

MODERNISATION OF ISLAMIC RELIGIOUS CONSCIOUSNESS AND THE CONCEPT OF ISLAMIC MIND*

¹*Yergeldi Yesdaulet*, ²*Mohd Roslan Mohd Nor*,

³*Smaguov Murat*, ⁴*Zhamashev Azamat*

^{1,4}*Al-Farabi Kazakh National University (Almaty, Kazakhstan)*

²*University of Malaya, Academy of Islamic Studies (Kuala Lumpur, Malaysia)*

³*L.N. Gumilyov Eurasian National University (Astana, Kazakhstan)*

¹*yergeldiyesdaulet@gmail.com*, ²*m_roslan@um.edu.my*,

³*murat_smaguov@mail.ru*, ⁴*azamat.jamashev@mail.ru*

¹*Есдәулет Ергелді*, ²*Мохд Руслан Мохд Нур*,

³*Смагулов Мурат Нурмухамбетович*, ⁴*Жамашев Азамат*

^{1,4}*Казахский национальный университет им. аль-Фараби
(Алматы, Казахстан)*

²*Университет Малая, Академия Исламоведения
(Куала-Лумпур, Малайзия)*

³*Евразийский национальный университет имени Л.Н. Гумилева
(Астана, Казахстан)*

¹*yergeldiyesdaulet@gmail.com*, ²*m_roslan@um.edu.my*,

³*mura_t_smaguov@mail.ru*, ⁴*azamat.jamashev@mail.ru*

Abstract. This article is dedicated for considering Muslim ummah's current situation, its main problems, and ways to solve. We have directed our attention toward specific research conducted in this field and undertaken a comprehensive examination of it.

There are a multitude of opinions of researchers on this matter even some of them are against each other. In this article, all the opinions were rigorously assessed and divided into relevant main groups.

This topic currently resides within one of the trending research areas among Islamic world researchers and is referred to by various names. For example, it is known as «Tajdid» which means renewal, «Tajdid fikr islami» - renewal of Islamic mind or criticism of current religious thought and mind. Specifically, subjects such as «Criticism of the Arab Mind» and «Criticism of the Islamic Mind» also delve into these matters.

In this research article, we endeavor to categorize and analyze the perspectives articulated in the context of contemporary advancements in technology and their implications on humanity's broader religious requisites. This includes an examination of the role of religion, particularly within the context of Islam, and its relevance in the present day. We aimed to achieve this by scrutinizing the ability of Muslims to effectively assimilate into the modern era. The

* This research is funded by the Science Committee of the Ministry of Science and Higher Education of the Republic of Kazakhstan (Grant No. AP19575240).

primary objective of our article was to systematically assess the various viewpoints put forth by scholars concerning the modernization of Islamic religious consciousness. This entails the classification of these perspectives into distinct groups, followed by a comprehensive analysis of each group's stance.

Keywords: Renewal, Religious consciousness, Islamic mind, Arab mind, concept, modernization.

Introduction

Representative of intelligentsia's one of the pressing concerns is Islamic world's underdevelopment in many aspects. A couple of significant inquiries arises: Does humanity need a religion at all in the 21st century's era of scientific and technological advancements? What is the contemporary role of Muslims, and will they be able to navigate the complexities of modern times? These kinds of profound questions are entangled with the various opinions, some of which advocate for embracing global civilization entirely and create states based on a communist or secular ideologies as essential steps toward achieving a fully evolved modern way of life.

Another group of intellectuals asserts that reviving the Islamic world requires to discard medieval legacy and so-called obsolete thinking patterns. Additionally, they lean toward adopting Western social science methodologies to rejuvenate the Islamic world.

Yet another group of scientists insists that the renaissance of Islamic world necessitates to go back to its inherent scientific legacy and history claiming that all the sources of progress and advancements can be derived from within.

Despite varying opinions on this matter, the prevailing consensus is an urge call for reforms in Islamic countries.

Methodology

The methodology in this article utilizes methods of philosophical and religious sciences such as historical reconstruction, hermeneutic, induction, deduction and comparative-analytical method. Using these methods, we can unveil the significance of Islamic religious consciousness and the Arab mind as an ongoing process shaping an individual's spiritual and moral worldview.

The Renewal of Religious Discourse

During the Middle Ages, Islam left a lasting mark as both a religion and a remarkable civilization. Islamic civilization rapidly spanned extensive geography in just a century, distinguished by its prominent focus on education. Science was advanced wherever Islam had spread and new cities were born out of old ones. Islam's spread led to scientific advancements and urban renewal. For instance, city of Damascus was revitalized with the arrival of Islam. Cairo, which is considered as the science capital was built on the banks of the Nile River. Among the newly built cities, there is also the city of Baghdat. It stood as the hub for profound exploration in natural sciences

like mathematics, physics, astronomy, medicine, and the genesis of novel fields like algebra and arithmetic. Bait al-Hikmah's (House of wisdom) role which operated between 750-1258 years in shaping both the exact sciences and philosophy is worth mentioning. Science thrived not only at the center of the Islamic caliphate but also in cities throughout the region where Muslims resided, establishing centers of scientific excellence. For example, the cities of Bukhara, Samarkand, Istijab, Shash, Sayram, Otyrar, and Taraz in the East can be mentioned. From these cities there were born several renowned scientists such as Al-Farabi, known as the second teacher of the world; Ibn Sina, the pioneer of medicine; Bukhari, a renowned hadith collector; and Maturidi, who structured matters of faith, stand as prominent figures from these areas. Cities like Granada and Cordoba in the West were notable scientific hubs of the Islamic world, capable of rivaling Eastern counterparts in scientific pursuits. Figures such as Ibn Rushd, Ibn Arabi, Qurtubi, and Ibn Khaldun are esteemed for their contributions in science and philosophy, representing the Western Islamic sphere. What is the present condition of Muslims who established and left behind a significant legacy of major advancements?

Nowadays, Muslim countries lag significantly in terms of scientific breakthroughs. Even though there were noteworthy figures during the Middle Ages but contemporary Muslims exhibit limited influence today.

Admittedly, contemporary Muslims face limitations in generating novel technologies or pioneering effective inventions, owing to significant educational shortcomings, unlike their medieval counterparts who introduced new scientific disciplines.

Additionally, Muslims' cultural aspects are not also satisfactory. Few people think they should emulate present-day Muslims in terms of morals and ethics. According to Al-Jazeera's official statistics, there are 96 million illiterate people in the Arab countries. In 1970, the Arab League designated January 8 as «Arab Literacy Day,» initiating efforts to combat illiteracy across Arab nations. Despite actions taken since then, the issue remains unresolved.

Another big concern of the Islamic world is an absence of unity. Despite the fact that Muslims have many things in common including the shared religion, history and culture, it is difficult to say that there is cohesion among Muslims.

Parallel to unity issues and illiteracy, poverty is a pressing challenge in the Islamic world, marked by substantial economic reliance on developed nations; overall, the Islamic world appears more consumer-oriented than supplier-oriented.

Muslims face negative portrayals in media and online platforms, with a multitude of content contradicting the image of the «Religion of Peace». Their global standing is often seen unfavorably. Apart from international relations, the Islamic world struggles with numerous intricate religious matters, prompting the emergence of diverse sects due to the complexities of these religious questions. Differences exist between modernist and conservative ideas, compounded by a lack of widespread faith and hope for Islam's revitalization as a new civilization. Intergenerational succession also poses a significant concern among Muslims.

As it can be seen there are quite a number of complex issues in the Islamic world. There are many researchers who tackled these problems and posed various opinions

being some of them conflicting. To comprehend their point of views systematically, their opinions were divided into three groups. Presently, this subject holds a significant position among Islamic scholars for research and is identified by several terms. For instance, it goes by the name «Tajdid», signifying rejuvenation, and «Tajdid fikr islami,» denoting the renewal of Islamic mind or evaluation of contemporary religious viewpoints. Next, each of the group's opinion will be discussed in details.

The viewpoint of the Proponents of the First Stance

«In the 1920s, alongside proponents of reform, there were also those who resisted Islamic reforms and the religion itself. Arab writer Ismail Mazkhar argued that for Arabs to attain independent thinking, they should abandon religious thought (religious heritage) and embrace European rationalism, materialism, and culture, which is deemed more conducive to progress than Islamic culture».

Most of the supporters of this view are from Arab world and Turkish «leftists». Since leftists from the very beginning were against involvement of a religion into government affairs, they do not support modernization and reform in Islamic countries to happen through the renewal of Islamic mind.

There are numerous factors that led to the abovementioned conclusion. Despite the fact that they are Muslims themselves, they have skepticism about Islam's potential to drive revival and progress. «Some ideologues now advocate exclusively adopting modern Western production, contending that it's disconnected from the spiritual and consciousness realms. They state that worldview is separate from new techniques and technologies, asserting their independence».

This is apparently a counterargument to the viewpoint of the proponents of the first stance. In other words, exploiting new technologies does not imply that one needs to forsake the religious mindset. Moreover, Lebanese philosopher René Habashi is troubled by the Islamic world's exclusive consumer role. He believes this passivity, marked by a lack of initiative in production, is a major issue within the religious mindset.

Zaki Nagib Mahmud: «Our biggest issue: «How can we actively engage in scientific, technological, and industrial progress instead of merely talking? We do not intend to go back to our archaic scientific activities. The only way out is to follow Europe and America. We adopt what they offer and apply it within our acceptable limits» [2, 51 p.].

The advocates of this perspective frequently criticize contemporary Muslims' today's condition. This was even worsened due to loss of Arab world in the war in 1967 [3, 145 p.]. Some of them even claimed that death of God in West also meant the death of God in East. One of the critics of Islam is Sadik al-Azm.

He openly accused Islam of being responsible for the backwardness of Islamic countries. He exhorted the idea of fostering the younger generation without religion. Through this approach, he believed to eliminate the submissive mindset, helplessness, sluggishness, and innovation deficiency inherent in the Islamic identity. Notable among his books expounding these ideas are:

«Nakdu zati bagda hazima» (Self-examination after defeat);

«Naqd fikr dini» (Criticism of religious thought).

These works were published one by one in 1968 and 1969. Notably, his second book led to a trial and imprisonment. «The ongoing struggle persists between reverting to our old heritage or entirely forsaking it. Yet, the ultimate decisive confrontation remains perpetually postponed, as nobody dares to «kill the father» and «end the legacy» [1, 196 p].

The Islamic world possesses an extensive scientific repository, yet skepticism exists among Muslims towards it. One side seeks to elevate this heritage to a pinnacle, while the other believes relinquishing it entirely is essential for keeping pace with innovation and contemporary life. Supporters of the first stance and advocates of the second stance both discourage constant revisiting of the scientific heritage.

The Viewpoint of the Proponents of the Second Stance

This viewpoint is called criticism of Islamic mind. Defining «mind», Arkun highlights its ancient Arabic origin with an epistemological root. The core meaning of «mind» is to bind, akin to securing a Bedouin's camel, functioning as a tool that reins in feelings and emotions arising in the heart [4, 109 p]. «In our view of 'mind,' it's not an isolated, standalone mechanism. Contrary to the Western and Islamic philosophical and theological concept, which portrays it as an autonomous entity, our understanding asserts that the mind consistently operates in tandem with imagination and dream». Here Arkun is underscoring that mind works in connection with imagination and memory» [5, 232-233 p.].

Even though we refer to Islamic mind, it can be also called as «Islamic minds» due to the diverse consciousness arising from the expansive nature of Islam, influenced by its various madhhabs and currents. The underlying essence of individualized concept of «Islamic mind» lies in the shared characteristics inherent in Islamic minds, encompassing the following common features:

First, all the minds are relying on «revelation» and things derived from revelation.

Secondly, these minds receive guidance and direction, entrusted to the leaders and founders of madhhabs like Ibn Hanbal, Shafi'i, Abu Hanifa, Malik, and Jafar Sadiq.

The third shared trait is that these minds operate within confined concepts and imaginations shaped around the Universe, rooted in a medieval understanding and imagination [5, 232-233 p.].

To elucidate Arkun's perspective, despite the diverse nature of Islamic thoughts stemming from shared characteristics, it remains viable to singularly refer to the Islamic mind. Amidst the numerous madhhabs and currents, there exist shared elements that bind them together. He prioritized the core three among them, acknowledging the potential presence of additional shared traits. However, it's these very three characteristics that underpin the Islamic mind, essentially constituting Arkun's endeavor to modernize it. By highlighting these shared traits, he demonstrates that the Islamic mind remains entrenched within the medieval thought framework.

In Arkun's «Islamic Mind» project, he critiques the utilization of mind in comprehending and practicing Islam. His viewpoint emphasizes that Islam is guided by

revelation, with contemporary representatives of revelation being religious scholars and fakihs (jurist). The mind, guided exclusively by these figures, becomes one-sided, embodying religious authoritarianism. He urges those who think in this manner to set aside the established thought system and embrace methodologies rooted in Western humanitarian teachings, engaging within the framework of Western thought.

Arkun asserts that the Islamic golden age spanned from 150 to 450 Hijra (767 to 1058 CE), characterized by advancements in both science and intellect [6, p. 159]. However, after the sixth century of Hijra, the Islamic world ceased to generate novel ideas and innovations, marking what is referred to as the «scholastic period». Beyond this point, repetition rather than originality became the norm.

«The philosophical thought in Islam stopped 800 years ago due to the defeat of Ibn Rushd» [7, p. 171].

Islamic mind was narrowed by eliminating all philosophical thought from a practical point of view. The notion that «one who studies logic becomes an unbeliever» has gained significant traction.

The mind that is confined to a specific region and teachings of madhhabs emerged (e.g. Maliki, Hanafi, Shafi'i, Hanbali, Ibadi, Imami and etc.)

In the 11th century, the Seljuks (Turkish rulers) introduced the madrasa system in the Islamic world, which slowed down intellectual growth. These schools, influenced by Sufi beliefs and traditional Islamic jurisprudence, followed a scholastic educational model. This period led to decline and the end of Ijtihad [4, 117 p.].

As evident from the text, the decline of the Islamic world in terms of scientific advancements started with the downfall of the Abbasid caliphate and the rise of the Seljuks to power.

Arkun holds a unique viewpoint regarding the «Mu'tazila» school compared to other scholars. In Islamic history, it's evident that they faced opposition due to their advocacy for free thought and «mind». Religious scholars and fakihs played a role in persecuting the Mu'tazila, resulting in a misperception within Islamic society. The Mu'tazila are often remembered as those who broke away from the Ummah rather than as individuals who pursued knowledge and critical thinking. «Mu'tazila» means those who step aside and isolate themselves to think deeply and speculate. However, most traditional scholars changed this meaning and saw it as those who left the community. This led to dishonoring them and diminishing their influence» [8, 60 p.].

This is how Islamic jurisprudence gained control by enforcing strict religious laws and rules that restricted thinking. At the same time, any thoughts or ideas that didn't match these rules set by fakihs and religious scholars were dismissed and sometimes even labeled as «apostasy (takfeer)» [4, 117 p.].

According to Arkun, to ignore views of Mu'tazila followers and to persecute them for their free thought affected negatively on the development of philosophy and science. However, we cannot fully agree with his assertions. Mu'tazila became an official state madhhab in Abbasid caliphate during the 2nd and 3rd centuries. Arkun himself acknowledges that Islamic world's Golden Age was between Hijri 150-450 years. Thus, even after the Mu'tazila's period, Golden Age of Islamic world had continued. The operation of Bait al-Hikmah until 1258 shows that the Golden Age lasted for one or

two more centuries beyond the timeframe Arkun suggested. Another reason why we don't support Arkun's view is that when the Mu'tazila was the official state ideology during five consecutive caliphs of the Abbasid caliphate, fakihs who disagreed with these ideas were punished. Among them there is famous Ahmad Ibn Hanbal. If this madhhab were a symbol of free thought and science, there should not have been persecuted. Additionally, any ideas against them would have been discussed publicly.

Arkun believes that the present era is a time of rebirth (Nahda). This phase started when we encountered Western civilization in the 19th century. It began when we faced important modern concepts like freedom, democracy, equality, justice, and scientific advancement.

«Islamic mind didn't play a part in the discoveries of rational thinking. These scientific findings were almost ignored, as if they had nothing to do with Islam» [7, 290 p.].

Even though it was a time of rebirth, there wasn't much room for philosophical viewpoints – instead, orthodox legal ideas prevailed. Arkun referred to this as the «Takfeeri mind». In simpler words, it's a mindset that dismisses ideas different from its own and criticizes minds that would not make a decision by similar to their own mindset. The term «Takfeeri mind» highlights a lack of tolerance of the Islamic world.

When describing Muslims' current situation, M. Arkun divides the mind into two types: the juridical and philosophical minds. Nowadays, jurisprudence holds more importance than philosophy. The philosophical way of thinking seems almost absent in the Islamic world. The reason for the Islamic world lagging behind is the absence of this philosophical mindset. Free thought is hindered by the dominance of a dogmatic mind. Religious scholars and fakihs mainly hold dogmatic mindset. One of the reasons why they possess this mindset is their personal ijtihad. Other than them, there is a restriction on ijtihad.

«Because religious scholars and fakihs are the only ones who possess this mind, they are the ones who have authority over aqidah» [8, 65 p.]. From an aqidah perspective, the belief system, the leaders are essentially the fakihs themselves.

The Islamic mind prevails in the public's minds mainly because of the influence of religious scholars and fakihs. Other fields of study (humanities) struggle to challenge this dominance. This traditional religious mindset doesn't promote the free use of reason in religious, social, political, or economic matters; instead, it seeks to restrict the role of reason within the boundaries of religious texts, claiming it's a return to our religious heritage. Additionally, the political systems that emerged in the Islamic world after gaining independence didn't encourage the development of rational and critical thinking [7, 202 p.].

Supporters of the traditional way of thinking in the Islamic world refuse the scientific methods of critical analysis used in the West. Even the term «criticism» isn't part of the vocabulary of the Islamic mind. This is because, according to them, the mind is confined by religious law (Sharia). However, without criticism, the mind won't progress, and its strength and innovation won't grow.

Arkun: I didn't hesitate to title my book «Criticism of the Islamic Mind», which was published in French. The French language is open to historical, philosophical, and scientific critiques. It seeks a deeper understanding through criticism. However, in the

Arabic language, the term «criticism» isn't easily associated with the «Islamic mind». That's why Muhammad al-Jabiri chose «Criticism of the Arab Mind» as the title. Then I had to choose a different topic. Even though it covers chapters on critiquing Islamic mind, I titled the Arabic edition «Historicity of Arab-Islamic Mind» [9, 28 p.].

Thus, according to Arkun, one reason the Islamic mind falls behind Western mind in terms of achievements in areas like humanity, society, language, and history is because the fikhi, traditional, and religious mind limits the overall scope of thinking under the pretense of sanctity.

Arkun suggests new terms such as «Future mind» and «Independent mind» as the classical Islamic mind's new period. This new mind calls for comprehending Islam in terms of contemporary scientific methods [10, 69 p.].

This new mind will reconsider topics previously seen as off-limits in Islamic history and approach them differently from the established way of thinking. This approach doesn't advocate a return to old scientific traditions. Instead, it encourages critical thinking, opening doors for diverse perspectives on the same matter by challenging one-sided viewpoints.

Arkun calls for studying all the necessary scientific fields to fully understand the Holy Quran. He believes that in this way a new perspective will be established. Because the current way of thinking has been orthodox, so it's important to reevaluate it. This role will be carried out by the new mind suggested by Arkun.

Arkun: «The innovative new mind will be actively fighting in all domains. It will not be confined to the West or East, religion or the world, theological Shariah politics or secular positive philosophy. It will function independently, considering only itself. It will scrutinize every notion critically. All ideas will be questioned to establish an accurate, fresh approach» [7, 9 p.].

From the abovementioned, it is apparent that Arkun's main objectives are to develop independent mind and forsake all the archaic legacy and ideology.

«The new mind supersedes one-sided thinking through its foundation in the «theory of debate of interpretations». It appreciates Ibn Rushd's rationalism without dismissing Ghazali's or Ibn Sina's philosophies. Even if something is correct and helpful, it doesn't stick to just one view, avoiding any narrow-mindedness» [11, 14 p.].

We can observe that Arkun has high expectations for his new mind. Another distinctive aspect of this new mind is its creativity in generating and proposing innovative ideas. Furthermore, its effective utilization of the latest scientific progress is another notable trait of this new way of thinking.

Nevertheless, surpassing the traditional theological mindset is yet a challenge. This endeavor by Arkun faces resistance from intellectuals in the Islamic world, who argue that Western approaches are incongruent with comprehending the sacred texts of Islam [4, 122 p.].

We consider the endeavor of those embracing this perspective to be a long-term project. Establishing the initial models and executing it is expected to demand considerable time. The question of whether it's sensible to forsake the centuries-old scientific heritage and methods within the Islamic world remains a topic that necessitates further research.

The Viewpoint of the Proponents of the Third Stance

Islam is already a perfect religion. The Holy Quran has recitations about it. «This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your religion» (Surah Maida, 3 ayah).

It remains unchanged over time. Its primary sources have endured in their original form, regardless of the passing centuries. Historical events don't impact its renewal from a faith perspective. Fundamental principles remain steady. What may change are the methods of presenting it attractively, addressing doubts that challenge it, and endorsing approaches that affirm the correctness of Islam. In worldly realms like politics, education, law, and public affairs, a competent fakih can establish the Islamic system within their civilization's framework [12, 7 p.].

In this text, the author underlines the consistency of Islam's core sources and principles. While acknowledging that some aspects can be adapted or modernized, he highlights that the implementation of Islamic systems, spanning areas like politics, economic regulation, and social problem-solving, falls under the purview of a qualified fakih, a specialist in Islamic jurisprudence. From this perspective, it becomes evident that proponents of this viewpoint believe that renewal and change are entrusted to fakih.

Hence, this implies that Islam itself remains unaltered; the only aspect susceptible to change is Islamic mind.

As per Abu Rida's explanation, Islamic mind entails the ijihad carried out by Islamic scholars who derive their reasoning from diverse principles of Islam. As the Holy Quran obligated it would be through thinking, looking and seeking truth in the religious, intellectual and life spheres [12, 5-6 p.].

If Islamic mind stands as one of the Qur'an's obligatory directives, then the renewal of mind becomes one of the requisites of Islam. As per the explanation of Islamic mind, the practice of «ijihad» is essential for its renewal. So, what exactly is ijihad? «Ijihad involves the fakih's intellectual exertion in determining rulings based on evidence according to Sharia. It requires a substantial amount of effort, leaving the fakih fully expended» [13, 79 p.].

This definition shows that the fakih puts in all the effort he can and searches until he's sure there's no better solution. It means he works hard to solve complex problems in the Islamic world. To renew Islamic views, the fakih needs to think deeply, study a lot, and put in a good amount of effort.

A significant hadith emphasizes renewal, stating: «Verily, Allah sends a renewer of religion to this Ummah every hundred years». This renewer is a reformer who is required among Muslims every century to refresh the religion. Renewal of Islamic mind involves two key elements: ijihad and reform.

«The Shariah is timeless and boundless, while the Qur'an and the Sunnah are fixed, human needs and circumstances continually evolve without limit. Ijihad is necessary to address these ever-changing and limitless needs within the constraints of religious texts» [13, 83 p.].

Another conclusion that shows the necessity of ijihad is that the main sources of Islam are fixed. As time passes and science and technology progress, it's evident that

the prevalent issues and questions in human life will change. For instance, topics of concern in the Middle Ages, particularly among Muslims, may no longer hold relevance in the 21st century.

Those who advocate a «renaissance» through a return to ancient texts argue that the Western «renaissance» didn't emerge from nothing. Instead, it was rooted in the revival of ancient philosophy and the scientific legacy of both the Greek and Islamic civilizations. While new discoveries were made, they were built upon ancestral knowledge. The foundation lay in the advancements of natural sciences, particularly of the Islamic world. As a result, they contend that the Islamic world should similarly revisit those «Ancient Books» to reinvigorate itself.

According to proponents of this viewpoint, the Western approach isn't applicable to modernize Islamic consciousness and mind. They argue that the necessary tools and foundation for this modernization already exist within the scientific heritage of the Islamic world. They strongly critique those advocating an alternate methodology to study scholarly heritage or primary sources.

Arkun and his followers, while having limited knowledge of these sciences, label them as «outdated». In their attempts to criticize them, they resort to foreign methods that belong to different cultures, historical periods, and societies. Their actions can hardly be considered modernization; they more closely resemble demolition and dismantling, with little regard for reconstruction.

In conclusion, Islam cannot change according to the proponents of third view. The only thing that alters is Islamic mind. It can change and adapt through *ijtihad* based on time and place. Islam is self-sufficient. The Islamic world possesses a well-established scientific database and effective research methods. The task of renewal and reform can be undertaken by Islamic religious scholars and *fakihs* who are adept at utilizing this scientific heritage and employing suitable research methodologies.

Discussion

According to researchers such as Abdullah al-Arawi, Muhammad Arkun, and the intellectuals who followed them, «it is necessary to negotiate with history, get rid of the medieval mind and adhere to the rationalism of the modern age» [14, 136 p.]. Their goal in embracing modern rationalism is to employ the scientific methodology established in the West for interpreting religious texts and eliminating the scientific stereotypes that have persisted until now. This perspective of the second viewpoint fundamentally opposes the proponents of the third viewpoint, as previously outlined.

When considering the perspective of those who inclined to abandon Islam, it becomes apparent that external factors have exerted a greater influence on them than internal ones. If the question revolves around abandoning Islam, then contemplating the modernization and renewal of Islamic consciousness hardly seems relevant.

Let's attempt to uncover what factors might have driven them to contemplate forsaking Islam:

Firstly, colonization wielded significant influence. The character development of these intellectuals aligned with this era, as colonizing nations endeavored to disseminate this ideology.

Secondly, some thinkers embraced this viewpoint due to the influence of communist ideology. In the mid-20th century, communism had a notable following in the Arab world. Several Arab nations, like Egypt, even adopted communism as their official stance. Egypt's then-president, Jamal Abdu Nasir, called for the unification of Arab countries on the basis of communism.

Thirdly, during that period the theory of Darwinism was spreading rapidly in the world. Consequently, it strengthened their idea.

Fourth, as there was a revolution against churches in the West, they thought that forsaking religion would be a good reason to advance.

Fifth, the collapse of the Ottoman Empire, which once united the Islamic world, led to disillusionment and despondency among Muslims. Some saw this as a sign that the era of Islam had come to an end.

Sixth, in many parts of the Islamic world, traditional Islamic institutions like mosques-madrasahs were replaced by Western schools during the colonial period, and this influence has persisted even after decolonization. Given that these schools have educated multiple generations, the emergence of this critical stance can be seen as a natural outcome.

Seventh, due to the technological advancements originating from the Western world, along with the necessities of modern living, Western culture and ideology have gained widespread influence in the Islamic world.

Eighth, because the global film industry, television, and now social networks are predominantly controlled by the West, these platforms have become direct conduits for Western culture and ideology.

The ninth factor is that some young people who studied in Western universities, and even earned their doctoral degrees there, became advocates of the culture and civilization from those places.

We think these and other reasons contributed to the emergence of this perspective. By analyzing the factors mentioned, it becomes evident that their opposition is not directed at Islam itself, but rather stems from the perceived weaknesses of Muslims and their lack of knowledge.

Arkun's works provide a response to those who hold this perspective. He breaks down renewal into two aspects. The first is material renewal, which is often imported and it is imported to Islamic countries.

However, a deficiency of innovation is observed in the field of opinions within the Islamic world. Islamic nations find it challenging to break free from the traditional thinking system because it lacks updates in the realm of thoughts. If we were to innovate in the field of mind, a transformation similar to Europe's would also happen in our countries [15, 75 p.]. Consequently, the answer for proponents of the first perspective appears evident: reform is feasible both materially and intellectually in the Islamic world. The challenge lies in harmonizing the second and third viewpoints.

While scholars like Tawahiri criticize Arkun's application of Western methodology to Islamic sciences, Arkun and his followers maintain that modern scientific methods are similarly employed in the study of Christian religious texts. Therefore, they see no issue with this approach [16, p. 202].

Although Arkun's theoretical concept is well-established, he is open to constructive criticism to ensure its practical implementation. To facilitate this, he chose to write his works in French, not implying any disregard for Arabic as a scientific language. His decision to use French was aimed at engaging Western critical perspectives by having French scholars read his works [17, 229 p.].

Regarding the third viewpoint that emphasizes the value of «ancient books» for civilization, we anticipate positive outcomes by selecting the most relevant aspects of the ancient scientific heritage and enhancing their development for the present.

Conclusion

We've received varied responses to the question of whether the Islamic world can align with contemporary trends or determine Islam's role in the 21st century. Summarizing these responses, they can be categorized into main groups:

Conclusion of proponents of first viewpoint

They attribute the backwardness of Muslim countries and the occurrence of various negative events to Islam. They encourage us to begin with the fundamental characteristics of Islam, which involve rejecting or avoiding submissiveness, sluggishness, and an inability to take initiative. To tackle these challenges, they propose a distinctive path. They urge young Arabs to receive an education free from religious influence. Their argument hinges on the idea that shedding Islam, which they perceive as having lost its relevance, and the associated Arab mindset, is imperative for embracing modernity, particularly the Western way of life. This transition demands a profound shift. To truly become a modern Muslim society, they assert the need to fully absorb the mindset, tools, style, and standards of modernity into their core identity. In their view, introducing scientific advancements and technology alone is insufficient. They contend that modern Muslims currently lack the capacity to lead globally or embark on innovative ventures. Their ability to make significant scientific breakthroughs and conduct vital research for humanity is notably limited. While Islam might still exist in a formal sense, the absence of its core essence leaves little room for hope. It's worth noting that proponents of this perspective largely dismiss the notion of reforming the Islamic world.

Conclusion of proponents of second viewpoint

This perspective is known as «Criticism of the Islamic Mind», advocated by Muhammad Arkun and his followers. His stance diverges from contemporary thinkers, notably seen in his critical work named the «Islamic Mind». Within this work, he critiques the way of using minh in the interpretation of Islam and its practical application. Arkun asserts that present-day Islam is confined to revelation, overseen by religious figures and fakihs. Such a mind, solely influenced by these figures, remains one-sided – essentially, religious authoritarianism. They encourage to abandon traditional thinking and established thought processes, urging the adoption of methodologies from Western humanistic teachings to embrace a Western-style mindset. The stagnation in the Islamic world arises from the limitation to medieval research methods. Unable to break free from outdated Middle Age stereotypes, Muslims struggle to keep pace with

modern advancements. They believe that incorporating the scientific research methods developed in the West into Islamic knowledge can help shape a new Islamic mind and enable the Islamic world to keep pace with the modern era.

Conclusion of proponents of third viewpoint

Islam is considered a complete religion, evident from its clear verses. Its core tenets remain unchanged over time. However, methods of presentation, addressing doubts, and reinforcing its authenticity can be adapted. In societal aspects like politics, education, law, and public affairs, a knowledgeable fakih shapes the Islamic system according to a relevant civilization. The Islamic world's lagging progress is attributed to a lack of accurate adherence to Islam and the underutilization of centuries-old scientific heritage.

Having addressed the first viewpoint in the preceding discussion, we believe that skillfully harmonizing the second and third perspectives forms the foundation for the necessary reform within the Islamic world.

List of References

- 1 Фролова Е.А., История Арабо-мусульманской философии: Средние века и современность. – Москва, 2006. – 199 с.
- 2 Najib M. Tajdid al-fikr al-arabi. – UK, Hindawi, 2017. – 216 p.
- 3 Zatili H. An-nuhab al-fikria al-jadida bagda hazima 1967. – Muhammad Arkoun ua «nagd al-aql al-islami» // dirasat falsafia. – P. 144-163.
- 4 Lakehal F. Islamic mind in the perspective of Muhammad Arkoun «Critical Analytical Study» // Majalla dirasat insania ua ijtimaia. – No 9. – 2019. – P. 107-123.
- 5 Arkoun M. Al-fikr al-islami naqd ua ijtihad. – Dar as-saqi. – 2012. 6-edition. – 332 p.
- 6 Yamouten A., Reriballah M. Ishkalia tarihia al-aql al-islami fi al-hitab al-arabi al-muasir Muhammad Arkoun namuzajan // Al-Maidan. – No 04. – 2020. – P. 158-172.
- 7 Arkoun M. Qadaya fi naqd al-aql ad-dini: kaifa nafham al-Islam alyaum?. – Dar at-Taliga. 2000. – 334 p.
- 8 Arkoun M. Al-almana ua ad-din al-Islam al-masihia al-garb. – Beirut, Dar as-saqi. – 1996. 3-edition. – 68 p.
- 9 Arkoun M. Min Faisal at-tafriqa ila fasl al-maqal ... aina hua al-fikr al-islami al-muasir. – Beirut, Dar as-saqi. 1995.
- 10 Khaled A. The Concept of the Islamic Mind of Muhammad Arkoun // Al-maurus. – No 01. – 2020. – P. 59-73.
- 11 Arkoun M. Al-fikr al-usuli ua istihalat at-tasil. Nahua tarih ahar lilfikr al-islami. – Beirut, Dar as-saqi. – 1999. – 352 p.
- 12 El-shafai H. Essay on the Renewal of Religious Discourse. Cairo, Dar Quds, 2016. – 272 p.
- 13 Hasbulla A. Usul at-tashrig al-islami. – Cairo, Maarif. – 1976. – 446 p.
- 14 Masrahi F. Muhammad Arkoun ua tahdis al-aql al-islami // Journal of Social and Human Science Studies. – No 16. – 2007. – P. 125-140.
- 15 Halilu N. Al-Aql Al-Islami inda Arkoun: Asbab at-tahalluf ua ruya litajdid // majalla ulum al-insan ua al-mujtamag. – No18. – 2016. – P. 69-82
- 16 Tauahiri M. Muhammad Arkoun: tahdis al-aql al-islami baina naqd at-tasil ua naqd al-istaishraq // Jamia Talmasan. – No 6. – P. 202-215.
- 17 Megharbi Z. Arkoun's Critique of Islamic Reason Between interrogation and intention // Journal of Social and Human Science Studies. – No 3. – 2020. – P. 227-239.

Transliteration

- 1 Frolova E.A. Istoriya Arabo-musulmanskoi filosofi: Srednie veka i sovremennosti` [History of Arab-Muslim Philosophy: Middle Ages and Modernity]. – Moscow, 2006. – 199 p.
- 2 Najib M. Tajdid al-fikr al-arabi [Renewal of Arab Thought]. – UK, Hindawi, 2017. – 216 p.
- 3 Zatili H. An-nuhab al-fikria al-jadida bagda hazima 1967 – Muhammad Arkoun ua «nagd al-aql al-islami» [The New Intellectual Elites After the 1967 Defeat – Muhammad Arkoun and «The Critique of Islamic Mind»] // Dirasat falsafia. – P. 144-163.
- 4 Lakehal F. Islamic mind in the perspective of Muhammad Arkoun «Critical Analytical Study» // Majalla dirasat insania ua ijtimaiia. – No 9. – 2019. – P. 107-123.
- 5 Arkoun M. Al-fikr al-islami naqd ua ijthihad [Islamic Mind: Critique and Ijthihad]. – Dar as-saqi, 2012. – 6-edition. – 332 p.
- 6 Yamouten A., Riballah M. Ishkalia tarihia al-aql al-islami fi al-hitab al-arabi al-muasir Muhammad Arkoun namuzajan [Historical Problematic of the Islamic Mind in Contemporary Arab Discourse, Muhammad Arkoun as a Model] // Al-Maidan. – No 04. – 2020. – P. 158-172.
- 7 Arkoun M. Qadaya fi naqd al-aql ad-dini: kaifa nafham al-Islam alyaum? [Issues in Criticizing the Religious Reason: How do We Understand Islam Today?]. – Dar at-Taliga, 2000. – 334 p.
- 8 Arkoun M. Al-almana ua ad-din al-Islam al-masihia al-garb [Secularization and Religion, Islam, Christianity, West]. – Beirut, Dar as-saqi, 1996. – 3-edition. – 68 p.
- 9 Arkoun M. Min Faisal at-tafriqa ila fasl al-maqal ... aina hua al-fikr al-islami al-muasir [From the Chapter of Differentiation to the Chapter of the Essay Where is Contemporary Islamic Mind]. – Beirut, Dar as-saqi, 1995.
- 10 Khaled A. The Concept of the Islamic Mind of Muhammad Arkoun // Al-maurus. – No 01. – 2020. – P. 59-73.
- 11 Arkoun M. Al-fikr al-usuli ua istihalat at-tasil. Nahua tarih ahar lilfikr al-islami [Fundamentalist Thought and the Impossibility of Rooting]. – Beirut, Dar as-saqi, 1999. – 352 p.
- 12 El-shafai H. Essay on the Renewal of Religious Discourse. – Cairo, Dar Quds, 2016. – 272 p.
- 13 Hasbulla A. Usul at-tashrig al-islami [Fundamentals of Islamic Legislation]. – Cairo, Maarif, 1976. – 446 p.
- 14 Masrahi F. Muhammad Arkoun ua tahdis al-aql al-islami [Muhammad Arkoun and Modernisation of Islamic Mind] // Journal of Social and Human Science Studies. – No 16. – 2007. – P. 125-140.
- 15 Halilu N. Al-Aql Al-Islami inda Arkoun: Asbab at-tahalluf ua ruya litajdid [The Islamic Mind According to Arkoun: the Causes of Backwardness and a Vision for Renewal – from the Point of View of Muhammad Arkoun] // Majalla ulum al-insan ua al-mujtamag. – No18. – 2016. – P. 69-82.
- 16 Tauahiri M. Muhammad Arkoun: tahdis al-aql al-islami baina naqd at-tasil ua naqd al-istaishraq [Muhammad Arkoun: Modernization of the Islamic Mind Between the Criticism of Rooting and the Criticism of Orientalism] // Jamia Talmasan. – No 6. – P. 202-215.
- 17 Megharbi Z. Arkoun's Critique of Islamic Reason Between interrogation and intention // Journal of Social and Human Science Studies. – No 3. – 2020. – P. 227-239.

Есдәулет Е., Мохд Руслан Мохд Нур, Смагулов М.Н., Жамашев А.

Исламдық діни сананың модернизациясы және Ислам ақылы концепциясы

Аңдатпа. Осы мақаламызды мұсылман үмбетінің бүгінгі жағдайына, оның кейбір басты проблемаларына және оны шешу жолдарын қарастыруға арнадық. Бұл салада жасалған зерттеулердің кейбіріне тоқталып, оған сараптама жасауға тырыстық.

Бұл мәселеге қатысты зерттеушілердің көзқарастары әртүрлі, тіпті бір-біріне қарама-қайшы. Мақала барысында олардың ойларын жеке-жеке талдай отырып, негізгі топтарға бөлдік.

Бұл тақырып Ислам әлемін зерттеушілердің қазіргі таңдағы ең жиі қозғаған тақырыптарының біріне жатады және әртүрлі атаумен қозғалған. Мысалы, «Таждид» яғни жаңару, «Таждид фикр ислами» – Ислам пікірін жаңарту деген атаумен немесе қазіргі діни пікірді, ақылды сынға алу деген атаулармен де белгілі. Атап айтқанда «Араб ақылына сын», «Ислам ақылына сын» тақырыптары да аталмыш мәселені қозғайды.

Мақалада техника мен технологияның дамыған ғасырында жалпыадамзатқа діннің қажеттілігі, оның ішінде бүгінгі мұсылмандардың рөлі, олардың модернистік заманға бейімделе алуына байланысты айтылған көзқарастарды негізгі үш топқа бөліп қарастырдық. Мақаламыздың мақсаты – Ислами діни сананы модернизациялаудың зерттеушілер тарапынан ұсынылған көзқарастарды қарастыру және оларды негізгі топтарға бөліп, әр топтағы көзқарастарды сараптау болды.

Түйін сөздер: жаңарту, Діни сана, Ислам ақылы, Араб ақылы, концепция, модернизация.

Есдаулет Е., Мохд Руслан Мохд Нур, Смагулов М.Н., Жамашев А.

Модернизация исламского религиозного сознания и концепция исламского разума

Аннотация. Эту статью мы посветили нынешнему состоянию мусульманской уммы, некоторым ее основным проблемам и путям их решения. Мы сосредоточились на некоторых исследованиях, проведенных в этой области, и постараемся провести экспертизу по ним.

Мнения исследователей по этому вопросу различны, даже противоречивы. По ходу статьи мы разберем их мысли индивидуально и разделим на основные группы.

Эта тема является одной из наиболее часто обсуждаемых сегодня исследователями исламского мира и обсуждается под разными названиями. Например, он также известен как «Таждид», что означает обновление, «Таждид фикр ислами» — обновление исламского разума или критика современных религиозных взглядов и разума. В частности, этого вопроса затрагивают темы «Критика арабского разума» и «Критика исламского разума».

В статье мы пытались разделить на три основные группы взгляды, высказанные в век передовых технологий и техники, необходимость религии для человечества в целом, включая роль мусульман сегодня, их способность адаптироваться к современности. Цель нашей статьи – рассмотреть представленные исследователями взгляды на модернизацию исламского религиозного сознания, разделить их на основные группы и проанализировать взгляды каждой группы.

Ключевые слова: обновление, религиозное сознание, исламский разум, арабский разум, концепция, модернизация.