



Islam Modernism in the Middle East and Turkestan

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<http://dx.doi.org/10.18415/ijmmu.v11i2.5607>

Abstract

In the article, the author explains the meaning of the words "Islamic modernism" and "modernization of Islam". It also reveals the differences between the words "Islamic modernism" and "Islamic modernization" and reveals the positive and negative aspects of these concepts. In the article, the author provides a historical-philosophical analysis of the appearance of "Islamic modernism" in the last century, as well as the situation when it is used by groups under the guise of religion, and the threats they cause. Also, the author distinguishes religious ideologies into positive and negative types. The article analyzes the processes of "Islamic modernism" and "modernization of Islam" and illuminates the working mechanisms of these ideologies in the Middle East and Turkestan in the past period based on a logical sequence.

Keywords: *Religion, Islam; "Islamic Modernism" (Muslim Modernism); "Modernization of Islam"; Middle East; Turkestan*

Introduction

In today's era of globalization, much attention is paid to the relationship of the state with religion, the Islamic factor in secular countries, meanwhile, insufficient attention is paid to Islamic modernism. It is the lack of attention to the study of this topic that causes the ideologies related to the last century to appear today in a new form. Therefore, it is important to reveal the positive and negative aspects of Islamic modernism, the processes of reforming Islam.

Also, analyzing the process of "Islamic modernism" in Turkestan in the last century and the process of "modernization of Islam" that causes political instability in the countries of the Middle East today, studying its impact on the social and political life of countries are considered urgent issues.

The influence of extremist groups under the guise of religion on young people is increasing all over the world, especially in Uzbekistan. Despite the fact that a number of implementation reforms in religion in Uzbekistan, new religious dangers are increasing. The idea of "modernization of Islam" is at the root of such dangers. In particular, it is a very important task to protect the youth, who are the future of our country, from the ideas of extremist groups under the guise of religion.

Therefore, the scientific-philosophical analysis of the processes of "Islamic modernism" and "modernization of Islam" is one of the most important tasks.

Methods and Research

Historical, logical, and comparative analysis methods were used to illuminate the topic.

Also, the scientific researches of scholars such as Adib Khalid, Taufik Ibrahim, who conducted research on Islamic modernism, were analyzed.

Research Results

At the end of the 19th century and the beginning of the 20th century, a group of enlighteners who understood the need to start a timely movement in the conditions of the superiority of Europe over the East, to increase the level of education of the Muslim world, and to adapt the Islamic religion to modern conditions, called "Islamic modernism" the most correct way to get rid of the colonial policy.

Islamic modernism is a movement often described in the orientalist environment as "the first Islamic ideological response to the cultural and political views of the West" that attempts to reconcile Islam with modern (modernist) values such as democracy, civil rights, equality and development. This led to a "critical revision of the classical tenets and methods of Islamic jurisprudence" and a new approach to Islamic theology and interpretation of the Qur'an and Sunnah [1].

Islamic modernism, as a development phenomenon not only of Islam but also of Eastern societies, was a unique response to the expansion of European economic and cultural achievements, ways of thinking and acting. Along with the wave of colonization and the political and economic expansion of the great empires - British, French, Russian, etc., they began to enter the countries and regions where Muslims traditionally live [2, - C. 7].

In our opinion, the concepts of "Islamic modernism" and "Islamic modernization" have separate meanings. Because in "Islamic modernism" Islam preserves its existence even in the modern era and adapts its laws to the times, that is, approaches without changing its originality. Because, as time goes by, it is natural that new problems begin to appear in people's lifestyle. The reformation of these problems based on the Islamic religion in accordance with the times is called "Islamic modernism" (Muslim modernism). In the process of "modernization of Islam" it is meant to change the essence of Islam and its concepts. As a result, the emergence of extremist groups under the guise of religion and the politicization of Islam under the religious and political conditions, as well as the violation of the peace and tranquility of countries and the impact on their development, are increasing. We also witnessed this in the fate of Iraq and Syria, which are Middle Eastern countries, as a result of the "Arab Spring" in the 21st century.

"At the end of the 19th century and the beginning of the 20th century, an influential trend called Muslim modernism "Islamic modernism", proclaimed the full compatibility of Islam with the new age. According to this position, progress was inevitable and required, and was entirely in accordance with Islam. According to the modernists, Islam required the believers to advance or progress. Muslim modernists advocated reforms in education and family life, changing the status of women, new ideas in health care and hygiene, and much more; in fact, modernists tried to modernize Islam and Muslims" [3, - C. 26].

Islamic modernism was first brought to Turkestan by modern enlighteners. In Jadidism in particular, we can see several areas reformed. These are:

- Renewal of religion;
- Reforms in education;
- The flourishing of Muslim journalism;
- Political activity;
- Women's problem [4, – C. 16].

Among the reforms mentioned above, the process of reforming religion is more complicated than other processes. Because adapting the Islamic religion, which has a long history of the people, to modern requirements is not compatible with the views of the country's "ulama". They accept the news as if it is an innovation introduced into Sharia, that is, a heresy.

The most active period of Islamic modernists corresponds to the second half of the 19th century. Because during this period, some parts of the Muslim world were under the rule of European countries. To unite them under a single flag, to save them from the domination of non-Muslim countries, "Islamic modernism" was needed as the main weapon of liberation.

When talking about "Islamic modernism", first of all, it should be noted that in the last century, "Turkey is the country that took the furthest step on the path of modernization." Allegedly, Atatürk came closer to Europe, that is, separated the state from religion" [5. C. 305]. This was the first step for Islamic modernism.

The activation of Islamic modernists was due to the stagnation in the military-technical field and the backwardness in the socio-economic field, especially the decline of the Islamic culture during the occupation of Egypt, which was part of the Ottoman Empire by Napoleon Bonaparte. Islamic modernists, who have correctly understood these situations, emphasize that "Islamic modernism" is necessary to free the Muslim land from the invasion of non-believers, and for this purpose, they begin to act on the basis of the ideology of Islamic unity, that is, "pan-Islamism". In particular, Islamic ideologues who understood that it is impossible to be equal with the Western world without renouncing the Islamic values that have a history of several years, accepted the programs and experiences of Europe without renouncing Islam, and implemented Islamic modernism by assimilating their achievements in the fields of science, technology and culture. considered their main goal. In fact, one of the main solutions for the East to be equal with the West was "Islamic modernism".

In particular, when talking about "Islamic modernism", it is important to remember the religious reformer Jamaluddin al-Afghani, who introduced this idea for the first time. Many researchers point to Jamaluddin Afghani (1839-1897) as the founder of Islamic modernism. He originally belongs to the Afghan nationality, and in some sources there are also opinions that he belongs to the Iranian and Shia orientation. Jamaluddin al-Afghani is a person who organized many trips not only to Eastern countries, but also to Western countries. He is also the founder of the concept of development and improvement of Islam, that is, the ideology of "Islamic socialism". The ideology of Jamaluddin al-Afghani reflects the necessity of forming a unified, confederative state of Muslim countries against the European colonizers and the mandatory use of Islam. However, this idea of his is severely criticized by Sunni scholars.

Jamal al-Din al-Afghani's ideology later led to the continued obscurity of his disciple, the Egyptian Muslim reformer Muhammad Abdo (1849-1905). In particular, he developed "Islamic modernism" in Egypt during his lifetime. "Abdo played a decisive role in reforming the university structure, modernizing the educational programs and in fact shaped the modern image of the university. As a practicing theologian and mufti, Muhammad Abdo issued several fatwas, the content and main messages of which can be traced to the process of adaptation of the Egyptian ummah to the changing

social and cultural conditions: for example, fatwas to abolish certain restrictions on food, religious people to wear European clothes and hairstyles was devoted to making, painting and sculpting, and allowing the use of interest rates in borrowing" [2, - C. 10].

However, Muhammad Abdo, as a Muslim reformer, tried to introduce European development laws on the one hand, but on the other hand, he also wanted to build a state based on Sharia. Because, in his work "Risala al-tawhid" ("Call to Monotheism"), the specific aspects of European and Muslim world culture are described in a synthesis. Therefore, the uncertainty in Muhammad Abdo's views is clearly visible. The uncertainty in his work "Risala al-Tawhid" is the reason why it serves as a source for extremist and terrorist organizations operating in the Middle East today under the guise of religion.

Generally speaking, when we divide religious ideologies into positive and negative characteristics, we can mention the positive - religious tolerance, religious modernism and secularization. Examples of the negative side are fanaticism, conservatism and dogmatism. There is always a struggle between these two views. Therefore, we can see that in the thoughts of Muhammad Abdo, the opposite tendencies are synthesized, as in the process of "Islamic modernism" and "Islamic modernization".

Extremist and terrorist organizations that skillfully use the process of "modernization of Islam" in the Middle East countries for their own purposes are having a negative impact on the image of the original Islam and the conscience of those who believe in Islam, relying on the thoughts of Muhammad Abdo. As President of the Republic of Uzbekistan, Sh.M. Mirziyoyev, stated, "We have been fiercely fighting against the destructive forces that are misinterpreting our holy religion and masking it, trying to return us back to the life of the Middle Ages, and we will continue to fight hard" [6, - B. 47].

As mentioned above, "Islamic modernism" was first developed by Muhammad al-Afghani, then by Muhammad Abdo, and in the Russian Empire, we can mention the Crimean Tatar pedagogue Ismail Gasparali (1851-1914) as a person who developed this activity in a positive way. Ismail Gasparali is a person who developed "Islamic modernism" within the Jadidist movement. Thus, "Islamic modernism" found expression in the ideas of modern enlighteners in Turkestan as well. In particular, "Islamic modernism" is "a set of rules about the need to improve the Islamic religion in modernism not only on the basis of pure Muslim values, but also on the basis of universal (originally European) philosophical ideas about humanity" [2, - C. 11].

Only the fact that we look at it from a positive and negative perspective is the most relevant aspect of the issue. It should not be forgotten that ideologies can serve different purposes. Therefore, it is no exaggeration to say that "Islamic modernism" and the process of "modernization of Islam" are ideologies that differ from each other in terms of content and purpose. In fact, at the same time, but in different regions, "Islamic modernism" was used for different purposes, and it appeared as an ideology in Muslim countries, which was directed against European colonialism and tried to preserve the Islamic religion.

Conclusion

It can be concluded from the above that.

First, the processes of "Islamic modernism" and "Islamic modernization" take different forms. Therefore, it is appropriate to separate them into positive and negative characteristics.

Second, "Islamic modernism" gives positive results in the development of society and the state. However, the process of "modernizing Islam" causes the creation of negative situations, fanatics, extremists and terrorists in the guise of religion.

Third, in "Islamic Modernism", religion tries to conduct its activities independently, although it is separated from the state.

Fourth, the creators of these ideologies did not clearly define because the essence of the ideologies created in the last century was the impetus for the emergence of instability in the countries of the Middle East today.

Fifth, the works of ideologues of the last century confirmed that the synthesis of the cultures of Europe and the Muslim world was not properly organized by the modernists.

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