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MUSLIM SOCIETY ON THE BORDER OF TRADITIONALITY AND REFORMING

This article is devoted to the consideration of the state of Muslim society on the border of adherence to the traditional system and the need to reform religious and socio-legal doctrines. Comparative philosophy as a branch of research, dealing with a comparative analysis of various philosophical traditions, cultures, and particular concepts of categorical apparatus helps to find out the differences and common principles of social being. Within philosophical comparative studies we can consider the peculiarities of the reforming process of Muslim society from ancient times to the nowadays. Turning to the example of Islamic culture, we see the complexity in not only the collision of cultures and the integration of Islamic traditions to the Western world, but also in internal processes that are determined by the necessity to preserve the traditions of culture and religion in the conditions of the strict need for reforming Islam. The globalization processes of the modern world make Muslim countries accept the reformist movement, which is a precondition for the progressive development of society. Understanding the concept of tradition considered by the Iranian thinker Nasr as an existential entity that crosses the history of all humanity, explains some of the points in the Muslim worldview. Tradition in the Islamic world is not only a tribute to the religious component, but also a trait of self-identification. Researchers at the West-East Dialogue do not give a clear guide and answer for reforming Islamic society, but it is worth noting that multiculturalism and globalization of the 21st century lead to gradual reforms and recognition of the Other to be included in the dialogue.

Keywords: *comparative philosophy; tradition; reforming; Islamic culture; concept "Perennis philosophy"; globalization; modernization of Islam.*

Introduction

The dynamic development within modern society is experiencing changes what it implies the inevitable tendency of the world development, which is common to all countries and people, as well as the dependence of culture on race, gender, ethnicity, and sexual orientation of its representatives. In this situation, the freedom of personal choice is reduced either to domination of popular culture, or multiculturalism and pride of the minority. This scenario of the functioning of society is found everywhere, especially in countries of Western Europe, where different nations and cultures cross the boundaries of one cultural-economic and legal framework.

However, we are interested in a model of cultural development, in which one's own culture can be defended by the experience of its cultural changes and transformations. Such cultures are not closed, detached from one another, or levelled, but interactive, interconnected and flexible. Instead of differentiation, the principle of interference - the dispersion of the symbolic values of one culture in the field of other cultures. In return, transculture should not be replaced by the concept of multiculturalism. If a multitude of cultures emphasizes the belonging of an individual to its "own", biologically and biographically predetermined, "natural" culture, then transculture implies diffusion of original cultural identities as individuals cross the borders of different cultures and assimilate in them.

The global processes of the 21st century, which cover different countries of origin, show a particularly difficult situation for Islamic states. On the one hand, there is a

need and inclination to preserve the traditional system, which is in line with the religious and legal doctrine of Islam, and on the other hand, there is a strong necessity to reform Islam and socio-political doctrines of Arab-Muslim states. Therefore, in the article, we turn to S. Nasr's concept of "Perennis philosophy" as a possible balance between traditional Muslim society and reform efforts. We come to an understanding of this situation, taking into account not only the experience of Muslim countries but also the situation of Muslims in non-Islamic countries. The attitude towards Muslims in different Western European countries, such as France and Poland, is clearly expressed. The existence of Islamophobia in France with a specific distrust of Muslims and Muslim tolerance in Poland demonstrate a different level of interrelationships between the different cultures in these countries (*Barylo, 2016: 116*).

The goal of the paper is to find out the interdependence of the status of tradition and the process of reform in Muslim society. In this article, we will try to refute the stereotype that Islamic countries are incapable to reform.

Methods

Comparative philosophy comes to the aid of studying different cultures and their interpenetration, involve and complement. In terms of its object, Comparative philosophy is, on the one hand, as a philosophy comparing different philosophical traditions in their diversity. In this case, the comparative philosophy relies on its own intrinsic criteria for understanding what philosophy is. It derives an

idea of its object from itself, but not from an inocultural philosophical tradition.

Another version of insight of cross-cultural philosophy is understanding of it as a philosophy that compares something different from philosophical traditions, for example, different cultures. Need to say that under such circumstances Comparative philosophy does not have in itself a source of the idea of its object, it have to find it in the material under study. Since the subject under study is the material of different cultures, taken in the aspect of comparison, none of them is dominated in philosopher's impression during comparative analysis.

In general, philosophy is constantly trying to find out its own foundation. Philosophy may not always accept something external to itself as its own foundation something predetermined. The attempt of philosophy to find its base describes its characteristic rationalism. However, philosophy sets the maximum query field, the widest range of comprehension, which reveals of its universal character. If we turn the question to the plane of Comparative philosophy, the subject of which are the philosophical traditions of different cultures, including the "Oriental", then we wonder whether there are ways to ask the possibilities of constructing the widest field of comprehension of the same in different cultures.

In answering this question, we make start from the problem of universalism in its traditional and new sense. Proceeding from the standpoint of traditional universalism, we have to regard it as essentially the only one. Certainly different local traditions of philosophy are possible, indeed, they can be interesting, but it only matters, because they assist to the development of the way of setting and solving philosophical problems. Hegel's historical and philosophical concept provides a suitable example. Eastern philosophy turns out to be nothing more than a certain specific addition to what was done in Western philosophy. From this point of view, philosophical doctrines can be diverse, and in Western philosophy in its history, there was a plurality, sometimes even mutually exclusive philosophical systems. However, despite the difference and incompatibility between them, they all converge in what is reasonable and what is not, and what assists to find the principle of sufficient reason, and what is not. According to traditional universalism it appears that the Eastern philosophy, if it is possible, is only an insignificant addition to the Western thought.

Instead, there is more progressive alternative position than traditional universalism. The position of the new universalism is that in order to know the Islamic, Indian, Chinese philosophy, it is necessary to understand the innermost being of these cultures, which gives rise to their philosophical traditions. We need to understand the basis of common features for these cultures, why different segments of culture form such unity.

If we understand philosophy as a way of setting the widest possible field of comprehension, then we face the task of overcoming any limit. Eventually, philosophy is an attempt to overcome, to clarify the boundary foundations of own reasoning. The delimitation, the borderline is what the Universe sets, and concerns the principle of universalism. On the other hand, the limit is that what restricts, leads to unity and in this generalized unity keeps any opposites. So the boundary question is consistent with the question of rationalism, since reason is the ability to set the opposite and overcome it in a generalized unity. It is worth saying that the Eastern philosophies in their plural,

the Chinese, the Indian, and Islamic philosophical traditions realize the characteristic own version of rationalism and universalism, therefore in this sense, each of them is self-sufficient.

There is a need to create a certain type of integrity, some organizing model of the whole, which takes in attention the differences, diversity, national and regional specificity of philosophizing and it overcomes monoculture, and it includes problems associated with literary exchanges, translations, symbolic reciprocities. The history of Western civilization can be represented as a history of search for a common language - and the search for an image of the world, common to all humanity. However, the integration of different cultural traditions into a global cycle raises the problem of blurring of national traditions and threatens socio-cultural unification.

Exactly Comparative philosophy are called upon to resolve number of such issues and problems. In the universal or internal sense of philosophical comparativism, it means going beyond all cultural differences to the universality and uniqueness of the human soul and existence, the comparison and the coincidence of the unique with the onliest. In a local or an external sense, philosophical comparativism means identifying similarities and differences, some common and specific points in philosophical doctrines, traditions and cultures.

Presentation of the basic material

Nasr: Universalism, Tradition and Philosophia Perennis. The views and attitudes towards the principles of universalism of the modern Iranian-American Philosopher S. H. Nasr are interesting. The decisive role in formation Nasr's outlook made acquaintance with the views of representatives of the so-called *Philosophia Perennis*, namely Rene Guenon, Ananda Coomaraswamy, Frithjof Schuon, Titus Burckhardt, and Martin Lings. Through the prism of *Philosophia Perennis* Nasr inquires all the phenomena of intellectual and spiritual life. Nasr believes that true philosophy is nothing more but a reminder of the eternal Truth that is preserved in ourselves, but nonetheless, it was forgotten by us. Philosophy thus has the status of sacred activity aimed at the disclosure of the Truth and the tireless search for divine wisdom.

According to Nasr's views, the infinite wisdom that forms the core of every religion is nothing more than Sophia, the gain of which is a prospect of wisdom, both in the West and in the East. In the West, perennial wisdom is called Sophia, and Muslims are *al-hikmah al-khalidah*. The perennial philosophy is Sofia, which has always been, and always will be. It is provided simultaneously by transmitting horizontally and through vertically revival by contacts with the reality that existed from the beginning and continues to exist here and now (Nasr, 1989: 65).

The thinker declares his favour to the concept of "relatively absolute" (Nasr, 2017: 65). Absolute is absolute only. Any manifestation of the Absolute in the form of religious revelation creates the world of sacred forms and senses, in which no definitions, principles, Divine Persons, or Logos that seem to be absolute in each of the individual worlds, not being the Absolute itself (Nasr, 1989: 252). For example, in Christianity, God is seen as the Holy Trinity, and Christ is the Logos. Christians believe in these dogmas of their religion as in the absolute, but it is only "relatively absolute", as there is only one God in the metaphysical sense.

Nasr constantly calls himself simultaneously a sup-

porter of "Philosophia Perennis" and a traditionalist. He is categorical in his negative evaluation of the Western outlook, including art. He argues that the break with the Christian tradition in the West coincides with the era of the Reformation. Having lost touch with the cosmic laws that characterize traditional art, it has lost its ability to be the source of Knowledge forever. That is, the "refusal" of God leads to the abandonment of art as it is (*Nahn, 2001: 319*). It is clear that such views are being criticized on different sides. The majority who represents the modern philosophical community and not only the Western one criticizes him; the traditional Islamic fundamentalists also deny his views.

Critics point out the non-modernity of Nasr's thoughts, emphasizing what he thinks in the spirit of the Middle Ages. Not only foreign thinkers, including Eliot Deutsch, Shu-Hsien Liu, Robert Cummings Neville, and compatriots of Nasr, in particular, give Mehdi Aminrazavi such an assessment. He speaks of him as a metaphysician, whose views are rooted in the Islamic intellectual tradition and are saturated with the ideas of theosophy (*hikmah*), which synthesized elements of the Eastern peripateticism, ishqism and Sufism. According to Nasr, *hikmah's* founder is the prophet Idris, which is identified by the classical Muslim authors with Hermes. This tradition has developed in various civilizations, especially in Persia, Egypt and Greece, and has culminated in Suhrawardi's doctrine, and then in the transcendental philosophy of Mulla Sadra.

Mehdi Aminrazavi draws attention to the fact that Nasr acknowledges the existence of two main types of being, represented by two methods of cognition, which, in turn, are embodied by Prometheus and Pontiff. The person who has the spirit of Prometheus, according to Nasr, is "the earthly creature that faces Heaven and tries to usurp the role of the Creator" (*Nasr, 1989: 145*).

The Pontiff man symbolizes "the bridge between heaven and earth". This virtuous man conquers himself completely to the writ of sacred tradition. The rational thinking is characteristic of first, freethinking and critical attitude to the tradition that leads ultimately to its destruction. The second, on the contrary, relies on esoteric knowledge of mysticism that is not verifiable and evidence. In this ontological and epistemological position, it is clear why Nasr is beyond the dialogue with modernity (*Nahn, 2001: 560*).

Recognizing the critique of thinkers regarding the views of Nasr is reasonable, but it is worth saying that it is sometimes too strict. After all, it is necessary to be aware of difficult style of expressing the thoughts of the Iranian thinker, as well as the semantic differences of concepts that the thinker encloses in different concepts.

The best example, in this case, is the understanding Nasr's concept of tradition. Tradition is usually interpreted as a set of norms, customs, worldviews, which is a prerequisite for the keeping, transmission and sustainability of a certain type of society. On the one hand, tradition tends to keep and retain the past, to counter change and innovation. On the other hand, tradition is a precondition and constructive beginning of the identity of socio cultural community. Adherence to tradition does not always have a negative connotation. On the contrary, it plays a positive role when it comes to the preservation of identity, whether individually or collectively, it comes to the development and improvement based on the experience of the past.

However, the most important thing is to say that Nasr

was not a traditionalist in the sense of a racial, religious or national fanatic. As a person who supported the Shah's regime in Iran and modernization a country oriented toward the West, he consider the tradition in a completely different way than Muslim theologians. In his understanding, tradition is a set of truths or principles of divine origin, which are revealed to people through messengers, prophets, avatars, and logos. Tradition is manifested in various spheres, including law and social structures, art, science, etc. The tradition envisages the truths of the overman nature, rooted in reality as such, and comes from the Source, from which everything else comes and to which everything returns (*Nasr, 1984: 181*).

The tradition is as an existential essence, which originally and continuously manifests through all the earthly existence of humanity. Any canonical tradition is only a kind of "reflection" and can be said "substitution" of the original Tradition. However, due to the flawed life of humanity and society, the Tradition becomes hidden and inaccessible to ordinary people. It is preserved mainly in religions, and its hidden meaning in the symbols can only be understood and cognized by the esotericists. Therefore, Nasr denies the rights and claims of Muslim theologians to the role of custodians and true interpreters of the Tradition. He gives the right to be as such Sufi mystics, who are more closely approached the Truth-Tradition.

Understanding the tradition as a certain substance causes the question of self-identification in the global space. The thinker does not involve the self-identification to the ethnic, racial belonging of the individual, in this case, the principle "find yourself" works. His own example as Iranian, who is looking at the West, but a supporter of traditional norms and customs, says of the difficulty of keeping a balance in this contradiction.

Talking about tradition as a over individual phenomenon, let us pay attention to John Hick's thesis on religious pluralism. In his work, he refers generally to Christianity, but the thesis of particular importance to us is the universal formula. It is about how representatives of different cultures and religions should coexist within one society. The author does not give a clear answer, but emphasizes the idea of religious pluralism, in which existence of the very tradition unites people of different cultures. We each have our own traditions, but it is undeniable that we are traditional. In addition, we are united by the belief that it is our religious doctrine that holds the truth, and the representatives of different religions are characterized by the desire for salvation and eternal life (*Hick, 1984: 150*). Religious pluralism allows us to realize the transition from self-centeredness to Reality-centeredness. In principle, for all humankind to know each other is for all humankind to become one community. Moreover, vice versa: only as we move towards community can we come to know (*Rupp, 1984: 169*).

Reformation as a precondition for the development of society. Therewith, we also observe the complexity associated with the reformation of Muslim society. An example of a Muslim society demonstrates the need for reforming in conditions of the priority of preserving the traditional way of life. The reform is a search for an ideal moderation between the distortions taking place in society and those ideals to which society aspires. The reform idea always contains criticism and denial of the dominant stagnant tradition that threatens development and innovation. In this context, reform is an integral part of being, an eternal motive in the direction of renovation, that is, the

natural state of historical formation in the lives of nations. The reform seems to embody the great truths of being, reflecting and formulating them through common paradigms, the most significant of which are the paradigms of "return to the roots" and "optimal alternatives" (*Al'-Dzhanabi, 2014: 7*). The first of them outwardly means a return to the past, but is actually aimed at the future; the second one looks like a future oriented, but in fact, it is a critical rethinking of the present and the past. Both of them are two sides, two images, two methods mutually complementing each other, expressing different practices of the philosophy of reform. If the reformist idea, appealing to the previous, "old" paradigms usually inherent in religious reformism, then secular reformist ideas tend to turn to the paradigms of the future.

In fact, such a division is an external representation of the binary "reform-revolution" and "reform-renewal". It also reflects the contradictions hidden in the quantity and quality of radicalism dissolved in the idea of revolution and renewal. The first (religious) formula is the most effective in the history of reform, because the root cause of this is the domination and efficacy of traditional consciousness, the domination of the text's ideas paradigms, that is, acts as a high authority embodied either in the "sacred text" or in "deified person". In other words, this reform will be relevant as long as that the qualitative transition of theoretical and practical awareness to the political and economic stage in the life of nations, having rejected previous stages of the historical revolution, as an ethno cultural, cultural religious and religious political. As a result, the history of reformist thought has always been, on the one hand, part of the universal human experience, and on the other hand, it is links, levels and examples of free human practice. This implies such a practice that realizes the value of freedom as an experience, what is unrestrained, except realizing the significance of probability and abstract thinking potential.

Modern scholars have noted the "Islamization of Europe" and the "Europeanization of Islam" (*Dura & Chiriluta, 2016: 138*), which allows us to speak not only about the significant influence of Muslims in European countries, but also about the fact that Islam itself is becoming more flexible and taking on local forms. It can be argued that reform in modern Islam is not only because of the awareness need inside of Islamic country, but the reform process is also determined by integration and dialogue between Muslims and peoples of other religions.

Islamic history has generated its schools, its diverse styles, methods and ways of reformist thought. All this, in the first place, was closely connected with the major dogmas of Islam, relating to monotheism and *ummah*. Due to this, the original Islamic doctrine was the source of the theoretical and practical concept of power, state and *ummah*. In addition, the consequence of this was the formation of specific traditions of the doctrine of the state, society and the individual. The specificity of Islam lies in the fact that it equally includes awareness of the significance of comprehensive reform and remains within the framework of a moderate approach.

Turning to the schools that were at the beginnings of the reformist thought in Islam, we could identify schools were aimed at the enlightenment movement in Islam and those who fought with any innovations. Various schools of Shia, Khawarij, Murjites, Qadariyah, Jabrites, philologists and theologians, poets and writers, historians and mutacallimun, philosophers and ascetics, that is, all the figures

of the cultural spirit of Islam contributed to the phenomenon of theoretical and practical substantiation of the idea of returning to the sources. Initially, the return to the roots was simple, since it was partial and determined the fragmentation of the reformist idea. In support of the reforms, such slogans were put forward, for example, in the slogan of the Kharijites "there is no power other than God", in the idea of the Qadarites and Jabrites about the direct relationship between God and man. It also was the idea of the Mutazilites about the rational will of man, Asharites's idea about the community and the truth, in the idea of the *fuyuhah* regarding the priority of Sharia as a law, in the ideas of philosophers about the primacy of reason and knowledge, in the Sufis idea about the education of freedom and spiritual glory. The accumulation of ideas and slogans in itself consisted of a complex of elements of universal reform: they expressed different means as tools necessary to achieve the main goal - happiness of humanity. In particular, these slogans contributed to the formation of fundamental ideas about reformism.

Famous figures who followed traditional views, that is, put forward ideas that not only did not contribute to the development of reformism in Islam, but also even prevented, among them might be mentioned al-Shafii, Ibn Hanbal, al-Ash'ari, al-Baqillani, Ibn Taymiyyah, and also Abd al-Wahhab (*Al'-Dzhanabi, 2014: 24*). Ibn Taymiyyah (1263-1328) - theologian, jurisprudent and theorist of Hanbali School. He fought with "unacceptable innovations", criticized attempts to introduce elements of Greek philosophy, rationalism of kalam, and the cult of "saints" into Islamic theology. In matters of politics, Ibn Taymiyyah advocated the unity of the state and religion, argued the dispensable nature of the caliphate and recognized the possibility of the existence of more than one caliph simultaneously. Abd al-Wahhab (1703-1792) - the founder of the Wahhabi movement. The main ideas of Wahhabism: monotheism - worship and conversion only to God; the refusal of all innovations, that is, all that was not in early Islam, jihad for the purification of Islam; the Quran and Sunna are the only source of faith.

Meanwhile, the different experience of reforming in the history of Islam suggests that a truly promising reform could take the form of an ideological and spiritual expression - as was the case in the rational ideas of Mutazilites, philosophical (for example, Ikhwan al-Safa'), synthetic philosophical Sufis representatives (al-Ghazali, Ibn Arabi). Need to say that Ikhwan al-Safa' have always been in opposition to the ruling regime, the official ideology, and sought to find universal truth based on the allegorical interpretation of sacred texts. Considering the existing state as the state of evil, they sharply criticized the inequality of possession, considering the panacea of social conflicts the idea of enlightenment, encouraging people to scientific knowledge, and based on this knowledge - to the norms of morality and education. However, the history of Islamic reformism is rich, albeit rare occasion, but vivid cases of true representatives of reformist thought, demonstrating the combination of religious and secular, Islamic and European elements. Such reformism embodied the traditions of Mu'tazila and philosophical thought, Sufi spirituality, and the schools of rationalist Fiqh, which are manifested in the ideas and actions of such figures as al-Afghani, Mu'ammad 'Abduh, al-Kawakibi, and Shakib Arslan, Ali Abdel Raziq. However, the paradox of this phenomenon is that the appearance of these reformers testifies about evasion of the basic development more than the gradual development of the Islamic reformist thought.

Reformist and Enlightenment movement of the 19th - 20th centuries becomes especially lively and democratic in its direction, ideas propositions of scientists clearly show the need for renewal and reform of society, but without losing the values of traditions. Enlightenment and reform movement in Islam in the 19th century occurs as a reaction to the political, economic and cultural expansion of the West. Such Islamic reformers, educators and the fighter against colonialism, including Jamal al-Din al-Afghani (1839-1897), Abd al-Rahman al-Kawakibi (1849-1902), Muhammad Abduh (1849-1905) demonstrate recognition of the Western achievements of the sciences and their rational application, but sharply deny blind copying of the style of thinking and approaches to the development of society. The time of critical rethinking begins in regard what is a tradition. If tradition has always turned to theological thought, substantiating the understanding of the concept of community, then Muslim reformism begins to overcome this tradition. It proved the idea according to which "creative I" should not believe in anything, except that it belongs to the Islamic whole one. Instead, the Islamic whole does not represent something unchanging, does not preach the immutable dogma, on the contrary, it is filled with a continuous renewal of the truths, which are revealed in rational theoretical writings and in the field of political and moral evolution. For example, al-Kawakibi considers tradition not just as an individual act, a form of consciousness or a way of reflection, but a social being with its illusions, falls, ignoring reasoning and self-knowledge (Al'-Dzhanabi, 2014: 114). Al'-Dzhanabi refers to the work of al-Kawakibi, Abd al-Rahman *Umm al-Qura (The Mother of Cities) (Mecca) and Taba'-al-isti'bad wa masari al-isti'bad (The Characteristics of Tyranny and the Death of Despotism)*. Based on this, al-Kawakibi highlights the need for self-criticism as a way of overcoming tradition, where priority should be given to a logical approach to analysis and conclusions.

In an effort to modernize and develop the Muslim society, thinkers focus on gaining knowledge in the country of origin, as well as in the West and using scientific advances for the good of society. Achievement of happiness is associated with the predominance of reason in making any decision. These thoughts have become radical in the views of al-Afghani. By linking happiness with reason, he rejects any religious mediation. If al-Afghani's reformist changes were focused on actions in the field of political life of *ummah*, then on Muhammad Abduh's vision, they were more concerned with the course of the "cultural spirit" of the community. So al-Afghani worries about actions, political activity and unity, and Muhammad Abduh draws attention to laws, interpretations, comments and treatises, while al-Kawakibi is trying to combine the thoughts of like-minded people and orientates towards achieving social and national unity.

As regards the opinion of thinkers to imitating Western countries, they are strongly opposed to blinding copying of style and methods of development. Borrowed paths rely on the system and rules of their own history of other peoples. The imitation leads to subjugation, and accordingly - to his own weakening and powerlessness (Al'-Dzhanabi, 2014: 168). It is not necessary to go in strange ways, because in the style of life and way of thinking, the Christian Western world has its own preconditions, its own historical background, which cannot simply impose on the Muslim way of life.

The next one of the most well-known Muslim modernist

scholars of the 20th century Fazlur Rahman Malik (1919-1988) pays particular attention to the issue of education and *ijtihad*. He expresses the same views suggested by Muhammad Abduh that the difficulty of living in the Muslim world is associated to political and economic failures. He considered the main cause of these failures to be low education, conservatism of traditional education, which leads to a misunderstanding of the Quran. However, these failures are temporary, since Muslim culture is characterized by an ambition for science, for deep thought and analysis, even more than it is inherent to European culture. The history of Muslim civilization shows that when Muslims were removed from the religious sciences, they lost the base and results of prudence and reflection (Rahman, 1982: 87). Thus, it is emphasized by the inextricable unity of Islam and science, taking into account the weakening of the conservatism of Muslim theologians.

Conclusions

Consequently, Muslim reformists propose a project for the development of Muslim society, relying on the development of sciences, the study of religious monuments and works of culture, the development of its own path of integration of society, the priority of the Constitution and democratic system. Returning to the Iranian thinker, it is worth saying that the ideas containing "Philosophia Perennis" are considered to come out of this contradiction by Nasr. In particular, they allow us to recognize the relative absoluteness of dogmas or individual writ of specific religion, in this case, of Islam. Thus, it is coming the opportunity to refuse fanaticism and claims for exclusivity, an attitude of respect and coexistence with other religious cultures is required, which makes the traditional society more open to the perception of modern values. However, the emphasis on the position that any religion manifests on earth is one of the archetypes whose core is the Divine One (Nasr, 1989: 259), that is, the Absolute, the Universal Truth. The fact that it has certain "basic doctrines", as well as the notion of pivotal virtues, is a kind of guarantor of the preservation of the identity of Eastern societies, distinguishing them from the globalizing tendencies of Western secular man-made civilization.

However, today we observe a situation of "historical pause," the domination of political and ideological extremism. The theoretical mind gets down, and in contrast, empiricism and instinct of physical action begin to dominate. It is no accident that century later, since the advent of classical Islamic reformism and its prominent figures, various extreme Muslim trends have emerged and settled. Now, Muslim reformism is going through a fiasco. With regard to the positive meaning, it is that reformism dissolved in the socio-political and cultural-historical existence. Both of these meanings are parts of the controversial and complex historical situation, which should be called the emergence of Islamocentrism. Considering the experience of the modern Arab and Muslim world, its formation and development in the twentieth century, we watch the spread of all kinds of irrational stream. Obviously, it was manifested in the sharp recession from the nationwide and general Muslim idea to closed nationalism, from liberalism to totalitarianism, from peace to violence, from religion to confession. In other words, we are faced with the phenomenon of a violation of the internal balance of the individual and the group, the elite and society, authority and state, culture and thought, patriotism and nationwide ideas. The loss of its own cultural mind is

identical to the impossibility of penetrating the reformist idea into the social and national consciousness, the structure of the state, the political system and culture. Reformism is first and foremost a cultural mind that reflects the abstract and perspective significance of a reformist idea born and formalized by the traditions of Muslim reformism in general as its own historical cultural experience and, accordingly, necessary for the transition from the religious political stage, or the stage of political theology, to the stage of secular, civic politics. The reform idea has always been the idea of the future, if it does not dissolve in the history of nations until it fulfils its "historic mission".

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МУСУЛЬМАНСЬКЕ СУСПІЛЬСТВО НА МЕЖІ ТРАДИЦІЙНОСТІ ТА РЕФОРМУВАННЯ

Стаття присвячена розгляду стану мусульманського суспільства на межі прихильності до традиційного ладу та потреби здійснення реформування релігійних та соціально-правових доктрин. Філософська компаративістика як напрям дослідження, що займається порівняльним аналізом різних філософських традицій, культур, окремих понять категоріального апарату допомагає з'ясувати відмінності та спільні засади суспільного буття. В межах філософської компаративістики вдається розглянути особливості здійснення процесу реформування мусульманського суспільства від давніх часів до сьогодення. Звертаючись до прикладу ісламської культури, спостерігаємо складність не лише при зіткненні культур та інтеграції ісламських традицій в західному світі, але і внутрішні процеси, що обумовлені необхідністю збереження традицій культури та релігії в умовах строгої потреби реформування ісламу. Глобалізаційні процеси сучасного світу обумовлюють мусульманські країни на прийняття реформістського руху, що виступає передумовою прогресивного розвитку суспільства. Осмислення поняття традиції, що розглядається іранським мислителем Насром як екзистенційна сутність, котра проходить крізь історію всього людства, пояснюючи окремі моменти мусульманського світогляду. Традиційність в ісламському світі виступає не лише як данина належного релігійній складовій, але й риса самоідентифікації. Авторка доводить, що дослідники проблеми діалогу "Захід-Схід" не дають чіткої настанови та відповіді щодо реформування ісламського суспільства, але показують, що мультикультуралізм та глобалізація XXI ст. призводять до поступових реформ та визнання права іншого бути включеним до діалогу.

Ключові слова: філософська компаративістика; традиція; реформація; ісламська культура; поняття "Perennis philosophy"; глобалізація; модернізація ісламу.

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