

2020.03.001. ELENA DMITRIEVA. WAYS OF DEVELOPMENT OF THE MUSLIM COMMUNITY IN THE CONTEXT OF GLOBALIZATION. CONDENSED ABSTRACT.

Keywords: Islam, globalization, Muslim community, modernization, expansion, Islamic revival.

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1. *Sergey Zyazin. Musulmanskaya obshchina v processe sociokul'turnyh preobrazovanij* [The Muslim Community in the Process of Socio-Cultural Transformation], Mir Nauki. Sociologiya, Filologiya, Kulturologiya, 2019. No 2. [V.10](#)

2. *Aleksander Rodrigues-Fernandes. Islamskaya tradiciya i strategii nacionalnogo razvitiya arabskih gosudarstv* [Muslim Tradition and Conceptions of National Development of Arab States]. Lokus: lyudi, obshchestvo, kultura, smysly. 2020. No 1. [P](#)

Sergey Zyazin, postgraduate, RSSU, Moscow, in his article (1) examines the role of the Muslim community in the context of modernization through the prism of interaction between Western and Muslim civilizations. The Muslim community has been and remains today one of the most influential and huge communities in the world, developing according to its own rules, regulating its religious norms and traditions. According to demographic projections, the global Muslim population will grow from 1.6 billion in 2010 to 2.2 billion by 2030, i.e. up to about 35%. In Europe: 19.5 million Muslims (3.8% of the total population in 2010) and 25.8 million (4.9% as of 2017). In Russia: there are 20 million Muslims per 145 million people as of 2017.

The process of the Arab world modernization has led the Ummah to contradictory consequences. Muslim society is not isolated from Islam, which regulates all public life aspects: family relations, law, politics, etc., so the consolidation of an initially

disparate community (representatives of different tribes), the formation of common rules and norms of behavior, and the establishment of a single value system is its main task. The perception of Islam by the Western world took place exclusively from the point of view of the geopolitical concept of Huntington for many decades, where Islam is interpreted as a threat to the present and future of the Western model of statehood. Sharia law regulates both religious and secular life in Islamic society, therefore, according to the author, there are too few opportunities for changing the Muslim community, for the development of civil rights and freedom of expression, which are key features of the Western pluralistic model of democracy. Both civil liberties and political rights are generally ignored in the vast majority of Muslim countries.

Despite the external stability, the Muslim Ummah is faced with the penetration of other cultural elements into everyday life and value systems, which leads to a transformation of established norms. For example, some representatives of the local spiritual and political elite in the North Caucasus are making attempts to politicize Islam, transforming it into the dominant state ideology in the conditions of the spiritual and ideological vacuum that has developed in local communities as a result of the collapse of the communist ideology.

Analyzing the processes in Western Europe in the context of the migration crisis, the author notes the beginning of the process of “vertical” and “horizontal” Islamization, aimed at strengthening the position of Muslims in various spheres of state policy and public life. The current models of multiculturalism in Western Europe promote the consolidation of Muslim immigrants rather than integration.

Social changes taking place within the Muslim community are clearly manifested in the state of the family institution, which is associated with a complex of reasons. First of all, the life values of Muslim youth are changing, and Islamic customs and spiritual

values have been in a long and difficult process of adapting to the claims and demands of the Western community.

Aleksander Rodrigues-Fernandes DSc (History), MPG, (2) believes that the search for ways of modernization, the formation of state political ideologies and creative economic concepts in the modern Arab world is still based on the old Muslim tradition. The author identifies six schools within this tradition that have influenced the social structure of Arab countries and social behavior of people since the Middle Ages. The unifying feature of these schools is the primacy of spiritual and moral-ethical principles over the factors of material existence, the condemnation of extreme forms of mercantilism and individualism. The concepts and development strategies of Muslim countries are nationally distinctive and anti-globalization in essence.

But the often-denounced globalization is an objective reality. What is common in various assessments of globalization is the emphasis on its informative and intellectual side, and this circumstance largely determines the increasing dependence of the majority of former third world countries ("backward periphery") from the economy of the developed centers of the "world-forming community" (the U.S., Western Europe, Japan). This dependence has contributed to the development of numerous Western concepts and models as recipes for overcoming the "age-old backwardness" of the former colonial world. At the same time, many developing countries have put forward their own alternative models of social development based on their own values and traditions. The most authoritative alternative direction in the Arab-Islamic region remains the search for supporters of political Islam, focused on reproducing national development strategies based on Islam.

The author believes that even modern ideas of the most compromise current of Islamic philosophical and political thought - modernist (in contrast to the other two trends - conservative and fundamentalist) convergence of inter-

civilizational positions, since they still identify the Arab society in the traditional coordinate system, while the laws of Western global expansion require its reconstruction according to the standards of Atlantic civilization.

The differences in approaches to the implementation of the Islamic Renaissance among modern conservatives and fundamentalists are rather arbitrary. Conservatives emphasize “taklid” – traditional adherence to the guidelines of the authorities of the past, as well as a significant restriction or complete rejection of innovations. Fundamentalists have much in common with conservatives. They also advocate a return to the Koran and Sunnah, but they are irreconcilable with innovations and are more decisive in protecting Islamic socio-cultural foundations from the processes of Westernization. The modernists are most inclined to adapt. They advocate the observance of the principles of the Koran and the Prophet Muhammad, for the reliance on Islamic principles and values in solving socio-political problems, but they recognize the possibility of perceiving the best assets of other cultures, if such borrowings do not contradict Muslim values.

The author notes that socio-economic transformations are currently being implemented in the peripheral countries in terms of non-equivalent exchange with the developed world powers and mainly in accordance with their program settings, which provide a determining influence on the economic development of the third world countries and the orientation of their development strategies. Thus, the political factor becomes dominant over the economic one in North-South relations. The paradox associated with the periphery States is that these countries are reviving or importing what they fought against during the battles for the elimination of colonial dependence.

In conclusion, the author emphasizes that various forms of social structure in the Islamic world and the directions of their development are explained by the spread of the Muslim community – a closed and self-sufficient social system that

weakly interacts with the outside world and is a tool for preserving traditions and fighting external influences. The author comes to the conclusion that the Muslim community is under the influence of the processes of modernization and Westernization of culture. The Islamic communities will inevitably face the penetration of alien cultural elements into their daily life and value system as Muslim states develop, communication systems develop, and migration flows intensify, which will entail the process of further transformation of traditional norms and rules.