

Currents of Thought in the Islamic World in the Process of Modernization

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Abstract

In human history, there have been attempts at reform and innovation in all periods according to the conditions of the time. When faced with the demands of the times, societies are forced to make certain changes to their rules, customs, and traditions. The bearers of the Islamic religion, which emerged in the Arabian Peninsula in the 7th century and currently make up more than 25% of the world's population, in turn had to make certain changes to keep up with the times. The first steps of this were taken during the caliphate of the Umayyads and the Abbasids, as a result of which changes occurred in the basic principles of classical Islam, some doctrines disappeared completely, or new doctrines appeared. The 7th-9th centuries can be characterized as a period when Islamic civilization shines in the most active and dynamic way in the world. During this period, differences of opinion on religious and jurisprudential issues emerged, and new sects and beliefs were formed. Also, schools of Sufism, which include a religious-philosophical and mystical outlook, were formed in this period.

We can say that the fate of the Islamic world has been connected with the name of the Turks since the 10th century. The acceptance of Islam by the Turks was an important turning point in world history. Muslim Turks took upon themselves the function of guardians of the Islamic religion, which was in turmoil, and carried this heavy burden with honor until the end. In the 17th-18th centuries, the foundations of the return to the past began to be laid along with innovation in the Islamic world. During this period, after the emergence of the Salafism movement in Arabia, these types of groups began to become active over time. The bearers of such ideas called innovations heresy and defended the importance of returning to Islam brought by the Prophet. In short, because the Islamic world has passed through a very turbulent historical situation, it has had to show dissimilar reactions in different situations.

Keywords: islam, modernization process, transition, religion, reform

Течії думки ісламського світу в процесі модернізації

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Анотація

В історії людства були спроби реформ та інновацій у всі періоди відповідно до умов часу. Стикаючись із вимогами часу, суспільства змушені вносити певні зміни у свої правила, звичаї та традиції. Носії ісламської релігії, яка з'явилася на Аравійському півострові в VII столітті і на даний момент становить понад 25% населення планети, у свою чергу були змушені внести певні зміни, щоб йти в ногу з часом. Перші кроки в цьому були зроблені під час халіфату Омейядів і Аббасидів, в результаті чого відбулися зміни в основних принципах класичного ісламу, деякі доктрини повністю зникли або з'явилися нові доктрини. VII-IX століття можна охарактеризувати як період, коли ісламська цивілізація сяє найбільш активно і динамічно в світі. У цей період виникли розбіжності в поглядах на релігійні та юридичні питання, сформувалися нові секти та вірування. Також у цей період формуються школи суфізму, які включають релігійно-філософський і містичний світогляд.

Можна сказати, що доля ісламського світу пов'язана з ім'ям турків ще з X століття. Прийняття ісламу турками стало важливим поворотним моментом у світовій історії. Турки-мусульмани взяли на себе функцію охоронців ісламської релігії, яка переживала неспокій, і з честю винесли цей важкий тягар до кінця. У 17-18 століттях разом з інноваціями в ісламському світі почали закладатися основи повернення до минулого. У цей період, після появи салафізмського руху в Аравії, ці типи груп з часом почали активізуватися. Носії таких ідей називали нововведення ересю і відстоювали важливість повернення до ісламу, принесеного пророком. Коротше кажучи, оскільки ісламський світ пройшов через дуже бурхливу історичну ситуацію, йому доводилося демонструвати різні реакції в різних ситуаціях.

Ключові слова: іслам, процес модернізації, перехід, релігія, реформа

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Introduction.**Modernization process and main features.**

The modernization process is understood as a period of historical transition from a traditional agrarian society to a modern industrialized society, as well as a set of economic, technological, social, cultural and political changes aimed at the renewal of the social system. The term "modernus" taken from the Latin language was used for the first time in the 5th century in order to distinguish between the Christian faith and the ancient pagan religions (Vincent, 2017, p. 2). It is accepted that the modernization process developed in European geography started in recent history - approximately, from the 16th - 18th centuries. Some researchers have suggested that the beginning of modernity in the western world was formed from the 15th century. M. Weber believes that modernity developed in the 16th century due to the spread of Protestantism and the influence of individualistic and rational views of this religion. Some sociologists associate modernity with the Enlightenment movement and the Great French Revolution that emerged in the 18th century, not just with a critical position against tradition, rationality, humanism, and freedom (Furseth, & Repstad, 2006, p. 140-145).

Many researchers suggest that in modern times, the process of modernization is already behind and have started talking about postmodern, postcapitalist or knowledge societies (Giddens, 1990, p. 9-10). The process of modernization, which started during the Renaissance and was mainly accelerated by the Enlightenment movement in Europe in the 18th century, has created a "modern society" that stands out from traditional societies. The term modern society emerged after the industrial revolution, where social mobility and changes are continuous and mainly in developed countries. Social action in modern societies is not based on tradition or religious dogma, but on rational principles and individualism. In these societies, there is usually a breakdown of the structure of traditional religious communities, a weakening of collective consciousness and an increase in individualism. As a result of modernization, traditional-religious affiliations of society gradually lose their importance, thus society becomes relatively secular and the process of separating the state from religion at the political level accelerates (Kirman, 2009, p. 114).

To clarify the concept of modernization, researchers try to define the characteristic features of modern societies. There are different types of modern societies in the modern world and each of them has its own characteristics. Rationalization, individualism, secularism, industrialization and urbanization, and social differentiation are the main features of modern societies (Wallis, & Bruce, 1992, p. 11; Ganbarov, 2015, p. 11-19; Hamilton, 1992, pp. 21-23).

Discussion.**Religion and Modernization.**

The trend of rationalization, individualism and secularization of the modernization process has led to a relative weakening of the traditional religious belief system and religious beliefs have become optional. Therefore, in many modern societies, spiritual crises have increased, and people have turned to the search for alternative spirituality. As a result, new religious trends appear in modern societies every day. In general, the masses that focus on alternative religious-spiritual thought systems are called spiritualist movements. Undoubtedly, as in all times, there are a large number of agnostic thinkers in modern times, especially in western countries, who are not looking for any religion. In the modern world, especially in developed countries, the relationship between religion and modernity has become the object of sharp ideological debates. The secular front, which considers all religions to be a relic of the past and backwardness, sees the way out in a rational way of thinking and the freedom of the intellect. In the period of postmodernism in which we live, modernity and religion have been refused to oppose each other. Some sociologists believe that the modernization process has reduced the power of traditional religious institutions, but on the other hand, it has led to the emergence of traditional religious associations and movements. The prominent French sociologist A. Torin connects the spread of new religious movements and sects with the satisfaction of the spiritual and psychological needs of individuals in modern societies. He believes that it is not correct to characterize modern societies as completely opposed to religion, as a society isolated from religion (Touraine, 1995, p. 340).

The acquaintance of the Islamic world with modernism took place in the 18th century. The Islamic world, which has faced various spiritual and political crises before, managed to get rid of these crises, albeit with difficulty. Western-centered modernism, which has been going on for about 200 years, is different from others due to its influence. Different reactions have been formed in Muslim societies to find a way out of the current situation. According to the movement of Salafism that arose in the Arabian Peninsula in the 18th century, Muslims must turn away from all innovations that are against the Islamic religion. The Salafis, who consider all innovations to be heresy and blasphemy, see the way out in the return to true Islam brought by Prophet Muhammad. The Salafism movement developed in different regions of the Islamic world as a response of Islam against Western modernism, which spread rapidly at the end of the 19th century (Koyunju, 2019, p. 379). The second approach, which is more dominant, is the possibility of living Islam without turning away from modernity. Supporters of this idea believe that the backwardness of the world is not Islam, but that Islam is open to development and progress. This section, which is more Islamic fanatics,

exhibits a tolerant attitude to all kinds of innovations against the background of protecting religious and moral values. According to the third approach, which considers modernism as the demand of the time, all stereotypes that are obstacles to innovation should be eliminated. They defend the idea that religious verses and doctrines are created according to historical circumstances and can be changed if necessary.

"Jadidism" movement.

Jadidism, a socio-political and intellectual movement, was formed among the Muslim peoples of the Russian Empire at the end of the 19th century and the beginning of the 20th century. In the 80s of the 19th century, it was spread in Crimea, Kazan, as well as in Azerbaijan, and from the 90s in Central Asia. Jadidists spoke in favor of the necessity of abolishing the remnants of feudalism that hindered the emerging bourgeoisie, the limited reform of Islam and religious schools, and the adaptation of Islam to the requirements of the national bourgeoisie. At the first stage, the participants of the movement did not try to radically change the social system. For them, the issue of modernization of education and teaching system was the main goal (Aliyev 2018, p. 39). The first systematic enlightenment movement in Azerbaijan was started by M. F. Akhundov in the 50s of the 19th century. This movement later appeared in Turkestan in the 80s of the same century under the name of Jadidism. "Usuli-jadid" schools opened under the leadership of Ismayil Bey Gaspirali (1851-1914) became the beginning of the Jadidism movement. It is no coincidence that Ziya Goyalp mentioned the names of M. F. Akhundov and Ismayil Bey Gaspirali in his book "Fundamentals of Turkism" when talking about the first modernist Turks (Goyalp, 1991, p. 27). Ismayil Gaspirali, the leader and founder of Tatar Jadidism, was also the main ideologist of Turkestan Jadidists. At the beginning of the 20th century, close mutual relations were established with the modernists of the Volga, Crimea, and the Caucasus. Ismayil Gaspirali himself visited Bukhara, Samarkand, and Tashkent several times and got acquainted with the state of schools with new methods (Kovalskaya, 2015, p. 78).

The press played an important role in spreading the ideas of modernism. It is no coincidence that their opponents called the modernists "newspaper readers". For 31 years, Ismail Bey Gaspirali's "Interpreter" propagated the ideas that would lead to the development of the entire Turkic world. After Abdulhamid II came to power in the Ottoman Empire, defeatist intellectuals began to be persecuted. At that time, the government banned the broadcasting of "Tarjuman" in the Ottoman Empire. Since the first years of the 20th century, the press has been developing in Turkestan, and the number of press organizations has increased every day. "Jadid" newspaper, which started operating in Tashkent in 1905, "Khurshid" and "Taraqi", "Shohret", "Asia", "Sedayi", "Turkustan" newspapers published since 1906, as well as in Samarkand, Kh. Behbudi and his partners started

publishing "Samarkand" and "Ayna" magazines. Only in 1905-1907, 12 newspapers, 2 magazines and a large number of books and brochures were published in Uzbekistan (Bazarbayev, Tursun, & Sadykova 2013, p. 87-88). After the February revolution of 1917, the modernists created their nationalist parties (Shura-i Islam in Turkestan, "Young Bukhara" and "Young Khiva" parties in Bukhara and Khiva). In the Civil War after the October Revolution in Russia, modernists spoke out against the Soviet government, were among the inspirations of the reactionary "Kokand Autonomy", were in contact with the Russian Guardsmen and the Emir of Bukhara, and actively participated in the Basmaist movement. Modernism was eliminated after the establishment of Soviet power in Central Asia.

The trend of "Westernization" spread in the Ottoman Empire during the modernization period.

In the 18th and 19th centuries, the Ottoman Empire was far behind compared to Western Europe. Getting rid of the current problems although Osman II and Murad IV, followed by ministers from the Köprülü family, implemented some reforms from the beginning of the 17th century, it was not possible to overcome this backwardness. Later, the Lala period, Nizami Jadid, Tanzimat decree, Reform decree, the First Constitution and the Second Constitution were the steps taken by the Ottomans to get rid of the difficult situation and with the influence of the West. With the announcement of the 1st and 2nd Constitutions, the search for a solution to the salvation of the state reached its peak. In the history of Ottoman modernization, it can be seen that the currents of ideas expanded further and further in the period extending from the Tanzimat period to the Republic period. At the beginning of the 19th and 20th centuries, ideological movements such as Islamism, Ottomanism (Ittihad-i Anasıl), Turkism, and Westernism existed in the Ottoman Empire (Tash, & Goksuchukur, 2019, p. 469-475).

Among the currents of thought that emerged along with the modernization process, one of the most important ones is the current of Westernism. This flow, like other flows, arose from the question "how can this country be saved" and saw the way of salvation in the West. Westernism got its source from Tanzimat and the reform initiatives of previous periods. Westerners saw western culture as a whole and advocated the importance of assimilating all these values in order to be civilized. Abdullah Cevdet, Celal Nuri, Kılıçzade Hakkı are known as well-known representatives of westernism. The concept of Westernism is also expressed by terms such as culturalization, modernization, renewal, improvement, remodeling, etc. Traces of the westernization policy in the Ottoman Empire began to show at the beginning of the 18th century. At the end of the 17th - beginning of the 18th century, the defeat of the Ottomans in their wars with the West and the signing of the treaties of Karlovitsa (1699) and Pasarofcha (1718) led to the emergence of thoughts about the superiority of the West in the Ottomans.

For this reason, a number of reforms carried out in the 18th-19th centuries were directed towards the West. As a result of the reforms carried out in the Lala period (1718-1730, King Ahmed III, Chief Minister Damat Ibrahim Pasha), which began immediately after the Treaty of Pasarofca, the first printing and paper workshops were established in Ottoman history; the works of Western classics, as well as some books on physics, geography, and astronomy, were translated into Turkish; libraries began to operate; fire brigades were formed; cloth factories and ceramic workshops were opened; The first ambassadors were sent to European countries; European-style architectural monuments were built for the first time. The Lala period is regarded as the period when European thought and European technology were brought to the Ottoman society, and the establishment of political, economic and cultural relations with the Western world began. Westernization activities continued during Mahmud II and later (Agayev, & Aliyev, 2021, pp. 426-428).

Westerners started to express their opinions in a magazine named "Mehtap" published in Istanbul immediately after the announcement of Mashrutiyet (legitimate government). The main idea of this magazine was the idea that the Ottoman Empire would fall in a short time if westernization was postponed. The "Ittihad" magazine, which was published in Istanbul by Abdulla Cevdet in 1911, often discussed these topics (Onat, 2016, p.104). In their writings, radical Westerners defended currents in the West such as materialism, positivism, Darwinism, and Freudianism. In general, two branches emerged among Westerners: Full Westerners led by Abdullah Cevdet and Partial Westerners led by Celal Nuri. Unlike the westerners who put forward the idea that they can benefit from Europe's technology and science, the radical westerners claimed that turning to the West was the salvation of the Ottomans by getting rid of traditional values in every way (Nuri, 2012, p. 13; Tunaya, 1960, p. 80). Apparently, radical Westernism was just an imitator. Above all, the idea of westernism had to take into account the Ottoman society and the needs of the country. Especially this thought of the radical Westerners, who consider it important to move religion to the second role in society, was not welcomed by the Muslim population at that time. Nevertheless, the idea of Westernism, together with the idea of Turkism, played an important role in the establishment of the Republic of Turkey in the very difficult situation after the First World War.

Religious and political meetings of Jamaledin Afghani.

Jamaledin Muhammad Seyid Safdar oglu Afghani, one of the rare and bright figures of Islamic reformism in the 19th century and better known by the pseudonym Afghani, was born in 1838 in the village of Asadabad, Hamedan Province, Iran. Afghani, who lived a life full of struggle under strict control in the territory of Iran,

Afghanistan, India, Egypt, Ottoman, France, and Russian Empire, entered the history of social and philosophical thought as one of the leaders of awakening and enlightenment in Islam and the creator of the religious-political model of freedom and unity of Eastern peoples. The educational years spent in Najaf, Iraq, played an important role in the formation of J. Afghani's outlook and the improvement of his science. Here he received excellent lessons from the famous scientists of that time. After completing his education in Najaf, Jamaledin went to India to study other fields of science, and during his stay there, he took lessons in natural sciences and English from European teachers for a year and a half (Murshudlu 2019, pp. 8-27). He saw the salvation of Afghani Muslims from decline, ignorance, and colonial oppression in the revival of the spiritual and political unity of the Islamic world (ittihadi Islam) and the pure spirit of early Islam. In his works and lectures, he called upon Muslims to adopt the rational sciences that have brought Western nations to development with the pure wisdom of Islam. The thinker recommended interpreting the essence of the Qur'anic verses with the light of wisdom and thought that only such an effort could direct the minds and hearts of Muslims to the right path and save them from backwardness and superstition. Although Sheikh Jamaledin had excellent knowledge and authority in religious sciences, he wrote few works on religious topics.

Despite this, it can be said that in all his works, he highly valued the positive qualities of Islam and its exceptional role in the progress of the Ummah, and in a number of his works, mainly in the book "The Truth About Naturalism" and the article "The Interpretation of the Interpreter", he generally defined the place of religion in the development of human culture and its functions in society. He made interesting comments about the philosophy of religion. According to Jamaledin Afgani, religions are a real-life system for human society, a real civilization, "the only means of happiness for man". The Sheikh called religion, especially Islam, "the first teacher, the most correct guide for acquiring knowledge and becoming cultured." The philosopher wrote that in the early stages of human development, when humanity was unable to distinguish between good and evil and was in fear, it moved towards its hopes by obeying the advice and commands preached by the prophets in the name of the Supreme Being: "Be it Muslim, Christian or pagan, the religion of all nations from barbarism to civilization no one can deny that he came out with training" (Afghani, 1997, p. 88; Afghani, 1994, pp. 57-58).

Afghani was strongly against the division of science by conservative scientists into two parts, calling it Muslim science and European science, and argued that Islam does not deny scientific knowledge, but is a religion open to science. He said that by dividing science, these scientists prevent the people from learning rational sciences: "Our scientists forbid the science that proves the truth, they think that they are protecting Islam with it. Such people

are actually enemies of Islam" (Afghani 1998, pp. 32-33). Thanks to them, Islam has become a dogmatic teaching devoid of science, logic and rational thought. According to him, it is a religious duty to train scientists, teachers and educators who will enlighten people, provide them with knowledge based on definitive evidence, and refine their spirituality: (Murshudlu, 2008, p. 253). J. Afgani died on March 9, 1897, and was buried in the Sheikhs' cemetery in Istanbul. But at the request of the Shah of Afghanistan, in 1944, his bones were removed and taken to Afghanistan, and he was reburied in a place called Aliabad near Kabul, and a tomb was erected over his grave (Murshudlu, 2019, p. 28).

Religious-philosophical meetings of Fazlur Rahman.

Fazlur Rahman was born on September 21, 1919, in Hazara region of Pakistan in a religious family. He received his first education from his father in a madrasa called "darsi-nizami". After Fazlur Rahman received a traditional madrasa education until the age of 10 and memorized the Qur'an, his father directed him to receive a modern secular education. In 1940, Fazlur Rahman, who graduated from the department of Arabic language at the Punjab University of Pakistan, started his PhD education here, but completed his dissertation at Oxford University in England. The scientist, who was engaged in scientific activity at the universities of England and Canada for some time, returned to his homeland in 1961 at the invitation of the Pakistani government and worked as the director of the Karachi Institute of Islamic Studies. Later, he became an adviser to the head of state of Pakistan, Ayub Khan. During his stay in Pakistan, Fazlur Rahman, who was persecuted by conservative clerics for his innovative ideas and writings, was forced to move to America. He worked at the universities of California and Chicago until his death in 1988 (Jamalov 2014, pp. 48-49).

Fazlur Rahman has written more than a hundred scientific works on the problems of Islam in the modern era and ways to solve these problems. He connects the difficult situation of the Islamic world in the 20th century with the fact that Islamic sciences are far from the concept of innovation. According to Fazlur Rahman, there is a need to renew the science of interpretation and, in connection with it, the understanding of the Qur'an. So, as in the first generations, the Qur'an should be freely interpreted today. For this, the science of interpretation should be re-approached with a new methodology. According to the scholar, morality is the basis of the Qur'an's invitation, which means that the legal rulings contained in the holy book must be understood in such a moral framework. In other words, the verses of the Qur'an related to doctrine are not concrete rulings for us today, and the moral principles behind these rulings should be taken as a basis (Rahman Fazlur 1982, pp. 50-60).

Fazlur Rahman divides the concept of "sunnah" into two parts: "prophetic" and "living" sunnah. Prophetic Sunnah contains general principles rather than specific

and detailed rulings known to belong to the Prophet (Pbuh). The living Sunnah is the ijtihaads, traditions, etc., adopted by the Islamic society after the death of the Prophet (Pbuh). Prophetic circumcision is stable, while living circumcision is variable. According to the scientist, every society has to form its own living circumcision. As for the hadiths, the scholar claims that since many hadiths were "formulated" after the death of the Prophet (pbuh), it is impossible to attribute them to the Messenger of God (Pbuh) from a literal point of view. He stated that there are few hadiths that are not doubted to be related to the Prophet (Pbuh). According to the scholar, the vast majority of hadiths were "formulated" by Muslim scholars, leaders after the death of the Prophet (pbuh), and this should not be understood as "inventing hadiths" (Karatash, 2005, p. 96).

Fazlur Rahman also mentioned the necessity of innovations in the science of Islamic jurisprudence. This innovation is mainly related to the change of some doctrines, but also necessitates the re-evaluation of some concepts in the fiqh method. While justifying his views on the change of the ruling, Hazrat Umar shows the example that he did not apply some rulings due to the conditions of the time, for example, the ruling on the distribution of the conquered lands, and even that the punishment for the crime of theft was not reduced during the famine. According to Fazlur Rahman, the most important problem of fiqh method is the failure of ijtihaad and community mechanisms. The issue related to ijtihaad was that one scholar based his ijtihaad on one text, and another scholar doing ijtihaad on the same issue based on another text. However, if the general principles of the Qur'an and the Sunnah were removed and new issues were judged on the basis of these principles, a different picture emerged (Jamalov, 2014, p. 51-52). In the works of Fazlul Rahman, Islam and all the issues directly related to the Islamic religion are widely covered. The scholar has interesting ideas about Sufism, kalam, community, education, women's rights, etc.

Conclusions.

The rapid penetration of Western modernism into the Islamic world in the 19th century is closely related to the weakening of the Ottoman Empire and, at the same time, the strengthening of the West in the scientific, technological, and especially military spheres. As a result, the close contact of the West with the Islamic world resulted in the defeat of the latter. As a way out of the situation, socio-political and intellectual movements open to innovation have emerged in different geographies of the Islamic world. The currents of "Jadidism" that arose among the Muslim population of the Russian Empire and "Westernization" that formed in the Ottoman Empire are also of this type. Among the Islamic scholars of the 19th and 20th centuries, prominent ideologues such as Jamaluddin Afghani, Muhammad Abduh, and Fazlul Rahman were supporters of the revival and innovation in Islam.

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