

ANNOTATION

for the degree of Doctor of Philosophy (PhD) in the specialty "6D020600 - Religious Studies" Sarsembaev Ruslan Meirzhanovich on the topic:
"Islam in the Conditions of Modern Religious Pluralism"

General characteristics of the dissertation research. The dissertation is devoted to the study of the manifestation of Islamic religiosity and loyalty in the conditions of religious pluralism. As part of the work, the theoretical and methodological foundations of religious pluralism, its historical facts of existence are initially covered, the prerequisites for the study of this phenomenon and its modern content through philosophical, scientific approaches are also considered. In the course of the study, attention is paid to the analysis of the concepts of foreign and domestic religious scholars, philosophers about the state of religious pluralism in the Islamic context. An important part of the scientific work is devoted to the study of religiosity and loyalty of Kazakh and foreign representatives of Islam in the context of religious pluralism.

Relevance of the research topic. Modern circumstances generally call for a deeper understanding of the nature of Islam in the context of religious pluralism, especially based on a secular structure. This understanding is essential for our country. The main reason is connected with the fact that today the Republic of Kazakhstan is building religious pluralism on the basis of secular principles. This system opens wide legal opportunities for people, ethnic groups and religions. However, the growth of radical religious movements in the country raises the question of the possibility of a threat to the secular foundations of the state and religious pluralism. Radical movements tend to prioritize religious identity. The current circumstance, in turn, threatens the steadfastness of civil and national identity. The rise of Islamist values, especially among Muslims, can be dangerous for religious pluralism. This is due to the fact that the majority of Kazakh society professes Islam. Radical religious identity criticizes the foundations of secularism, civic and national values. The weakening of secular foundations is tantamount to the elimination of a neutral platform that prevents interfaith conflicts. Therefore, we see an expert opinion on the situation in the Concept of the state policy of the Republic of Kazakhstan in the field of religion for 2017-2020. This document lays out the secular foundations of the state as a way to ensure interfaith loyalty. The weakening of the secular foundations of the state is likely to lead to increased sectarian conflict. But before accepting this trend as a threat, it is important to conduct an objective scientific analysis of the nature of Islam in the context of religious pluralism. At the same time, it is important to determine the creative or destructive nature of Islam in the context of religious pluralism based on secularism. At the same time, it is important to objectively assess whether high religiosity in Islam is associated with radicalism. Based on the foregoing, the chosen research topic is relevant from the point of view of the development of the Republic of Kazakhstan along the path of peace and security.

Object of study: Islamic religiosity and loyalty in the context of modern religious pluralism.

Subject of study: The manifestation of Islamic religiosity and loyalty in the conditions of religious pluralism arising from the legal, political, socio-cultural realities of modern Kazakhstan and foreign countries.

Goals and objectives of the research work. The purpose of the study is to study the nature, historical manifestations of religious pluralism, conceptual compatibility with Islam, manifestations of Islamic religiosity and loyalty in its conditions, arising from the legal, political, socio-cultural realities of modern Kazakhstan and other countries. In accordance with this goal, the following tasks are defined:

- analyze religious pluralism in a semantic framework and describe the phenomenal nature in a historical context, as well as substantiate the main prerequisites for its formation and features in the conceptual space;

- to determine the essence of the phenomenon of "religious pluralism" by analyzing the philosophical, theological and scientific findings in the alethico-gnoseological, sateriological, normative and descriptive aspects;

- demonstrate the prerequisites for modern Islamic patterns in the context of religious pluralism in the alethic, sateriological, and normative aspects;

- to analyze the combinations of religious pluralism and Islam at the conceptual level through the prism of the statements of foreign scientists in the alethic, sateriological, normative aspects, also to carry out a content analysis of the views of Kazakhstani researchers on this problem;

- the study of Islamic religiosity and loyalty in the context of the identified heterogeneous conditions of religious pluralism in the social environment, arising from the legal, political, socio-cultural realities of states;

- to explore the historical and contemporary significance of the situation of religious pluralism in Kazakhstan, to formulate proposals for the development of religious pluralism in Kazakhstan by studying the manifestations of Islamic religiosity and its loyalty to the socio-political environment based on conceptual and empirical data.

Theoretical and methodological foundations of the study . The theoretical foundations of the dissertation research are considered on the basis of interdisciplinary principles. In order to study Islamic religiosity and loyalty in the context of religious pluralism, the dissertation search was based on the principle of ascent from the abstract to the concrete.

Within the framework of the scientific work, the theoretical foundations on the topic of the dissertation are systematized using the methods of historical, logical, and system analysis. Conclusions on sections and chapters of the dissertation are developed with the help of discourse analysis, comparative analysis. The study of data from empirical sources was carried out and scientific conclusions were drawn regarding Islamic loyalty, religiosity using the methods of cross-cultural analysis, diachronic comparison, synthesis and content analysis.

Scientific novelty of the research. Within the framework of the dissertation, the following content of scientific novelty is highlighted:

- The nature of religious pluralism has been systematically studied in the alethico-epistemological, normative-ethical, descriptive aspects, a complex

manifestation of ideas has been revealed, which has led to the growth of its relevance at the conceptual level.

- the lack of consensus at the inter-aspect and intra-aspect levels in the conclusions of researchers about religious pluralism was determined;

- it has been established that the prerequisites of modern Islamic patterns for religious pluralism in many respects date back to the Middle Ages;

- studied the compatibility of religious pluralism and Islam at the doctrinal level in the aletic, sateriological, normative aspects through foreign, Russian and Kazakh concepts;

- carried out a quantitative analysis of the level of Islamic religiosity and the preservation of the foundations of faith among Muslims in heterogeneous conditions of religious pluralism, expressed by signs of a majority or minority of Muslims, the presence of a state system with a secular or official religion, setting a liberal or illiberal order of state restrictions on freedom of religion, and signs of Islamic loyalty are also indicated and highlighted its main factors of formation;

- The essence of Islamic religiosity and loyalty in the Republic of Kazakhstan has been studied through the prism of historical and modern manifestations of religious pluralism, as well as in the context of the influence of state policy.

Theoretical and practical significance of the research. The content of the dissertation systematizes the theoretical foundations of the relationship between religious pluralism and Islam. This, in turn, shows the importance of the dissertation as a theoretical knowledge. The results of scientific work can be used as informational, methodological materials for employees of the authorized body in the field of religions in the regulation of the religious sphere. The theoretical basis of the dissertation content can be useful as a source of scientific knowledge in various studies of religious pluralism and Islamic movements. In addition, it can be used as a theoretical material for lectures in order to expand the fundamental knowledge of students, undergraduates, doctoral students in the field of religions and Islamic studies on the relationship between different religions.

Basic provisions for defense. Studying the manifestations of Islamic religiosity and loyalty in the context of religious pluralism arising from the legal, political, socio-cultural realities of modern Kazakhstan and other countries, we came to the following conclusions:

1. Thanks to the systematic study of the premises of religious pluralism in the aletico-epistemological, normative-ethical, descriptive aspects, a complex expression of ideas is derived, which justifies the growth of its conceptual relevance.

2. In addition to the multifaceted explanation of the concept of religious pluralism, there are disagreements between its definitions. This position took place on two levels. At the first level, there is disagreement about whether the phenomenon of religious pluralism is reflected in one aspect or another. Secondly, the disagreements were intra-aspect. From the opinions of researchers, a multifaceted, debatable concept of religious pluralism is formed. Although there is disagreement about the exact definition of religious pluralism, there is a common

understanding of it in a broader sense. In this context, although religious pluralism is understood in a broad sense, it cannot be ruled out that in the real social environment there are different conditions for it. We argue that even religious pluralism is reflected in a gradation image depending on the level of loyalty to religions and the legal freedom provided to them.

3. The premises of modern Islamic patterns of religious pluralism, especially traditional and revivalist ones, often date back to the Middle Ages. Although medieval Muslim thinkers generally held an exclusivist stance towards religious pluralism, pluralistic, inclusive views were expressed among them on various aspects, including normative, sateriological, and alectic. Thus, the views that support religious pluralism in medieval Islamic thought emerge from various aspects.

4. Modern Islamic scholars have not been one-sided in their commitment to religious pluralism. However, based on the findings of a number of researchers, it is taken into account that Islamic teaching supports religious pluralism in some aspects. In this context, from the statements of Kazakh religious scholars, we see two main attitudes towards the relationship between religious pluralism and Islam. According to the first premise, Islam supports religious pluralism only in the normative aspect. In accordance with the second setting, the potential of Islam is possible to support religious pluralism in the normative, alectic and sateriological terms. We see that Kazakh scholars form their positions from different approaches on the issue of the compatibility of Islam and religious pluralism. Despite their mixed conclusions, they unanimously agree that Islam supports religious pluralism in a normative way.

5. In the social environment, Islamic religiosity is spreading independently of existing heterogeneous conditions of religious pluralism, especially distinguished by such features as the majority or minority of the population are Muslims, the nature of the state system with a secular or official religion, liberal or illiberal orders of state restrictions on freedom of religion. At the same time, despite the fact that the circumstances of this religious pluralism are different, it was found that the majority of Muslims are loyal to representatives of other religions. Based on this, it is established that Islam's loyalty to religious pluralism is largely institutionalized. An analysis of the religious situation in a number of countries, based on expert opinion, shows that Islam's loyalty to religious pluralism is influenced by three main factors: first, the historical integration of Islam into a spiritual environment with religious pluralism; secondly, an effective state policy in the sphere of religion; thirdly, the absence or less politicization of religious plurality.

6. According to the results of the study, they find justification for the opinions of H. Bielefeld, R. Podoprigora and N. Kasenova that religious pluralism in Kazakhstan is not only a modern, but also a historical phenomenon. Spiritual, historical, economic, geographical and other factors have led to the institutionalization of religious pluralism as a social value and norm. The position of religious pluralism is expressed in various aspects of modern Kazakhstan. In the legal aspect, religious pluralism manifests itself in an egalitarian, illiberal form.

However, this manifestation of religious pluralism is not permanent. In the legal aspect of independent Kazakhstan, we see the evolution of religious pluralism from a liberal form to an illiberal one. In the normative and ethical aspect of the social environment, a loyal position of religious pluralism is developing. This loyalty is established not only at the level of tolerance, but also at the level of dialogue. In general, from 2011 to 2018, we observe the development of a situation of religious pluralism in the normative and ethical aspects in the direction of loyalty. In the conditions of Kazakhstan, it is important to emphasize the uniqueness of the state of religious pluralism in the social environment of the country due to its ethno-confessional pluralism. As a result of the study, the validity of the scientific conclusions of B.A. Auelbaev, H. Bielefeld, B. Bekturganova, M. Nurgalieva about the existence of ethno-confessional pluralism in Kazakhstan and the development of Islamic religiosity in its context. At the same time, we are convinced that the inter-ethnic situation is influential on the inter-confessional situation. In the context of Kazakhstan's religious pluralism, there is a continuous process of revival of Islamic religiosity. In this context, a largely contextualized Islam is being strengthened, which not only develops the principles of modernism and secularism, but also enhances interaction with the cultural and historical values of the people of Kazakhstan. The state policy of Kazakhstan in the field of religion is primarily aimed at preserving contextual Islam. In Kazakhstan, Islam is largely loyal to other religions. Despite the high level of religiosity of Islam in some social strata, it is loyal to the secular authorities. On this basis, it is shown that the growth of Islamic religiosity is not accompanied by an increase in radicalism. Islamic religiosity in Kazakhstan is largely integrated into political, legal, socio-cultural realities, and is not an independently developing subculture. Thus, we see Islamic religiosity, which corresponds to Kazakhstani realities in political, legal, social and cultural terms. Along with historical factors, there is a special influence of systemic state policy on the development of loyal Islamic religiosity in Kazakhstan. State policy in the development of contextual Islam influenced the formation of Islam loyal to the secular regime, religious pluralism.

Approbation and publication of research work. The content and main results of the dissertation are reflected in 7 scientific articles. It included: 3 scientific articles published in the list of publications recommended by the Control Committee of Education and Science of the Ministry of Education and Science of the Republic of Kazakhstan; 2 scientific articles published in journals registered in international SCOPUS sources; 2 scientific articles were published in the materials of the international scientific-practical conference.

Dissertation structure. The dissertation structure consists of an introductory section, three main chapters, six sections, a final section and a list of references in accordance with the goals and objectives of the study.