

ISLAMIC TRADITION IN THE MODERN PHILOSOPHICAL DISCOURSE OF TURKEY

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ABSTRACT

The article analyzes the works of well-known Turkish thinkers that touch upon the issues of philosophy of education, the ecology of culture, and theoretical and applied thoughts that are relevant in the context of global environmental problems. The use of interdisciplinary approaches by Turkish scientists in the study of these issues makes it possible to reveal philosophical problems from a variety of positions. Thus, we see modern philosophical discourses in the humanitarian studies of Turkish philosophers, reflecting the issues of ecological thinking, religious-political, ethical and legal aspects of human life and society, the creative potential of cultural and religious heritage.

Key words: Islamic Ecology, Ethics, Human Law in Philosophy, Hypermodernism, Islamic Ethics, Historical Epistemology, Islamic Tradition.

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Түркияның қазіргі философиялық дискурсындағы ислам дәстүрі

Аннотация. Мақалада жаһандық экологиялық проблемалар контекстінде өзекті болып табылатын білім философиясы, мәдениет пен ойлау экологиясы, теориялық және қолданбалы сипаттағы мәселелермен айналысатын белгілі түрік ойшылдарының еңбектеріне талдау жасалынады. Түрік ғалымдарының аталған мәселелерді зерттеу барысында пәнаралық тәсілдерді қолдануы философиялық мәселелерді жан-жақты, әртүрлі позициялардан ашуға мүмкіндік береді. Осылайша, біз түрік философтарының гуманитарлық зерттеулерінде экологиялық ойлау мәселелерін, адам өмірі мен қоғамының діни-саяси, этикалық және құқықтық аспектілерін, мәдени және діни мұраның шығармашылық мүмкіндіктерін көрсететін қазіргі философиялық дискурстарды байқаймыз.

Түйін сөздер: ислами экология, этика, философиядағы адам құқығы, гипермодерн, ислами этика, тарихи эпистемология, ислам дәстүрі.

Исламская традиция в современном философском дискурсе Турции

Аннотация. В статье анализируются работы известных турецких мыслителей, затрагивающие вопросы философии образования, экологии культуры и мысли теоретического и прикладного характера, актуальные в контексте глобальных экологических проблем. Использование турецкими учеными междисциплинарных подходов в изучении этих вопросов позволяет раскрывать философские проблемы с самых разных позиций. Таким образом, мы видим, в гуманитарных исследованиях турецких философов современные философские дискурсы, отражающие вопросы экологического мышления, религиозно-политические, этические, правовые аспекты жизни человека и общества, творческий потенциал культурного и религиозного наследия.

Ключевые слова: исламская экология, этика, человеческое право в философии, гипер-модерн, исламская этика, историческая эпистемология, исламская традиция.

Introduction

Islamic philosophy of modernity is represented by various directions and scientific schools. Representatives of the humanitarian thought of Turkey occupy a special place in solving the actual modernity. Well-known thinkers of Turkey deal with the problems of the philosophy of knowledge, the ecology of culture and thinking, the problems of a theoretical and applied nature that are relevant in the context of global environmental problems. In their teachings, a large role is given to the philosophical Islamic heritage and Islamic cultural tradition. Turkish scholars recreate the historical and philosophical process of the Islamic world and reveal continuity in classical and post-non-classical discourses. Based on the traditions of Islamic knowledge, representatives of modern Turkish philosophy reveal the meaning of such concepts as moderation, measure, solidarity, unity, the synthesis of science and religion, faith and knowledge, the balance of secular and religious values. The range of issues raised by scientists is extensive and relevant to modern issues and topics. The key topics for them are the topics of ecological thinking and ecological culture, the role of religion and religious values in the era of post(hyper)modernity, Islamic ethics and its integration into the socio-political and cultural reality of the modern world. The use of interdisciplinary approaches by Turkish scientists makes it possible to reveal philosophical problems

in a multifaceted way, from different positions. It should also be noted that scientists in their works popularize the classical Islamic heritage, noting its role in the development of modern Islamic philosophy. For example, Professor Abdullah Kizilcik [1] reveals the teachings of al-Farabi from the standpoint of its significance for modern historical-philosophical and historical-cultural trends and processes.

Methodology

This paper uses the methods of philosophical hermeneutics, comparative analysis and, in general, methods of a general scientific nature, which made it possible to identify a special and peculiar consideration of problems in the works of famous modern scientists in Turkey.

Main part

Philosophical Discourse of Modern Scientists in Turkey

The ecological attitude of man to nature has always been associated with social relations and structures, primarily the political system and industrial relations. Therefore, philosophical thought, clarifying the essence of the interaction of society and nature, environmental problems, has its oriented, ideological impact not only on individuals, but also on the perception of opinions, values, norms, views in society.

Any social system must be in harmony with the natural environment, its tools and methods of nature use, production and consumption must be adapted to natural conditions. It must adapt its way of life and its people, including the population, to natural conditions. At present, the threat to the environment is not only global in nature, but also has created a pre-crisis situation, which at certain stages can become a crisis and dangerous for humans and the world. Therefore, it is necessary to radically change this situation. Philosophy can play an important role in solving this problem. Many thinkers begin the cause of environmental disasters with man himself, his excessive desire to create technologies that destroy life in nature, to enrich himself at the expense of consumption and nature, to overdo the traditional position of the owner of nature. It is necessary to change these stereotypes of thinking and behavior in people.

Today, environmental issues are at the forefront of the world. The main reason for the aggravation of environmental problems is the man-made actions of people who cause natural disasters. The traditional consumer attitude of man and society to nature and resources has a negative impact on the environmental situation in the world. In this case, how does philosophical thought respond to environmental issues and challenges? What is the role of philosophy in solving environmental problems? Problems of interaction of man, society and nature are traditional for philosophy in the history of its existence and development. Philosophy has always equated the nature of life between man and nature, seeking to give a certain harmony to their interaction based on a spiritual understanding of man and the natural world and, accordingly, to a spiritualized action aimed at changing nature.

Modern ecological discourse in Islam is considered by well-known Turkish scholars, which link the solution of global

environmental problems with the return to the Islamic tradition of conservation of natural resources, with the concept of vassalism. So, for example, Ibrahim Ozdemir in his work raises the topic of ecological measurement of Islamic ethics. He concludes in his first major work, «The Ethical Dimension of Human Attitude Towards Nature: A Muslim Perspective», that there are philosophical and ethical dimensions to environmental issues. He also says that there is a direct and strong connection between environmental problems and understanding of nature. In other words, our attitude towards natural objects largely depends on how we understand and formulate the natural world. He rationally connects environmental issues with the suras and verses of the Qur'an, proving the importance of the issue from an Islamic point of view.

The article "Environmental Ethics" also says that "when we read the Qur'an from an ecological point of view, we see that the Qur'an is the most important book in the holy books for the environment", He considers environmental issues from the Islamic point of view and seeks their solution in the verses of the Qur'an. According to the author, "Islam attaches great importance to the protection of the environment in general. God created the environment and all living things in it. As a human being, it is up to us to preserve and develop it. Therefore, the preservation of the environment is not only a human duty, but also a religious one. In fact, believers should take on this responsibility more than anyone else» [2].

The first pillar of Islamic environmental ethics is redemption. «This world was created by God afterwards. This creation is not coincidental. Everything is created with wisdom. We were created later and became involved in this world. We have been given the trust of the mountains and the heavens, which they refrain from burdening. The Prophet has conveyed

our responsibilities to us. We will be held accountable for everything we do in this world. Whoever has done any good in the expression of the verse will be recompensed for it, and whoever has done any evil will be recompensed for it» [2], the second is to believe that we are responsible for everything we do and to act with the consciousness that this belief creates.

The concept of Tawhid is the basis and essence of Islam. The unity of the Creator is reflected in the unity of mankind and nature. Therefore, the guardians of God on earth, the bearers of His trust, have the main responsibility to preserve the unity of being, the integrity of the world, the flora and fauna, the natural environment. Thus, "unity", "faith" and "responsibility" are the three basic concepts of Islam. These principles are also the mainstays of Islamic environmental ethics. They are also the core values that the Qur'an teaches.

Islam forms not only the relationship between man and man, man and society and the state, but also the relationship between man and nature, man and the environment. Islam teaches Muslims to care for the environment. Muslims must act as the guardians or caliphs of the planet and are accountable to God for their actions [3].

Man is not the master of nature, he depends on natural resources, the state of the biosphere. Natural resources are not infinite, most of them are depleted. Changing the attitude to nature – to take care of all living things, nature and man. Saving natural resources, waste disposal are the tasks facing us today. Nature conservation is a necessary condition for human existence. Ecologically sustainable human development is a development that meets the needs of today's people without compromising the ability of future generations to meet their own needs. We are now entering a period of development in which the security of mankind is more important than further technological progress. The main direction

is not to further increase production, but to ensure its environmental friendliness, restructuring, taking into account the environmental consequences of its implementation. It is necessary to move to a natural, low-consumption lifestyle and an eco-technical type of economy that takes into account the need to restore and preserve nature. This means a spiritual understanding of the responsibilities of philosophers and the issues of interaction between man, society and nature, the new challenges they face in a particular strategy for solving them. "Islam, everything in the universe is created by God. It is God Who adorns the skies with the sun, the moon and the stars, and the face of the earth with flowers, trees, gardens, orchards, and the various animal species. It is again God Who causes the rivers and streams to flow on the earth, Who upholds the skies (without support), causes the rain to fall, and places the boundary between night and day. The universe together with all its richness and vitality is the work and art of God, that is, of the Creator. It is again God Who creates all plants and animals as pairs, in this way causing their procreation. God created man subsequently to all these. We are God's vicegerents on the earth; it has been given us in trust. Just as we are not the lords of nature and the world, so the world is not our property which we can dispose of as we wish or as we are able. Nature was created by God and it belongs to God" [4].

In addition, the philosopher-ecologist-scientist in his research on environmental issues "Islam considers cleanliness to be one of the fundamentals of belief. It thus makes a direct connection between belief and cleanliness" [4] in Islam, in addition to physical cleanliness, it has proved that keeping the environment clean and caring for it is its main principle. Therefore, it is not surprising that Islam's view of the environment is that "everyone should be warned to protect and defend the land". Mankind should pay close attention to

physical, moral and spiritual cleanliness. True, if a person is spiritually clean, he will be clean and honest with his environment. "Islam attaches the greatest importance to the conservation of the environment as a whole. For the environment and all the living beings within it are created by God. As human beings, we have been entrusted with conserving and developing it. The conservation of the environment is therefore not only a human obligation but also a religious obligation. Indeed, believers should undertake this responsibility more than anyone" [4].

The main task facing humanity today is to understand the model of the future organization of society as an environmental and information civilization capable of coordinating relations with the environment. This is a strategic task for the future facing philosophical thought. Since the root cause of environmental problems is man himself, it is necessary to change both man and, above all, the spiritual world. It is necessary to study, identify and use the spiritual potential of man and society in solving complex environmental problems in the world. Finally, human nature also needs protection. One of the most dangerous modern disasters is the increase in the number of adverse changes in the human genetic basis, including under the influence of adverse natural conditions, as well as the use of various harmful substances that cause these changes. Philosophers can and should be actively involved in the development of ways to solve these problems for the benefit of man and humanity. "The world belongs to all of us. We are all obliged to conserve and protect. We must co-operate and work together for a better world, a better future, and a better environment. We must love and preserve our environment and all the living creatures within it in the name of our Sustainer, Who created them and entrusted them to us. In this way, the 21st century will be the century of peace, happiness, tolerance, and brotherhood.

Not only for men, but for all creatures, animate and inanimate" [4].

At present, the topic of the relationship between ecology and human rights is rapidly gaining relevance in the discourse of human rights. It is now clear that ecology and human rights are intertwined: living in a harmful environment can lead to human rights violations, and vice versa: respect for human rights plays a key role in protecting the environment. Deterioration of the environment and human suffering are two sides of the same coin. Scientists divide human rights into three areas: individual law, socio-economic law and the right to live in a normal environment. Therefore, efforts to protect human rights must go hand in hand with protecting the environment.

According to the philosopher İoanna Kuçuradi, who is well known for her research on ethics, theory and practice of human rights, a person's sense of freedom is formed later. He also believes that only some people can achieve freedom. Criticizing Sartre's view that freedom is a human quality and a means of subsistence, he argues that not everyone can act on values and reflect them in their own lives.

İoanna Kuçuradi think main problem is that people don't listen to other people: "People sit and talk for an hour, but everyone continues in their own monologue. I compare today's speeches with the dialogue of the deaf. They respond to what you think you understand more than you try to understand". If we do not recognize that man is a valuable being, we cannot base ethics or human rights on that basis. Man is a valuable being because he produces values. Science, philosophy, technology, law, literature, etc. these are all values. As a person, in essence, is an entity that produces values, it is necessary to provide a normal environment that allows the production of these values. Our knowledge, experience, and environment play a role in building our value system. Ethical values constitute human dignity.

"Professional norms, actions that are used in human behavior in everyday life, actions that make sense only for those who perform them, actions brought by society or traditions, cannot be considered universal ethical values" [5].

Kuçuradi İoanna gives the following definition of human rights, which has become the main object of her research: "Human rights are related to human dignity – to knowing the value of certain capabilities of a human being, which are also the basic prerequisites for the derivation of human rights norms". That is, human rights are associated with the knowledge of the value of certain opportunities.

Human rights require constant exercise in everyday situations that seem necessary for the realization of certain human potential. This is an anthropological view of human rights based on the concept of value, that is, human value is interpreted as "a special place of man among other beings". Professor Kuçuradi shares the following interesting opinion about the formation of man as a special creature: "A person is born into the world in different conditions, part of his ontological connections is based on natural and historical conditions, part of it is on relationships with other people that form the basis of the natural structure of a person, then some of the other relations are those that are established directly or indirectly at will, and some are accidental. So, some are installed, the second appear unexpectedly" [6].

Professor Kuçuradi also states that human rights consist not only of a passive form of interaction with individuals, but also of ethical principles in an active sense. That is, human rights must first be a set of ethical and universal norms and be able to distinguish them from cultural and social norms. Personality and values different assessment of the same people, the same action, the same event, the same situation is a phenomenon of the human world. This phenomenon has led some thinkers to assume that "values are relative" and

to draw conclusions about action. "Each individual experiences a relationship with other people as a person, whatever type of relationship they may be, he acts as a person belonging to a particular group" [6]. Ethical relationships, which can also be described as human relationships, always take place within a specific event. A person encounters such a relationship when there are certain events and goals formed by other people or other factors. "Ethical relations are one of the types of interpersonal relations, and one of the fundamental types, the value relations of people of one group with people of another group or with people in the broad sense of the word – face to face or indirectly. This type of relationship is implemented in actions" [6]. Concluding the research of the philosopher Kuchuradi on human rights, the scientist said that the formation of each person as an individual is influenced first by his ethical values, secondly by ethical relations, and his rights are objective conditions for realizing the opportunities that constitute his value as a creator. These conditions show us how anyone and everyone should interact with other people and how to interact with them so that they can realize their potential. Individual human rights are also a practical indicator of human dignity. Only "clearly recognized human rights are "universal" norms" [5]. This universality of human rights distinguishes them from cultural norms that change within a society. Therefore, human rights are rights granted only to humanity. It represents an important need for self-expression.

Another area that affects the spiritual, ethical and legal component of human existence is religion in the modern world.

Today, a concerned and reasonable person, who is interested in the factors and forces of postmodernism, cannot but worry about the plurality of sacred forms manifested in world religions. And the more postmodernism and people living in its era spread, the more awareness

and concern about changing its nature and types increases. Meanwhile, one of several problems that the 21st century throws at modernity is hypermodernism. Hypermodernism is a type of modernity that can be associated with post-secular and post-rational life. Religion plays an increasingly important role in hypermodernity as it shapes "emotions". In hypermodernity, emotions are important. Emotions also affect personality. Religious extremism, which worries the whole world today, is closely connected with emotions and ideas. Our societies are becoming more and more hyper-modern. Hypermodernism is shaped by orientalist post-colonial essentialism and therefore generates cultural violence that combats "multiculturalism". The lack of security and confidence creates a social atmosphere in which people can rally around radical ideas. Some of the radicalization is giving way to extremism. The first manifestation of radicalism and extremism is the non-recognition of the possibility of diversity and relativity.

Thus, the intermediate position between many theories that try to explain Islam and its view of the relationship between politics and religion is provided by textual and discursive approaches. Among the various manifestations of globalization, there are many discussions about the emergence of Islamism or Islamic revivals. Islamist or Islamic revival movements mainly focus on the relationship between religion and social reality in the context of "change".

To better understand the Islamic ethics of dissent, we need to understand the motives and rationale behind these revivalist movements, to see if their understanding of the public space is linked to an "extremist" agenda or is a matter of internal hermeneutics. What is "changeable" and what is "invariable" is the question of hermeneutics.

Turkish scientist, professor of Uludag University Bülent Şenay in his article "Change and changeability: ethics of

disagreement and public space in Islamic thought" examines the hermeneutical framework of the ethics of disagreement in Islam.

In his opinion, in Islam it is not difficult to find a hermeneutic methodology that allows differences and otherness to coexist side by side, to unity in diversity. The question is whether Muslims themselves need to rediscover their own tradition of the ethics of nonconformity. It just needs to be re-evaluated. Scholars should openly share their interpretation of a particular case or question in a reflective manner. Anyone working in the field of religious hermeneutics has the right and even the responsibility to contribute to the resolution of conflict situations, especially those related to public space, where the common good and common sense are decisive.

"Ethics of disagreement is about how to deal with 'what is changeable and what is unchangeable' in any given religious tradition. 'Change and changeability' is a core discussion topic in contemporary study of religion. At the end of the day, what some call fundamentalism or religiously legitimised political violence is directly rooted in the debate around what is changeable and what is not changeable in religion. So is the case in contemporary Islamic thought and world. Religiously legitimised political violence, whatever religion it may come from, is ultimately grounded in a kind of radical soteriological utopianism based on a certain way of reading, understanding and interpreting the 'sacred text.' Therefore, if a given religious tradition does not have properly developed hermeneutics and ethics of disagreement, disagreements shall not remain in the private sphere, but transgress and create turbulence in the public space, as well as the civilisational landscape" [7]. And here we must understand that violence in the name of any religious idealism is, in fact, an intellectual inability to cope with "changes" and a way to impose a certain

worldview on others.

In order to live in a world with different values and worldview, internal and external qualifications are necessary. Here, the outer dimension is related to respect for the values of others, while the inner dimension is related to self-criticism and how a person can understand his own sacred values in a given situation in such a way as to allow him to live in reasonable harmony with the rest of the world. Often, it is the lack of understanding of internal sacred values that leads to outbursts of discontent.

Religion, therefore, is an intellectual and spiritual sphere where it is necessary to consider "otherness" from the point of view of their manifestation in public space. The religious person must decide to what extent and how his beliefs and doctrines should shape or influence the public space and/or remain private in the private sphere.

Bülent Şenay believes that "...it is here that the most critical question for any religious person, especially for a Muslim, emerges: How to decide about the borders (between religious and secular, public and private)? Which principles/teachings/rules of the sacred book and the prophetic tradition are 'unchangeable' and which are 'changeable'? What are the 'usool' (methods/criteria) for deciding what is 'changeable' and what is 'unchangeable'? When I want others to be 'religious like me,' is it because it is God's will, or is it my neurotic egoistic inner fight and arrogance? When we ask these questions we arrive at the gate of 'ethics and hermeneutics of disagreement' as well as at the psychology of religiosity. Because in the final resort, where there is diversity – religious and cultural – in the public space, there has to be an 'ethics of disagreement,' which should be based on a form of hermeneutics of disagreement" [7], and also to the psychology of religiosity. Because ultimately, where there is diversity – religious and cultural – in the public space, there must be an "ethics of

disagreement", which must be based on a form of hermeneutics of disagreement.

An important aspect here is the phenomenon of Islamic hermeneutics in modern conditions. To what extent can centuries-old Islamic hermeneutics in *vidifiqh* (application of Sharia principles, etc.) and theological (the boundary between *iman* and *kufr*, etc.) provide the Muslim with the necessary answers on how to live in an ever-changing secular public space while remaining a practicing believer. How Islamic hermeneutics solves the problem of "disagreement" – *'ikhtilaaf*.

In this direction, a separate role is assigned to the discipline of "understanding" called "*usul at-tafsir*" and "*usul al-fiqh*", accepted in the Islamic tradition of the humanities, which existed long before biblical hermeneutics appeared in the West as a scientific discipline.

It is believed that the very concept of "hermeneutics" is considered primarily the task of theologians and philosophers. However, when something falls into the field of interpretation, it falls into the field of "probability" and, therefore, "flexibility", and therefore faces the question of "variability". What matters is how texts are understood and related to certain contexts, legitimized or contested, and based on the perception of meanings that change over time. Fundamentalists or extremists mostly stick to the letter of the text.

Whereas in the modernist, according to Professor Bülent Şenay, the text is usually stretched between contextualization and contextualism. The temperate mind takes both text and context seriously and accordingly.

And here he assigns a special role to the methodology of *ijtihad*. "...In deriving rulings from the 'text,' *ijtihad* utilizes 'context' without going to the extreme of contextualism. Therefore we can safely say that classical-traditional *fiqh* hermeneutics already contains a comprehensive methodological tool/approach for adapting norms to everyday life through

contextualization, without, however, making 'context' the most important criteria in interpretation. This is because besides the asbaab (the reasons – conditions in which the 'text' was revealed), a Qur'anic text generally has three dimensions: rationale (illah), ruling (hukm) and purpose (maqsad). A fundamentalist or a literalist will not necessarily follow this multilayered understanding. In this way, the method of ijtiḥad provides a solid foundation for «ethics» in Islamic thought" [7].

Thus, modern Islam needs an ethic that will allow us to live our religiosity in the midst of division and diversity. It should become the most important part of the ideologies that strengthen modern nationalism and cultural identity in postmodern conditions.

Historical epistemology is a new discipline based on the French school of history and philosophy of science and the postpositivist philosophy of science, which emerged in the middle of the 20th century. Historical epistemology is interested in the development of knowledge with other non-classical epistemologies and the context in which this development has a special character, as well as what epistemological conclusions can be drawn from this development. Alparslan Acikgenc, a philosopher who studies the concept of "Islamic science" in the historical epistemological direction on the basis of numerous references to the Islamic worldview and science in the Qur'an, gives the following definition of historical epistemology: "Historical epistemology must be concerned with the epistemological conditions under which historically and socially variable conditions are unified in the fields of knowledge. If we take historical epistemology in this sense as a new area of study that constitutes a new discipline then we need to define its subject matter and main problems that need to be discussed" [8, p. 191].

The general concept of "historical epistemology" was introduced by the

American philosopher Marx Wartofsky. This concept implies the study of the role of various theoretical concepts in the methods of cognition inherent in science and art, and how these concepts are related to the historically changing context of human activity. "Knowledge is the subject of historical evolution" [9, p. 105], that is, historical epistemology studies how history builds an educated society and how this knowledge changes historically.

American historian Allan Magillan makes the concept "Historical epistemology, to which I refer, is concerned with the study of rules designed to detect and prevent such error. But no one can understand the evidence side of historical research and historical description without understanding other related topics" [10, p. 45].

This is the task of historical epistemology: to show through historical analysis that there are no timeless meanings behind the facts of science. "That historical epistemology must be concerned with the epistemological conditions under which historically and socially variable conditions are unified in the fields of knowledge. If we take historical epistemology in this sense as a new area of study that constitutes a new discipline then we need to define its subject matter and main problems that need to be discussed" [8, p. 193].

Professor Acikgenc says "that historical epistemology can explain how a new 'tradition' but more properly a scientific tradition as well as knowledge tradition arises within a civilization. But this tradition and the historical process leading to this tradition is governed by "human epistemology" which can be entitled "human knowledge system" as imbedded in human nature. Therefore, a brief analysis of human nature is in order as this will help us understand the way traditions come to emerge in a society. This analysis will be again from an epistemological perspective not sociological. Moreover, we find this perspective to be critical for the emergence of scientific traditions also.

This phenomenon would be relevant for our discussion of historical epistemology" [8, p. 193].

The main purpose of the research work of the Turkish thinker "Islamic Scientific Tradition in History" is to place the history of science and philosophy in the historical context of Islamic civilization. "To explain what we mean by proper historical perspective, we can briefly outline how history makes sense within its proper framework. In fact, a story without frames becomes almost meaningless. A framework is the contour of a period or epoch in the flow of time sequences. Thus, it is the boundary of an event or series of events in the history of a nation or civilization. We can look at a historical event from a very narrow point of view, in which case we can understand that something is happening. But we may fail to understand its significance in history as a whole; nor can we ever establish the exact identity that a particular incident may bestow on the people involved" [11, p. 30].

He rationalizes the importance of the study of the Islamic scientific tradition in history in the historical epistemological direction as an example of an artistic portrait. However, it is impossible not to share this equation. If we look very closely at the portrait of a person in the room, the image of the person in it looks too big and we do not even notice that it is a portrait of a person. If we look a little further away from the portrait, we see a part of the human body in the picture, and when we move again, we see that the person in the portrait is a man or a woman, and if we look at the required distance, we get the identity of the person in the portrait. We know who the person in the portrait is, and now if we look in the middle of the room, we see that there are several other works of art in this room besides this portrait. "'Approach" or "separation" from the subject of historical research – this is the framework through which we look at history. Consequently, the "correct historical perspective" for

the history of science and philosophy in Islam would have been a huge distance from that place where we try to consider this history". Therefore, in the study of the traditions of Islamic science in history, it is necessary to pay special attention to historical epistemology. That is, it is necessary to consider the history of its development and distribution in detail. In our opinion, it is better to use a historical epistemological approach to any event or object of study. Because using the equation used by Professor Acikgenc, it is possible to reveal many unexplored issues and undiscovered discoveries that have been overlooked and left out of sight.

Conclusion

Thus, we see that in the humanitarian studies of Turkish philosophers, modern philosophical discourses, reflecting the problems of ecological thinking, religious-political, ethical and legal aspects of human life and society, the creative potential of cultural and religious heritage can be traced. Philosophical systems or discourses of modernity cannot rely on the cultural heritage of the past, including and on religious grounds. The Islamic heritage contains the search and fundamental nature of the spirit of humanity, humanistic and ethical principles and principles, which, if properly read and interpreted in modern conditions, can contribute to an ecological, dialogic construction of reality, as well as sociality. Philosophical epistemology, as well as historical, gives the possibility of critical understanding and reinterpretation of these or other processes and truth. It is especially important to understand that in the Islamic tradition there are fundamental foundations and a dynamic force that, in certain historical and socio-political realities, can transform for the good of man. After all, it is not in vain that Islam is called a social religion, aimed at improving the life of the believer not only in the grave, but also in earthly life.

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