

**Philosophical Thought
In the Islamic world:
Movement of Reformation
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In modern literature, studying Islamic philosophy is a common periodization, which includes three periods development of Islamic philosophy. First Period - Medieval (classic) - covers 8th-15th centuries, the second - the late medieval 16th - 18th centuries and finally, the third period - modern - starts in the second half of 21st century continues to the present.

Third period of development of Islamic philosophy differs from the previous in that, first of all, it is their socio-cultural, socio-political and ideological conditions was closely linked to the historical colonization of the Islamic East leading Western countries and the subsequent liberation from colonial rule. These difficult historical processes that took his goal of building a new independent states, accompanied by ambiguous and contradictory processes of transformation in the spiritual, cultural, social and political spheres of society. They were associated with complex search for identity, with the definition of ways and means to modernize Islamic society, with the clash of tradition and innovation, identifying what it means to the spiritual heritage of the past to the present and how it fits into the new realities.

Philosophical discussions and constant controversy, confrontation and the search for consensus, the development of new guidelines and their involvement in the world of traditional society, it is vitally concerned to discuss the problems of Islamic society and its relation to science, technology, lifestyle and values of Western society, it's all - only a small part of the discussion space of the third period of philosophical thought of the Islamic world.

During this period, two worlds faced: the world of Islamic traditions and spirituality, on the one hand, and the world of innovation and secularity - on the other. Since the main watershed and the center of the philosophical-ideological debate and diversity of points of view has become the problem of modernization of traditional Islamic society and the prospects for its further development, it identified the main problem this time - the problem of reform. This problem is being aggravated and, most importantly, not abstractly raised, and emerged as a response to the actual query time, gave birth to the Reformation movement, which itself covers a long time.

The first stage was associated with sectarian movements which have been in the 17th -18th century's heralds of new social change.

The second step is the process of correlating the traditional Islamic values with the achievements of the West in science and technology, social and political institutions. Its distinctive feature and the dominant tendency are to seek a synthesis of traditional Islamic and modern Western attitudes.

This reformation largely related to intellectual layers of society and the least affected by the masses. Moreover, it often rejected by them as alien and hostile to the Islamic society and its culture and values

The third stage is characterized by the loss of liberal nature and increase of expansion of Islamic revival movement in its traditional form [1, p.17].

Prominent representatives of the Reformation movement was Syed Ahmad Khan, Jamal al-Din al-Afghani, Muhammad Abduh and Muhammad Iqbal. Since the Reformation movement arose as an attempt to find answers to requests rather complex historical period in the development of the Islamic-society, which was associated with backwardness and self-awareness stagnation in the development experience of past glory, when Islamic culture Mr. embodied the progress and development, in so far were badly supplied Lena questions the significance of their own values, their viability new historical conditions.

In this complex and ambiguous process revealed two trends:

On the one hand, the idealization of the actual traditional Islamic values and principles of the society and the negative until categorical rejection, related to Western values, lifestyle and socio-political institutions of democracy. On the other hand, proved to be a trend of critical attitude towards their own national traditions and values (at times - before the declaration of renunciation of them as completely outdated and historically outdated) and appeal to the ideals of Western civilization, a certain idealization of Western values, norms of life and relationship to the world. Reformation movement as a multilateral process reflected different aspects of the spiritual and intellectual life of some Islamic states.

Said Ahmad Khan was among the first in the 19st century spoke about the revival of Islamic society and perceptions of the innovations that would open new prospects for overcoming the backwardness of Islamic society. He saw its revival in the context of following the ideals of education, dissemination of scientific knowledge and to gain advanced achievements European culture. His interpretation of the ontological picture of the world Islam was intended to prove and confirm the universal nature of Islam, following the principles of divine immutability, the scope of which was opened by the prophecy of Muhammad. In accordance with the cosmological justification for the existence of God through the chain of causality as it once in history have taken oriental Peripatetics, Ahmad Khan believed that the First Cause has created a world that, like clockwork, operates according to certain laws. In the sphere of morality, God created both good and evil, but the man himself made a choice between them in accordance with their knowledge of what is good and what is evil, so the reward, believed Ahmad Khan, given to a person in accordance with the knowledge laws of truth and falsehood.

Said Ahmad Khan was among the first representatives of the Reformation appealed to the human mind, the ability to create and control the forces of nature, and criticized mysticism, believing that divine inspiration - not only the destiny of the elite, but also the potential ability of each person. "Such an interpretation of prophecy being - says M. Stepanyants - has adapted to the conditions of Islam in the 19th has made it more acceptable for a new inclined to rational thinking generation. At the same time, the claim that the Prophet - man, though ingenious, conclusions about the historical implications of his judgment. This, in turn, justifies the possibility and need to make adjustments to the teachings of the Prophet - to reflect the changes that have taken place in the world. Said Ahmad Khan directly this conclusion did not, he just called for a rational understanding of religious dogma. In this case, the criterion for determining the validity of a principle of religious teachings should serve, in addition to thinking more and nature: if religion is not contrary to human nature and nature in general, it is true" [2, p. 48].

These views were criticized by Jamal al-Din Al-Afghani. He was an active supporter of the resistance of the Western expansion and revival of Islamic states on the basis of their religious and political consolidation. One of the most popular al-Afghani was 11 verses of the Quran (Sura 13): "Verily, Allah does not change the fact that the people until they do not change the fact that with them ..." [3, p. 131]. This clearly characterizes his philosophical outlook, aimed at making with the help of science and reform of the public consciousness, but, above all, the consciousness of religious leaders of the Islamic society, to achieve progressive change.

His speeches and articles in which he defended not only the claims of the mind to the truth, but also its mission to advance along the path of humanity prosperity and progress in fully opened position on Afghani relation to the problem of the relation of Islamic spirituality and scientific rationality. With its resolution of al-Afghani, speaking in general as an apologist for Islam, however, did not deny, as did many others, the role of and the importance of science only because it was in someone's eyes phenomenon of Western culture, destroying the foundations of Islamic society, its traditions and values. He emphasized its progressive and necessary for the modernization of the Islamic society.

Afghani attempt to resolve the issue of the relationship between science and religion relied on the traditions established by the Eastern Peripatetics, he sought to solve this problem with the rationalist tradition Arab-Islamic philosophy. Particularly vividly manifested its position in controversy with E. Renan. It is known that E. Renan make judgments containing negative assessment against Islam, calling it instrument of tyranny and terror, are destroying the culture of rational spirit where it took place.

Responding to this characteristic of Islam, al-Afghani, primarily showed that Islam - the same religion as the other, no better and no worse and that the Arabs - the people, not worse other nations. He and other nations, created culture where the

spirit is freely expressed it and thanks to which the human mind has evolved. Al-Afghani relations considered the problem of Islamic spirituality and rationality in cultural history and showed that, despite the fact that religion in the history of mankind has a "heavy burden" because, setting aside their positions, it was a necessary factor in freeing people from the era barbarism exiting jahiliyah. Therefore, the positive role of religion and belief in this process lies in the fact that they are subjected to the laws of the people, "the Supreme Being" and overcome the destructive nature jahiliyah period.

Historical development also shows that philosophy and religion, revelation and scientific knowledge have always competed with each other. This rivalry, struggle and controversy will continue as Islamic spirituality will constitute its basic installation, due to the fact that this knowledge - immutable and eternal, while philosophy is more unchain mind. Thus, the Islamic faith has a tendency to conservation same philosophy - a tendency to change, development and innovation.

Al-Afghani believed that the problem of correlation between spirituality and rationality, religion and science, and the dogma of free search - this is a problem not only of Islam, it is a problem of all faiths. However, this conclusion does not mean that Muslims must evade the question of responsibility for civilizational backwardness of Islamic states, despotic form of government which the skilful use of stagnation points of Islam, resisting science, and wherever she could do it, she confronted her free spirit.

Such perceptions of Al-Afghani seems came into conflict with his views, expressed in particular in a controversy with Said Ahmad Khan. But at that time, when he began his work, says M. Stepanyants, he could not talk about it as straightforward as appealed more to the religious feelings of compatriots and not to their reason. That is the position in which they are located, and material condition, evidence of a general backwardness of Islamic society, did not give him the opportunity to argue that this is guilty of Islam [3, p. 134].

Jamal al-Din al-Afghani is considered the founder of Pan-Islamism, stood at the origins of this ideology in the Islamic countries, since it views central place occupied by questions of relations between Islam and the national spirit and ideals of self-determination. Since 60-ies of 19th century, he expressed the opinion religious-political alliance of Islamic nations, and not only sought to spread the ideals and views of nationalism, but and to realize in practice. He believed that it will help in awakening the Islamic world and its revival by releasing from "humiliation" which they are subjected by the European countries. Owing to the development of scientific and technical achievements of the West and their political leadership experience, he thought, maybe he confrontation and overcoming backwardness of Islamic states. At the same time he was hoping for

some Western support of interested circles in the issue of revival and progressive development of Islamic society.

Trainee Jamal Al-Din Al-Afghani, Muhammad Abduh also sought to overcome backwardness and medieval revival of Islam, guided by changes in the field of education. As a Chief Mufti of Egypt, Muhammad Abduh by fatwas issued tried to rethink Islamic faith according to those significant changes that occurred at the end and turn of the 19th and 20th centuries. Through the reorganization of Al-Azhar University, where he carried out the reform of the educational process, introducing new courses related to the study natural and mathematical sciences, Abdo tried to fix the new educational standards and on this basis - develop ideas updates. His authority as a theorist of changes in the political life of the Egyptian society was considerable, and earned him the reputation of "the prophet of a new day for Egypt and Islam", "creator of Islamic thought in the twentieth century the Arabs" etc.

Reinterpretation of Islam were devoted his philosophical work "Treatise on mystical inspiration", "Treatise of Tawheed", "Comments on the Quran", etc. The idea of monotheism approval historically taken a leading place in the theology and philosophy of the Islamic world as already has been shown, it took place, including in Eastern philosophy Peripatetic. Muhammad Abduh also considered it, but, unlike its predecessors, the new historical conditions, which required finding a sustainable basis for the reconstruction of Islam and its further revival during overwhelming influence of the West.

Relying on rationalist arguments, it justifies the need for the Supreme Being ontological bearing such attributes as eternity, indivisibility, knowledge, omnipotence, will, in monosyllables. In epistemological terms Abdo considering the idea of Tawhid in the context of solving the problem of the knowledge of the Supreme Being, the role of prophetic revelation in the cognitive process, the ratio of intuition and reason. Muhammad Abduh says that once Christians have learned the knowledge brought by Islamic thinkers, and achieved great success, thanks to the Reformation in Christianity. Why Muslims cannot do the same? Achieve this, they also interfere, says Abdo, a departure from the true faith. Thanks tawhid, people had the opportunity to follow only the divine purpose, and thus, does not depend on someone else, i.e., to be free to think and act only in accordance with divine truth, and not according to someone else's will. Therefore, one has to follow this path, reveals to him the road to freedom and free choice, because it is this man different from all in this world. In this way it is necessary to avoid repetition of extremes, and fatalism, and voluntarism.

Muhammad Abduh supports the idea expressed at the time the Eastern Peripatetics - which people understand the divine truth differently, not everyone understands it in the true light, and not everyone understands the meaning of the sacred ritual actions Islam for this they need teachers. Thus he justifies and proves the necessity of prophecy and prophets in communication between the two worlds and the

language of the human mind disclosing those divine laws. Abdo rejects faith based on blind trust in authority. He believes that faith is necessary to know the mind that it only strengthens. Only in union of faith and knowledge, he believed, can progress be made, as the first thing that Islam requires, is to rely on the mind when asking questions of Sharia, and follow the divine institution that between reason and tradition, there are contradictions. True knowledge is strongly relying on intuition, as one mind cannot lead to comprehension of the divine, he must go to the unity of faith, based on prophecy, intuitive insight and heart [4, p. 149].

Another prominent member of the Islamic Renaissance - Muhammad Iqbal tried to "reconstruct" Islam by synthesizing Islamic and Western philosophy, lifted in his philosophical and poetic works of man to God's partner in the process of transforming the world. In outlook Iqbal, in contrast to mentioned earlier representatives of the Islamic Reformation, manifestation of Sufi motifs has emerged, especially in poetic creativity. Although the initial strong passion Sufism subsequently replaced critical attitude to it, but its influence on Iqbal's philosophical outlook and his literary work preserved, and it is widely used Sufi images and some of its key ideas, in particular, the idea of the perfect man.

Muhammad Iqbal's philosophical views on the spiritual essence of Islam, his understanding of man and the world, the spirit of Islamic culture, the ratio of knowledge and religious experience are reflected in the famous lectures read by him at the request of the Islamic Association for 1928-1929 years, in different cities of Pakistan. Lectures were subsequently published in book form under the title "Reconstruction of Religious Thought in Islam". In this context it is of interest and his little work "Islam as a moral and political ideal. "In these works he, having wide philosophical erudition, profound knowledge of Islamic philosophy, expressed in his thesis entitled "Development of Metaphysics in Persia" successfully defended in Germany, excellent knowledge of Western philosophy, in particular, Kant and Hegel, the philosophical system which he studied in the UK and Germany, opened the inner and deeper meaning Islam, its potential for change and development of both the human and its relationship to the world and to other people.

In his statements and interpretation of historical and philosophical process in Islamic culture Muhammad Iqbal stands on solid positions recognition of self-worth and self-development of the Islamic intellectual, relying primarily on the Holy Quran and Sunnah. Relying on internal experience as one of the sources of human knowledge, Islam claims and external source of such knowledge - nature and history. They "Ultimate Reality", in Iqbal, expresses itself, so debt believer - not only refer to the inner experience and introspective, but also scrutinize these external signs and symbols of the divine.

Initially, he says, Muslims enthusiastically embraced Greek thought, which, according to Iqbal, was fond of theory and ignored the study of specific facts, while the Koran calls for careful observation and understanding by discovering what it means concrete, so between them inevitably leads to a contradiction.

Consequently, an attempt to understand the Quran in the light of Greek philosophy, which prevailed "theorizing," says Iqbal, was doomed to failure. "And that's what followed that failure, - he says - is the true spirit of Muslim culture, laying the foundation for modern culture in some of its most important aspects. This intellectual revolt against Greek philosophy manifested in all areas of knowledge. However... as the best define the phenomenon he demonstrated in the Muslim criticism of Greek logic. And it is quite natural, since dissatisfaction purely speculative philosophy means finding a more reliable method of knowledge" [5. 127]. This was the method of observation and experiment.

According to the position of Iqbal, en-Nazzam was the first thinker of Islamic philosophy which formed the principle of doubt as the beginning knowledge, al-Ghazali expanded it and thus prepared the philosophy of Descartes, but he remained true to the Aristotelian logic. Systematic refutation of Aristotle's logic and, therefore, the position of the Eastern Peripatetics, were carried out in the philosophy of Suhrawardi and Ibn Taymiyya. Ibn Taymiyyah in "Denial logic" shows that the only way, trustworthy, is the induction. Iqbal also believes that the experimental method is the opening of Islamic science, its researchers such as Ibn Haytham and Ibn Hazm. "Neither Roger Bacon nor his subsequent namesake - he writes - not entitled to consider the merits of his introduction of the experimental method. Roger Bacon was no more than one apostles of Muslim scientific method in Christian Europe, and he constantly stated that knowledge of Arabic and Arabic science was for his contemporaries the only way to true knowledge. Debate about who was the founder of the experimental method ... is part of a huge distortion origins of European civilization. The experimental method of the Arabs to Baconian been widely and actively cultivated throughout Europe "[5, p. 128].

Muhammad Iqbal is on original and independent positions development of Islamic spirit, born meanings of Quranic truth where Greek science and philosophy were the original elements of influence on a holistic intellectual and spiritual climate, but failed in the face of the spirit of the Qur'an, its values and scientific plants. Iqbal extends this idea, arguing that the whole "... anti-classic spirit of the modern world actually grew out of a protest against the Greek thought of Islam" [5, p. 138-139].

And this spirit sees the world as a dynamically developing. Philosophy of Ibn Khaldun and Ibn Miskavejh cemented this view: the first theory - about life as an evolutionary movement, and history - the second. Basic concepts in understanding the history, where, of course, appreciate the contribution of Ibn Khaldun arising from the Quranic teachings, says Iqbal, are unity of human origin and a heightened sense of reality time and view of life as a continuous movement in time. History, like nature, is the source of human knowledge.

Muhammad Iqbal convinced that the Qur'an contains "germs historical doctrine, "and therefore he opposed the viewpoint that rejects it. He strengthens his position

verses of the Qur'an, which contains historical examples of calling a person to think deeply on the collective responsibility to the present and the past experience of mankind, as for negligence and "sins" in the history of people suffer in this life

Intellectual heritage of Ibn Khaldun ideas represented Quran of a "change of day and night" as a symbol of Reality, which at every moment new trend to consider the time - as an objective phenomenon views Ibn Miskavejh to life - as evolution, al-Biruni approach to nature - As a process of becoming. Al-Ghazali in the mystical experience has proved independent content for religion, and he managed to keep right religion separate and independent from the science and philosophy. This meant the recognition of the victory of Islamic traditionalism.

Muhammad Iqbal shows genuine commitment to the Islamic thought, from his point of view, entirely appropriate to the true the spirit of Islam. Thus, clarifying the relationship becomes Iqbal to philosophical knowledge and religious experience, when philosophy becomes the test for Revelation and religious experience.

The reform movement has contributed to the socio-political, cultural and spiritual development of Islamic states. It combined respect to the former spiritual and intellectual heritage, critical assessment of the past and present and the sanctity of religious recognition of the necessity of faith and communion to the modern achievements of science and technological progress, recognizing the achievements of the West and the desire to preserve the Islamic identity. It contributed to the decision challenges of adaptation and development of Islamic society in the new historical conditions.

Reference:

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