



PHILOSOPHICAL ANALYSIS OF RELIGIOUS MODERNISM OR ISLAMIC MODERNISM

Yusupova Dildora Dilshatovna

Associate Professor at the National University of Uzbekistan

named after Mirzo Ulugbek

Doctor of Philosophy (PhD)

Email: yu.dildora@list.ru

Abstract: *This article analyzes the concept of religious modernism and its place in Islamic society as well as how the use of Islamic modernism for political purposes leads to today's political instability. It also highlights that Islamic modernism is not only a religious movement but also a movement that emerged in response to the European economic and cultural achievements in Eastern societies.*


Keywords: *Islam, modernism, religious modernism, Islamic modernism, Jamoliddin Afghani, Muhammad Abdo.*

In the modern era of globalization, much attention is paid to the relationship between the state and religion, that is, the Islamic factor in secular countries, but insufficient attention is paid to Islamic modernism. Insufficient attention to the study of this topic is the reason why ideologies associated with the past century are appearing in a new form today. Therefore, studying the issue of religious modernism is a pressing task.

"The concept of "religious modernism" (from the Latin modernus - modern) is widely used today to denote and describe certain phenomena that exist both in the history of religion and at the present stage. However, the problem of identifying it, determining the correspondence of its indicated features to the actual properties of the object being determined has not yet been solved" [1, – P. 210].

The fact that "from the late of the 19th - early 20th centuries, religious modernism has been understood as an attempt to reconcile traditional religious views and practices with the demands of modern socio-cultural processes" [1, – P. 212] also creates a need to reveal the positive and negative aspects of Islamic modernism, that is, the processes of reforming Islam. Therefore, analyzing the "Islamic modernism" in Turkestan in the last century and the "Islamic modernization" process that is causing political instability in the countries of the Middle East today, studying its impact on the socio-political life of the countries is one of the pressing issues.





At the end of the 19th and beginning of the 20th centuries a group of enlighteners realizing the necessity of timely initiation of actions in the context of Europe's superiority over the East, raising the level of knowledge of the Muslim world, and adapting Islam to modern conditions, believed that "Islamic modernism" was the most correct path to liberation from colonial policy.


Islamic modernism is a movement often described in Oriental studies as "the first Islamic ideological response to the cultural and political views of the West" attempting to reconcile Islam with modern (modernist) values such as democracy, civil rights, equality and progress. This led to a "critical review of classical dogmas and methods of Islamic jurisprudence" and a new approach to Islamic theology and the interpretation of the Quran and Sunnah [2].

"Islamic modernism, being a phenomenon of development not only of Islam itself but also of Eastern societies, became a unique response to the spread of economic and cultural achievements, as well as the way of thinking and actions of Europe. Along with the wave of colonialism and political-economic expansion of great empires - English, French, Russian and others, these achievements began to penetrate the countries and regions where Muslims traditionally lived" [3, – P. 7].

Therefore, Islamic modernism can be considered not only as a religious movement but also as an important socio-political phenomenon in the development of Eastern societies. This movement was formed, first and foremost, by the need of Muslim societies to respond to European economic, cultural and scientific achievements. Throughout the 19th and 20th centuries the Islamic world was under the pressure of a wave of colonialism, industrial revolutions and the political and economic expansion of European empires. These processes not only changed the social structures of Eastern societies but also influenced Islamic worldview.

Islamic modernism originated in Muslim societies at the end of the 19th century. This movement was initiated by Muslim intellectuals and reformers who entered into dialogue with European experience in various scientific, economic and political spheres. Their main goal was to adapt the norms of sharia and Muslim traditions to the development of the modern world. Jamoliddin Afghani, Muhammad Abdo and other Islamic reformers played a significant role in this process. They put forward the idea of harmonizing science, education, democracy and legal institutions with Islamic values which formed the basis of political and economic successes in Europe.

Islamic modernism is a movement that emerged in the second half of the 19th century when Muslim communities faced strong economic, political and scientific progress from the West. Various Muslim intellectuals and reformist scholars, observing such values in Western society as democracy, human rights, equality,



education and science, began to think about how to adapt these modern values to the Islamic religion and society. In their opinion, for the development of Islamic society, it was necessary to compromise with some of these values and adopt the necessary principles from them.

Representatives of Islamic modernism sought to revise certain tenets and religious concepts of classical Islamic jurisprudence (fiqh) in the Muslim world. In their view, many fiqh rules and religious notions had been tailored to the social and political circumstances of the Middle Ages and required reevaluation in the context of modern conditions. This critical approach prompted them to reexamine some principles of Islamic jurisprudence and adapt them to the needs of contemporary society.

Thus, Islamic modernism offers new approaches to interpreting fundamental Islamic sources such as the Quran and Sunnah. Such approaches attempt to find and interpret modern concepts such as human rights, justice, and equality from existing religious texts. For example, some Islamic modernists attempted to interpret Quranic verses not literally or according to existing rules, but in a broad sense, based on common values. According to them the Quran is a source of universal human values and is aimed at protecting fundamental human rights and dignity.

Representatives of this movement, believing that such concepts as democracy, human rights and equality can be harmoniously combined with Islamic values, tried to stimulate scientific, social and economic progress in Islamic society. According to them, Islamic society should rely on its scientific and spiritual foundations as well as adopt and utilize global scientific and cultural achievements. Thus, Islamic modernism was perceived as a movement striving for Muslim society to find its place in modern society and to adequately respond to new scientific, cultural and political threats.

Islamic modernism is an attempt by Muslims to develop in accordance with the social and political demands of modern society without deviating from traditional religious forms. It seeks to critically re-examine modern values and reconstruct them based on Islamic spirituality which, to a certain extent, creates a foundation for strengthening democracy, human rights, equality and progress in Islamic culture.

In conclusion we can say that religious modernism is a process of recognizing the need for changes in moral and social life in accordance with the demands of the time, in harmony with religion. Islamic modernism encompasses new approaches that align with traditional Islamic teachings but also meet contemporary social and cultural demands. The essence of this philosophical analysis lies in the improvement of religion, taking into account temporal and circumstantial factors.





References

1. Головушкин Д.А. Религиозный модернизм: границы применимости понятия // “Политология. Религиоведение”. 2015. Т. 13. <http://isu.ru/izvestia>
2. Ислом модернизми ва салафия - умумийлик нимада? <https://www.islamonline.uz/site/item?id=4283> (мурожаат санаси: 15.10.2023 йил).
3. Черевков О.С. Исламский модернизм в России: зарождение, особенности и возможные перспективы дальнейшего развития // Россия и мусульманский мир (Научно-информационный бюллетень). - Москва: 2021 - 2 (320).
4. Sobirovich, T. B. (2021). Philosophical Dialectics of National and Universal Cultural Development. Irish Interdisciplinary Journal of Science & Research (IIJSR).
5. Sobirovich, T. B. (2021). The national and universal principles of democracy in the Central Asian context. International journal of advanced research and review, 6(1), 30-34.
6. Sobirovich, T. B. (2025). Jadidism and Political Reform: Shaping the Future of Uzbekistan. Asian Journal of Basic Science & Research, 7(1), 22-28.

