ – people of tradition or supporters, popularizers of hadith – opposed the free interpretive discourse of the Qur’an and Sunnah [<http://www.religiocivilis.ru/islam/islama/16339-akhl-al-khadis.html>]. Defending the tradition of oral transmission as an objective translation of divine knowledge, they followed strict rules that did not allow the introduction of even modern concepts that were widely used by supporters of other Islamic trends, who considered it necessary to interpret hadiths from the standpoint of modernity. However, as you know, later, representatives of the ‘ahl al-hadith’, forced to use ‘ijm’ and ‘qiyas’, will advocate the restrictive framework of the admissibility of speculative methodology in the interpretation of the Sunnah.

Opponents of this trend were people who called themselves supporters of ‘rational sense’, ‘ahl-ar-rai’ [<http://www.religiocivilis.ru/islam/islama/16338-askhab-ar-raj.html>]. In the Islamic intellectual space, interpreters of the Qur'an and Sunnah occupy a very important place and play a key role in the formation of Islamic jurisprudence and Islamic theology.

The juxtaposition of these two directions can hardly be called an unparalleled confrontation, but rather an intellectual resistance that played a colossal role in the development of the Islamic way of thinking. The intention for critical reflection is the starting point of all discussions. Sharia as a normative system of Islam is flexible and mobile, ‘pushing’ to make certain legal decisions based on the critical creativity of the lawyer.

The well-known hadith about the three possibilities of sentencing: according to the Qur'an, according to the Sunnah, according to one's own, objective opinion, shows the need to apply a rational legal solution. The famous phenomenon of *ijtihad*, which translates into several meanings: ‘diligence, perseverance, diligence’ [2, p. 10-11] becomes the discourse of free, rational theology and *fiqha*.

Ijtihad as a method of rational reflection influenced interpretive practices in the space of the Islamic World and beyond.

Ijtihad as a methodology in Islamic law has been a rational practice of adjudication, and in this context, it develops in line with the discourse of ‘ahl ar-rai’. Islamic law was formed because of the development of *madhhabs*, but the sources of law were the Koran and the Sunnah, rationalistic provisions rooted in verses and hadiths.

The practice of Islamic judication – *qadiyat* – and the theory of Islamic law – *fiqh*, united by the common goal of implementing a fair trial, expanded the possibility of applying rationalistic methods. This situation was associated with the emergence of a huge number of falsified hadiths and, in general, the situation of interpretive turbulence in the intellectual and theological environment. Moreover, there was a need for *fatwas*, which were to be given from a rationalistic standpoint. The period in question was the Middle Ages, VII-XI centuries, the time of universal intellectualization of the Islamic World. The rationalistic discourse of Islamic law is developing thanks to the efforts of Abu Hanifa [3], after whom one of the main Sunni *madhhabs* will be named, which has taken root, including in the territory of medieval Kazakhstan, and to this day plays a huge role in the formation of Kazakhstan's Islamic identity. Reliance on *ijtihad* in Hanafi law became the norm and modeled legal relations. *Ijtihad* was not only a method of rational jurisprudence, but also a form of rational knowledge. A well-known scholar in the field of Islamic law, Syukiyainen L.R. writes about the ambiguity of *ijtihad* and the role of *mujtahid* in extracting the rational decision contained in the Holy Text [4, p. 36-37].

The extraction of rational meaning and sources for decision-making in *fiqh*, in fact, appeared due to the attitudes of a liberal attitude in society towards rational knowledge, which developed in the context of Islamic education, a process that covered all regions of the Islamic World.

Knowledge and faith as a single model of Islamic education produced knowledge that solved the problems of Islamic identity, Islamic science, and Islamic law.

An attempt to find answers to the challenges of our time awakens us to new interpretations of the intellectual Islamic heritage, which has the potential to value attitudes to the foundation of interfaith, intra-confessional, and cultural communication. One of the key traditions ‘born’ in the bosom of Islam is the tradition of Islamic rationalism, which contributed to the development of the intellectual movement in the Islamic World. The cultural space, formed in the organic interaction, and mutual influence of Islam and Turkic traditions on the territory of medieval Kazakhstan, was a space for gaining and ‘standing’ high spirituality, the experience of the everyday practice of transcending morality. The districts of Transoxiana, which included Turkestan, Sairam, Sygnak, and Otyrar, were distinguished by a special attitude to the spiritual traditions, history, and cultural origins that have developed here. The preserved Turkic traditions, implemented in later periods of development into the ethnic identity of Kazakhstan, history owes to these regions.

The scientists who were born and worked here carried intellectual knowledge, the science of moral life, modeling images and models of life in accordance with the Islamic tradition. Al-Farabi [5], Yasawi [6], and Sygnaki [7] – representatives of intellectual movements: Falsafa, Sufism, Kalama, and Fiqh, not only brought a different worldview to these regions, but they formed a different culture of thinking, opening for a person the prospect of his individual life – to live rationally and morally.

The tradition of Islamic rationalism in the work of the famous intellectual, jurist, theologian, and linguist Husamuddin al-Sygnaki [8] is an organic continuation of the culture of his roots and corresponds to the tradition of the values of the people he represented. The intellectual and spiritual space formed and is still being formed thanks to his activities, the city of Sygnak, became the center of spiritual communication and spiritual attraction, a place of gaining spirituality and then a place of transfer of the intellectual tradition of Islam. There is such a term – ‘genius of the place’, meaning a person who glorified the place of residence with his extraordinary activities; spiritual, ascetic, and scientific, and this place carries a brilliant meaning, peculiarity, uniqueness, but surprisingly, there is a connection between the place and the person, the genius makes him and the space itself, prompting him to great creativity. From the biography and interpretation of al-Sygnaki's work, a vertical of the Islamic Logos is built, a kind of theological-rationalistic *isnad* – ‘al-Maturidi-al-Marginani-an-Nasafi’ [9] focused on Abu Hanif, gathering and polishing in the Hanafi culture of thought and model of life.

Commentary on the works that Sygnaki carried out, which is very significant for the explanation and popularization of the Maturidi discourse, is a reformist discourse, a new search for the relevance of *adat* to Islamic norms, their rational interaction.

Commenting as a way of complementary knowledge, as a form of the emergence of new knowledge in Islamic science, was a rediscovery of the

classical scientific content for a new chronotype of time. The existing tradition of commentary, which arose in the teachings of Abu Nasr al-Farabi [10] influenced all intellectual currents in the Islamic world. However, it is worth noting that this tradition was born in the Mu'tazilite kalam. The purpose of the commentary was both the reconstruction of the authentic meaning embedded in the text, and the free interpretation, which was inclusive. The use of scientific methods was very often criticized by theologians who adhered to the rigid position of dilution of philosophy and theology. But as a rule, logical methods were the main ones in proving the provisions of the Islamic tradition. Sygnaki [8], adhering to the position of logical proof and definition of the thought process as a logical movement from obscure to clear, from abstract, formal to complete, concrete knowledge, considered it necessary to use these methodologies for those who are in search of knowledge and truth. Knowledge, which opens the way for a person to the horizons of science, contributes, ultimately, to the understanding of Qur'anic knowledge. By the time of Sygnaki's life and work, Islamic science already had an ontological status. Many issues related to the problem of permissible, permitted, and forbidden were resolved in accordance with the adat established within a particular region of the Caliphate. So, for example, the problem of music and musical art, which seemed to be solved once and for all in the writings of al-Farabi, was nevertheless still raised by individual representatives of theology.

In addition, the discourse of falsafa and theology in the writings of al-Ghazali [11] also influenced the problem of introducing logical devices and evidence into theology and Islamic legal science.

Al-Sygnaki [12] in his works, in connection with different situations of a political and cultural-social nature, asserts the need for a 'thoughtful' reading of religious texts, the need to read the context. Islamic doctrine should be explained by faqihs, while the subjective personal meaning should not prevail over the objective explanatory meanings that have been given by legal scholars. Commenting should multiply knowledge and make it clearer. Realizing that the meaning of religious texts could not be understood in its entirety by every person, al-Sygnaki considered it necessary to create manuals and manuals for teaching and explanation.

Commentary practice, as a unique method of cognition in Islamic discourse, has opened opportunities for plural hermeneutics. However, there are differences between commenting in falsafa and commenting in fiqh. For example, Ibn Rushd [13, p. 399-554], who gained fame as the Great Commentator, proposed various methods of interpreting religious texts, among which kyyas, in his opinion, is a syllogism. To the objection about the inadmissibility of syllogistic methodology in fiqh, Ibn Rushd provides evidence that the legal analogy was not used in the Islamic legal field from the very beginning, it was applied later. He believes that the method of dialectics is most popular among theologians, and the demonstrative method is used by philosophers, while rhetoric is at the mercy of everyone who wants to reason [2, p. 10-11]. The theory of dual truth, popular in the West in modern times, in the teachings of the Latin Averroists, inspired by the works of Ibn Rushd, served as

a starting point in raising many questions related to the themes of science and religion, the proof of the existence of God. The solution of the problem of faith and reason receives a new impetus for the development of inclusive hermeneutics of the texts of Aristotle and Plato. Articulated in his treatise 'Reasoning Deciding on the Relationship between Religion and Philosophy' the difference between philosophical knowledge and religious knowledge, influenced the formulation of the problem of levels of intellectual knowledge in the teachings of Siger of Brabant and other representatives of Latin Averroism. Ibn Rushd's interest in this work is constant, since his interpretation of the relationship between philosophy and religion, which even in post-nonclassical discourse seems relevant, made it possible to solve problems of a transcendental nature. In addition, we should not forget that Ibn Rushd himself was a judge and professional in the field of Islamic law, and his multi-semantic terminology, which was used in this context by both philosophical and religious narratives [2, p. 10-11]. As for the comments made by representatives of Islamic law, it is necessary to note in their works the desire to be in the logic of the laws of morality.

The Islamic faqihs were also experts in all sciences, but the separation of jurisprudence from other sciences was dictated by the need for laws and human rights, where the right to human dignity and freedom of reflection on transcendental problems was the prevailing and filled with the meaning of morality.

The rationalistic discourse of fiqh with its extensive philosophical argumentation contributed to the expansion of the idea of the unlimited possibilities of the human mind, which, in the end, led to a situation of dissipation of rational meaning in legal jurisprudence and a decision on the part of the authorities and authorities of the theology to 'close the gates of ijtihad'. There is no consensus on this closure, some representatives of Islamic fiqh, philosophy, kalam, and other intellectual movements consider this ban unofficial since there are no sources specifying this ban. The heated debate over the closure of the gates of Ijtihad began with the emergence of the Islamic modernist movement in the person of Afghani, Iqbal, and other representatives who advocated the modernization of Islamic education, philosophy, law, and science.

In this regard, it is possible to note the work of Asghar Ali Engineer, which opened a new reading of Islamic intellectual traditions in the 'theology of Islamic liberation' [14]. However, the ambivalence of ijtihad is emphasized by many modern scholars, who believe that the practice and method of ijtihad exhausted themselves in the classical period of the development of the Islamic tradition, in fact, before the twelfth century. However, representatives of, for example, Shiite discourse, believe that the free interpretation of Islamic teachings has never been completed and will never be completed, since this process seems to be an inherent property of a person and his ability to critical reflection. Liberation from ijtihad was understood by many conservative-minded theologians as liberation from the liberalization of Islam, which, according to them, could preserve Islamic sovereignty in the face of the pluralism of opinions and ideologies.

Rationalism based on faith, according to the famous scholar al-Jabiri, is a model of the Arab mind. His doctrine of the Arab mind played a huge role in reconstructing the legacy of the Islamic philosopher Ibn Rushd and its actualization into the modern philosophical discourse of Islam [15].

Why is it necessary today to address the problem of faith and knowledge, the rationalist discourse of the Islamic tradition? Postnormal times test us for both spirituality and rationality. The logic of postnormal times is such that it is necessary to critically overcome substantialism as a classical paradigm of rationality, and in this context, the Islamic rationalist method is very relevant, capable of revealing the subject in uniqueness and at the same time, integrity.

The reforms that Islamic modernists and now postmodernists called for are not related to the reforms of the Islamic tradition, but to a change in the understanding of man as a subject in the Islamic model of life. The formation of a person as a person, in turn, is achieved by the process of education, in which the two methods of cognition – faith and reason – are the tariqah of life.

The peculiarity of Islamic rationalism is an attempt by a person to exercise free reflection on transcendental problems, and hence the realization of himself as a free person who is aware of his freedom. It is possible that Islamic rationalism encapsulated the idea of self-consciousness through the prism of the spiritual.

The most developed is the problem of rationalistic discourse in Islamic education, in which spiritual and rational sciences are presented as stages of cognition and stages of personality formation.

The concepts of Islamic education, which are now proposed by scholars, include the practice of modeling a ‘compartmentalized mind’ in secular societies. For example, the well-known scientist S.H. Nasr believes that this practice contributes to overcoming the crisis and the growing contradiction between secular and classical Islamic education. What does this practice give? First, the preservation of Islamic tradition and Islamic values, but at the same time – an adequate perception of the values and traditions of scientific paradigms [16].

Critics of the liberal secular system believe that ethical content is leveled in secular education, which is unacceptable in the Islamic educational process. In this connection, either only classical models of education are offered, or none. However, the modern educational process is multi-vector, therefore balanced concepts are needed that could meet the needs of modern Muslim youth and those who study the phenomenon of ‘Islamic education’: innovative strategies, the need to include Islamic educational content in global online universal education (for example, Coursera, etc.). The evolution of the Islamic process is inevitable, and well-known Islamic scholars write about it. For example, Yousef Wahid in his book ‘Conception of Islamic Education. Pedagogical Framings’ [17] leads to the need for the ‘internationalization’ of Islamic education.

The Islamic Institute of Education, consisting of ‘maktab’, ‘madrasah’, today accumulates its experience in an Islamic university, in which the holistic content of Islamic education is revealed. There are national Islamic educational practices in the world that consider the spiritual traditions of the socio-cultural

and political reality of their countries, but in all of them the classical practices are represented: education (*tarbiyya*), training (*taalim*) and correction (*taadib*), moreover, correction implies education ‘in human man’ [16].

Nasr's concept of ‘detached thinking’ is nothing more than critical thinking, which applies to ‘teaching’ in all universal educational systems. *Tarbiyya*, *taalim* and *taadib* clearly fit into modern educational processes, moreover, critical rationalism, which is the main method in Islamic education, is aimed at ‘correcting’ aggressive religious consciousness, ‘correcting’ false ideas, intolerance, etc. Moreover, practicing in Islamic education, the practices of ‘*ikhtilaf*’, ‘*ijtihad*’ contributed and contributed to the democratization of the Islamic educational process and the democratization of the individual.

Y. Wahid [17] proposes to model Islamic education with secular principles: accessibility, openness, and integration, however, while retaining its own Islamic traditional content. The integration of Islamic education is an important task, connected with spiritual national security.

The problem of Islamic education today is the problem of quality education. Islamic quality education is a barrier against religious conversion, against the radicalization of youth and youth consciousness. As a primary task – education against the radicalization of Islamic education in Kazakhstan, in connection with which, the study of foreign experience is very important for studying for the purpose of adaptation – non-adaptation, acceptability – unacceptability in the conditions of secular Kazakh society [16].

A comparative analysis of the modeling of Islamic education in the post-secularity era in the countries of Western Europe, Turkey, Russia, Uzbekistan, and Turkmenistan showed the ambiguity and ambivalence of approaches. In the countries of Western Europe, the issues of promotion and reform of Islamic educational practices are related to migration problems, and the tasks of Islamic education here are: 1) the integration of Muslims into European society; 2) the presentation of the foundations of Islamic doctrine and Islamic culture for European society. In this regard, a model of the neo-Euro-Islamic type is constructed, the substantive meaning of which is laid down in Euro-Islam. However, today, due to the new socio-cultural and geopolitical realities, the model has acquired more pronounced features of post-secularity. The neo-Euro-Islamic or post-Euro-Islamic model of education is aimed at forming a common policy of the states of Western Europe – maintaining religious stability and stability in the region. The acceptability of such experience in the conditions of Kazakhstani society is not entirely possible, due to various political, social, historical, and other processes. The positive aspects of such modeling, related to the integration of Islam into secular society, and the modernization of religious content in educational practices and projects, can be used in the development of special courses and programs of Islamic education.

The experience of Russia and Uzbekistan is also important for Kazakhstan since in all these countries Islam is a historically established religious tradition that has changed the cultural and civilizational space in which the ontological presence of the Hanafi madhhab made it possible to consolidate multicultural and multi-religious diversity. The educational practices of Islam in Russia and

Uzbekistan are generally associated with the reform of Islamic education and the formation of such a model which is the basis for the consolidation of Muslims and secular society. In the Central Asian region, the modeling of Islamic education is not only a socio-cultural but also a political task aimed at preserving sustainable interfaith and intra-confessional peace [16].

In Russia, Islamic education, as in Kazakhstan, is institutionalized. A common problem for Russia and Uzbekistan is the imperfection and incompleteness of the system of religious (Islamic) education itself since there is an ideological divergence. Curricula in Islamic universities should be developed and coordinated in conjunction with research centers. In Russia, for example, the Moscow Islamic University, which trains both imams and Islamic scholars, widely implements joint research projects with the country's leading Islamic scholars, such as V.V. Naumkin [19] and others, the purpose of which is to conceptualize and develop educational standards, scientific programs and methodological approaches for modeling Islamic education. Russia's experience in this context is very positive since it is aimed at the formation of a tolerant religious consciousness.

Modeling Islamic education in Uzbekistan is also an unfinished process. New approaches and methods are being developed with a focus on secular content in the teaching of religious disciplines, considering the current problems and requests of students. As in Kazakhstan, the problem of politicization of Islam is urgent, in connection with which educational processes are aimed at combating and preventing religious extremism and terrorism. Such educational institutions, like the Al-Bukhari Institute, Tashkent Islamic University, and others provide training in the specialty's 'theology', 'Islamic law', and 'Islamic studies'. The educational process is carried out in three languages: Uzbek, Russian, and English, which could be applied in the domestic Kazakh modeling of Islamic education in the context of the Concept of trilingualism [16].

The Uzbek model of Islamic education is carried out to find a balance of religiosity and secularism, and close ties with the research centers of Islamic studies of the country, thanks to which fundamental and applied research is carried out in the field of the history and culture of Islam, the development of a culture of Islamic tolerance in a secular society.

The experience of Turkmenistan shows that religious and educational processes are controlled by the state, and Islamic content is revealed only as a phenomenon of Turkmen culture. The training of specialists in the field of Islamic studies is carried out under the control of the state.

In Turkmenistan, the Islamic factor is the least politicized, which is associated with its historical tradition, the religious practice of which is very personal. The Islamic educational process, presented in the humanitarian research field of Turkmenistan, shows its one-line traditional character, aimed at studying Islam only as a cultural-historical tradition. The institutionalization of Islamic education (in its full sense) did not take place in Turkmenistan, even though religious personnel training is available, but only within the framework of the state order and strict state control [16].

Experts: Malashenko A. [19] and Bobokhonov R. [20] on the problematization of the issue of Islamic education in the realities of Turkmenistan express a common opinion that it does not play an important role in the formation of the modern religious ideology of Turkmen society and will be formed only by the state.

For Kazakhstan's democratic society, the modeling of Islamic education is in dialogical connection with integration, communicative processes, and exits to the world community (Western countries, Central Asian, Islamic) to form an ideology of stable religious consciousness that absolutely does not accept radical doctrines.

The analysis of foreign experience revealed the tendency to model Islamic education as a trend of rapprochement with secular education. As for the existence of an exemplary ready-made model of Islamic education in the humanitarian space of secular societies, there is none. However, there are diverse projects and strategies for its modeling.

Comparative critical analysis of foreign experience (Western Europe, Turkey, Russia, Uzbekistan, and Turkmenistan) showed the need to model Islamic education in Kazakhstan in accordance with its own cultural, historical, and political realities aimed at integration with the world community, in the context of promoting the ideas of secularism. For secular Kazakhstan, the development of Islamic education is associated with the most important problem - the preservation of stability and consolidation of society, and the strengthening of spiritual national security [16].

In all models of Islamic education, the role was played by Islamic rationalism, which solved the problem of faith and reason as a problem of dialogical correlation.

The reconstruction of the Islamic intellectual heritage is associated with a rethinking of the rationalist tradition, and its implementation in modern humanitarian knowledge.

The appeal to the intellectual heritage in the works of Islamic modernists was aimed not only at its restoration but also at demonstrating the need for it. Moreover, the interpretation of the Islamic heritage was carried out from the standpoint of constructive hermeneutics. We are talking about Islamic hermeneutics as a methodology of 'cultural and historical contexts' for understanding the meaning of Qur'anic concepts in cultural and historical reality [21].

In contemporary studies on Islamic thought and its interaction with Western ideas, there is a growing interest in analyzing various aspects of this complex and multifaceted process. A number of scholars have turned to examining the relationship between contemporary Western thought and Islamic reformism, exploring the intellectual challenges, prior discourse, and prospects for development in the field [22].

Particular attention is paid to the role of culturalism in the context of contemporary Islamic movements. For example, Jacoby [23] examines the influence of cultural factors on the development of the Islamic State, focusing on the relationship between faith, sectarianism, and violence. This analysis is

complemented by works that explore religion in the context of contemporary Islamic discourse [24], providing a deeper understanding of how religious concepts are interpreted and applied in contemporary Islamic thought.

An important aspect of research is to explore the relationship between faith, reason and governmentality in contemporary Islam. Feyyaz [25] analyses the different interpretations, interactions, and potential distortions of these concepts, which contributes to a deeper understanding of the complexity of contemporary Islamic political thought.

Some researchers turn to rethinking Islamic theological discourse in the contemporary world, offering new perspectives and critical views on current debates [26]. This line of research is complemented by works analyzing the use of logic in contemporary Islamic discourses [27], providing insights into how logical reasoning is applied in contemporary Islamic argumentation and thought.

Works that critically analyses influential publications on the relationship between religion and reason deserve special attention. In particular, Sam Harris's book *The End of Faith: Religion, Terror, and the Future of Reason* has been the subject of several reviews [28] that consider its implications for the psychology of religion and offer different perspectives for analysis.

One of the important areas of research is the analysis of post-Islamist discourse. Lauzière [29] in her work explores the religious discourse of Abd al-Salam Yassin by examining it in the context of post-Islamism. This study provides a better understanding of how traditional Islamic concepts are transformed and adapted to contemporary realities, shaping new approaches to understanding the role of religion in society and politics.

Parray [30] offers a comprehensive analysis and evaluation of recent research on 'Islamic' discourse. This work allows systematizing the existing approaches to the study of contemporary Islamic thought, identifying the main trends and directions of research, as well as identifying promising areas for further study.

Of particular interest is the study by Hassan and Buaben [31] on Hassan al-Turabi's religious discourse on faith, renewal, and *ijtihad*. The authors analyze the views of the influential Sudanese thinker on key concepts of Islamic thought, which allows for a better understanding of contemporary approaches to the interpretation of Islamic teachings and their adaptation to changing socio-political conditions.

Thus, contemporary studies cover a wide range of issues related to the transformation of Islamic discourse in the modern world. From analyzing post-Islamist trends and the phenomenon of Islamic tolerance to examining the views of individual thinkers on key concepts of Islamic thought, these works contribute to a deeper understanding of the complex processes taking place in the Islamic world and their impact on the global context. These studies not only expand our understanding of contemporary Islamic discourse, but also open new perspectives for further study of the role of Islam in shaping the socio-political reality of the 21st century.

Rationalism was also used in tafsirs, since it required the constant extraction of actual meanings contained in verses for the formation of the cultural and religious identity of society.

Thus, faith and knowledge in the Islamic tradition were a model of spiritualized rationalism and methodologies in the knowledge of the world.

In falsafa, fiqh, philology, and art, the organic balance of reason and faith modeled the communicative relations between man and society. Of course, the search for harmonious communication refers us to the experience of the rationalist spirituality of the world, which the Islamic World shows us.

4. Discussion

The discussion about the rational and irrational methods in Islamic philosophy and theology is related to the search for truth. The understanding that without methodology, it is impossible to find, understand and discover the truth led to the rationalization of all intellectual discourses in the Islamic world. The discovery of truth with the advent of Islam should not have occurred because of wandering and doubt but as the result of the logical conclusion of critical thinking and scientific research. The rational method, applied in all madhhabs, led to the interaction of tradition and innovation. The ongoing discussion on ideological problems contributed to the further modernization of society.

5. Conclusions

Islamic rationalism is actualized in the light of trends and reforms in secular and especially religious societies. The reforms carried out today in the countries of the Islamic World are aimed at solving the problems of social, and gender equality, intra-confessional consolidation, legal support, etc. The solution to these problems is impossible without their deep understanding, which is possible with the application of the method of rationalism, but such rationalism is inspired by faith.

The debatability of the problem of rational and irrational in Islamic discourse played a role in developing European rationalism. Knowledge and faith as projections of the rational and irrational in Islamic philosophy and theology removed the problem of alienated dichotomy and harsh opposition; this issue of faith and reason was resolved in favor of their harmonious correlation and complementarity, while in European philosophy, religion and reason became disidentified with each other. The irrational in Islamic discourse was presented as a way of thinking rather than emotional and sensory perception. Supporters of critical rational thinking criticized irrationalism for being emotional, exaggerating the role of intuition, etc. Rationalism and irrationalism in Islamic philosophy and theology are ways of cognition that contain the logic of understanding and constructing reality. The rational way has pragmatism and practical realism. Irrational, having its tools, allows us to understand reality by de-objectifying codes, symbols, and metaphors. To understand the reality and essence of objects in Islamic discourse, the interaction of the rational and the

irrational is presented as an anthropological type of rationalism, capable of understanding and interpreting the most complex patterns of modernity and meaning-forming artefacts of spiritual practices and theories.

Funding

This research was funded by the Committee of Science of the Ministry of Science and Higher Education of the Republic of Kazakhstan (Grant No. AP19679139 ‘The Architectonics of Islamic Tolerance in Kazakhstan: the Experience of Communication and Interfaith Dialogue’).

References

- [1] N.N. Seitakhmetova and Z.Z. Turganbaeva, *Adam alemi*, **97(3)** (2023) 156-162.
- [2] L.R. Syukiyainen, *Osnovy teorii islamskogo prava*, SPbGU, Moscow, 2015, 10-11.
- [3] D.V. Mukhetdinov, *Minbar*. Islamic Studies, **16(1)** (2023) 99-116.
- [4] L.R. Syukiyainen, *Shariat i musul'manskaya pravovaya kul'tura*, Institut Gosudarstva i Prava RAN, Moscow, 1997, 46.
- [5] Al'-Farabi, *Kniga o razume yunykh*, Lotos-Astana, Astana, 2009, 303.
- [6] Yasawi Khoja Ahmed, *Mirat-ul Kulub (Zerkalo dushi)*, Bilgi Yayınları, Ankara, 2000, 114.
- [7] H. Al-Din Al-Signaqi, *Al-Kafi Sharh Bazdawi*, vol. 1, Qanat, Riyadh, 2001, 41.
- [8] K. Kurmanbayev, S. Karim and A. Adilbayev, *Mediterranean Journal of Social Sciences*, **6 (5 S2)** (2015) 174-182.
- [9] M. Saygi, *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* **64(2)** (2023) 277-314.
- [10] A. Хаваһ, *Journal of Oriental Studies*, **90(3)** (2019) 85-94.
- [11] A.H. Al-Ghazali, *Voskreshenie nauk o vere*, Nauka, Moscow, 1980, 376.
- [12] D. Shalkarov, A. Tuyakbayeva, Y. Paltore, A. Mustafayeva, D. Kokeyeva and R. Mukhitdinov, *The Anthropologist*, **26(1-2)** (2016) 120-126.
- [13] Ibn Rusd, *Oproverzhenie oproverzheniya*, 399-554, in *Izbrannye proizvedeniya myslitelei stran Blizhnego i Srednego Vostoka IX-XIV vv.*, S.N. Grigoryan, A.V. Sagadeev (eds.), Sotsekgiz IF AN SSSR, Moscow, 1961, 632.
- [14] A.A. Engineer, *Islam in Post-Modern World*, Hope India Publications, Delhi, 2008, 159.
- [15] M.A. Al-Jabri, *The Formation of Arab Reason: Text, Tradition and the Construction of Modernity in the Arab World*, I.B. Tauris, London, 2011, 462.
- [16] A. Bizhanova (ed.), *Modeli islamskogo obrazovaniya v postsekulyarnom obshchestve: evraziiskie i evropeiskie trendy*, Institut filosofii, politologii i religiovedeniya KN MON RK, Almaty, 2017, 432.
- [17] Y. Waghid, *Conception of Islamic Education. Pedagogical Framings*, Peter Lang Inc., New York, 2011, 142.
- [18] M. Starodubtseva, *Oriental Courier*, **1-2** (2020) 13-28.
- [19] V. Kuznetsov, *Oriental Courier*, **1-2** (2021) 36-45.
- [20] M. Kemper, R. Motika and S. Reichmuth (eds.), *Islamic education in the Soviet Union and its successor states*, Routledge, London, 2010, 384.
- [21] N. Abû-Zayd, *Rethinking the Qur'an: Towards a Humanistic Hermeneutics*, Humanistics University Press, Utrecht, 2004, 64.
- [22] Z.U. Haq, *Religions*, **14(3)** (2023) 308:1-13.
- [23] T. Jacoby, *Third World Quarterly*, **38(7)** (2017) 1655-1673.

- [24] A. Tayob, *Religion in Modern Islamic Discourse*, Columbia University Press, London, 2010, 256.
- [25] M. Feyyaz, *Journal of Islamic Thought and Civilization*, **3(1)** (2013) 76-102.
- [26] H. Suteja, SSRN, **1488059** (2009) 1-6.
- [27] S. Harris, *The end of Faith: Religion, Terror and the Future of Reason*, W.W. Norton, New York, 2004. 348.
- [28] S.A. Hassan, *Mediterranean Journal of Social Sciences*, **7(5)** (2016), 171-179.
- [29] H. Lauzière, *International Journal of Middle East Studies*, **37(2)** (2005) 241-261.
- [30] T.A. Parray, *Analisa: Journal of Social Science and Religion*, **1(1)** (2016) 1-18.
- [31] G.S. Hassan and J.M. Buaben, *The American Journal of Islamic Social Sciences*, **32(1)** (2015) 75-94.