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**THE ISLAMIC WORLD IN THE CONTEXT  
OF MODERNIZATION IN THE ERA OF GLOBALIZATION:  
DYNAMICS AND PROSPECTS**

**Abstract.** Geographical migration, intercultural and inter-civilizational interactions are not the only phenomena of the last decade of the XX century. The search for knowledge and the spread of the teachings of Allah (Christianity, Islam or Buddhism) and the search for livelihoods are among the reasons that trade and migration inevitably lead people to interact with one another. Wars and political arrogance, aimed at expanding the borders of the empire, and the constant attempt to rule the world are another factor in the reorganization of power to create global alliances. Given this, we can say that globalization is not a new phenomenon. After the Industrial Revolution and the rise of world capitalism, with the advent of lighter and faster communications, transport and other infrastructure, relations between the peoples of the world, cultural dialogue, interaction have grown and become more and more new every year. began to happen.

To get an idea of the main features of modernization, it is necessary to refer to the experience of industrial societies in Europe and North America. Historical, scientific and technological progress has played a key role in the transformation of traditional European feudal society into a modern capitalist society. As a result of this progress, developing on the basis of pragmatism, the relations between new social classes, individuals and groups were reorganized, which underwent significant changes.

**Key words:** globalization, period, renewal, Islam, world, dynamics, perspective.

**Introduction.** The crisis of unification in the Middle East may be a phenomenon that has been observed since the beginning of the XIX century. At that time, the region had its first and main conflicts with modern Europe. The beginning of this conflict was the French invasion of Egypt (1798-1801). By disseminating technologies and ideologies, creating new administrative and political institutions, and especially by carrying out military reforms, Europe could make a huge difference in traditional Egyptian society.

However, significant progress in industrialization, education and urbanization was made only after the relocation of French troops to the region. Decades later, the first signs of modern Egyptian nationalism began to appear in the country.

According to the Russian scientist A.L. Buryakovsky, who clarified this issue from the point of view of the philosophy of religion, said, "modern the philosophy of religion, being the successor of the philosophy of the past, the philosophy of the Enlightenment, as well as the philosophy of the Christian and European eras, seeks to find a common ground between religion, morality and reason." intellectual measurement" [1].

This study does not consider a Eurocentric approach and does not seek to change religion and morality rationally. In the controversial context of the methods and values of the achievements of modern philosophy of religion, A.L. Buryakovsky proposes the following solution: "It is an attempt at universal integration, an attempt to feel a new basis for international cooperation, instead of forcing the whole world to follow the leadership of the Western Christian community."

Although modernization is still used as a process in non-Western societies, the results of this process also differ from the experience of the peoples of Europe. The most important of these restrictions was to influence the mechanism of modernization of the Western colonial powers in order to achieve their interests. It is well known that most non-Western societies have experienced the process of modernization under the severe pressure of modernized colonial Europe.

In this sense, the reconstruction of traditional structures has been more successful than the creation of new ones capable of replacing the old ones. In essence, non-Western societies were not allowed to carry out full-fledged modernization, as these trends were constantly changing. As a result, the losers overtook the winners in terms of their number. At the same time, the early stages of modernization led to the expectation of greater good results, and the results were encouraging, largely due to the cultural dominance of colonial forces in non-Western societies.

The end of modernization in the Arab world coincided with the growing interdependence of different national economies, the emergence of more capacious and diverse forms of international division of labor beyond national borders, which previously did not allow to "squeeze" the world thanks to high-speed communications. But the idea and practice of "globalization" reflects the reality of today, "in their own interests to disguise the dominance of a group of industrialized countries that control and direct all major processes in the context of "global unity".

**Discussion.** R.G. Landa rightly points out that "changes in life, character, and customs under the influence of Western modernization undermine the traditional Islamic monopoly in these areas of Muslim life, which has provoked a backlash from both Islamic officials and more traditionalist religious communities." If the process of modernization and globalization of Islamic countries leads to the rapid pauperization of the majority of Muslims, the impoverished rural population, the accelerated urbanization of the population from Senegal to Indonesia is a social upheaval in the form of non-existent marginalized "lubricants". »Leads to accumulation. And the West, first and foremost the United States, has done a lot to blow up this bomb." [2]

Renewal or reform of religious systems and philosophical and religious doctrines According to Levin, "Religion is accompanied by a change in the living conditions of believers. Indicators and characteristics of the propensity of religion depend on its structural features "[3]. The adaptability of Islam is high. Indestructible dogmatists in the form of fangs of faith: predestined by belief in one and only God, all angels, the coming of Muhammad (peace be upon him) and the afterlife. In addition, it has a variable component: social norms of behavior and Sharia law. This is as Z.I. Levin points out, "Islam's reform is hypothetically possible through a social understanding of religious doctrine. When we are talking about the reform of Islam, the traditional or historical Shari'a in its religious and legal norms is considered on this basis [3]. For example, Z.I. Explaining Levin's views, consensus, disliked, weak hadiths, etc. If we look at the background of the concepts, they do not contain strict imperatives, and therefore means a region that allows reform.

According to Z.I. Levin, the possibilities for reforming Islam are also limited, because it "does not have a mechanism of strict self-organization, similar to the Christian church, which introduces, approves and introduces new ones." We are also looking for opportunities to make the Sharia more relevant, and in the context of globalization, this may be "very necessary." In fact, at the time of the emergence of Sharia law, it was very necessary for the Arab tribes of that time, and its spread was relevant. According to Levin, it is necessary to find new ways of relevance of this Shari'a in the age of globalization, and it seems that Islam has the potential for it.

Similar processes were taking place in other Arab countries; however, the forms and accents that these processes take have influenced different outcomes. Regardless of the differences between the various Arab societies, renewal, in general, has been the driving force behind all these events. According to Emerson, the collapse of traditional social institutions and the strengthening of new social forces are two important elements that have contributed to the growth of modern nationalism [4].

European modernism, to a certain extent, was an inspiring force for the peoples of the Middle East. They intended to restructure their societies in accordance with the new principles derived from the European experience. Thus, the modernist European concepts of state and nationalism made their way to the Middle East. At the same time, the collapse of the Ottoman Empire led to the formation of the modern Middle Eastern states and their borders, especially in the interests of the colonial powers in the Eastern Mediterranean.

Renewal begins as a driving force in the search for a single type of Muslim nation. It must be acknowledged that this process cannot be stopped when scientific and technological progress is at the heart of the process of renewal. The challenge facing the Middle East is their ability to adapt to the ongoing social and political changes that accompany renewal. This basic appeal calls for the solution of the following three tasks: ensuring peace and stability in regional politics, economic development and democratization.

According to them, the most pressing issue in Islamic countries is the advocates of modernization, which begins with the policy of Westernization, trying to promote the values of Western compromise in Muslim society. As a result, traditional values are weakened and no ethics based on traditional values can develop. At the same time, in the moral and ideological vacuum, the use of alien norms in the socio-economic sphere under the motto of economic development and material progress is intensifying.

Of course, the modernization process in different countries will be local. According to A.V. Malashenko, some other reforms will be successful in the relatively advanced countries - Turkey, Egypt, Tunisia, Morocco and Jordan. Kazakhstan, Kyrgyzstan and Uzbekistan have high hopes for him. At the other pole, Yemen, Sudan, and Bangladesh, which benefit from modernization as the majority of society, will continue to live by traditional laws and norms.

Modernization in the oil-producing countries of the Persian Gulf, especially in Saudi Arabia, seems urgent. The huge annual oil profits of Arab exporters have become not only a springboard for social reform, but also a financial basis for conservation. However, the oil-rich archaic will not last indefinitely, and at the same time the reserves of these minerals will be depleted. This is understood by the Saudi authorities, who in the first decade of the XXI century were given a very difficult task, such as reforming society. There is an objective need for modernization and reform: a relative decline in oil revenues, the West's search for sources of non-oil hydrocarbons, including a reduction in the energy consumption of engines, including automotive engines, and a relentless pursuit of "alternative fuels." If the demand for oil remained high or even increased in the first decade of this century, then interest in it (at least in today's quantities) may still be significantly lower.

The modernization of Saudi society "creates similar processes in neighboring oil-producing countries." Renewable changes in the Persian Gulf will face significant opposition. "

The globalization of the world economy and communications, as well as the need for civic institutions that operate outside the jurisdiction of the government, have led to an increase in the number of non-governmental organizations based on religious principles in the Muslim world. This was not a new trend for the Muslim world, as such institutions were established in the 40s and 50s of the twentieth century. The most important of these structures was the International Organization of Islamic Brotherhood. In the 1960s, the League of Islamic Scholars and other organizations such as the North American Islamic Youth Association emerged. With the intensification of globalization, Islamic-oriented institutions began to emerge. Their emergence was due to the interaction of two main factors. First, the strengthening of the economic power of some Islamic states has allowed them to support some multilateral non-governmental organizations. Second, the process of Islamic renaissance has created a need for new organizations capable of implementing international programs, as well as the growing influence of cultural globalization and the West's ideological struggle against the Islamic world.

Due to the growing influence of Western values, many Muslim countries view globalization as an attempt by the United States to achieve cultural, economic, and political hegemony. In fact, they see globalization as a new form of imperialism or a new stage of capitalism in the age of electronics. Others see globalization as a new form of colonialism, the role of the new colonizing country (metropolis) in the United States, and the role of its colonies - still supplying not only raw materials, but also equipment, labor, capital and components for the production process. The principle that most of the rest of the countries that are part of it still play is still in place. Today, this position is reflected not only in Islamic countries, but also in the public consciousness of other nations of the world.

Among the negative effects of globalization, there are a number of factors. First, the growing social stratification of the rich and the extremely poor. Second, the mutual weakening of national financial systems. At the same time, the richest countries will emerge from the crisis at the expense of others. Third, the loss of sovereignty of states in favor of transnational corporations.

At the same time, it can be concluded that the Muslim world is exposed to the negative effects of globalization due to its weak level of economic, social, educational, cultural and scientific development. Such a rule does not allow many Islamic countries to effectively counter the threat of globalization, to resist its negative effects, to overcome the growing pressure and to protect themselves from the destructive effects of a global phenomenon that does not recognize these borders and removes all obstacles in its path.

Well-known Russian researcher A.V. Malashenko said "At the forefront of the development of the Muslim world is the modernization of society,". They will be directed to enter the process of globalization, consciously or unconsciously seek to find their rightful place in it.

The scientific idea of the consequences of the expansion and deepening of globalization, not to mention the forms of future development of traditional societies in the new conditions, was not at all ready to objectively accept their nature and goals, not only in the Arab world, but in all Muslim countries. Research and recommendations in this area are based on traditional declarative statements about the negative or positive effects of globalization on the economy, politics and culture.

Measures to liberalize the economy, which have begun in many countries in the region, open up new prospects for Muslim countries. These reforms reflect the inevitable and growing impact of modern trends in global development, such as globalization, informatization, the introduction of new technologies. Influenced by these trends in the Arab world, its leaders have increasingly advocated the creation of an inter-Arab economic space, "common Arab" and "common Islamic" markets in the century that has opened its doors. Efforts for economic integration of countries within the League of Arab States have intensified. Specific methods of such integration provided for the free movement of capital, goods and labor, as well as the gradual unification of customs tariffs.

According to B.V. Dolgov, "the process of globalization is an objective law and, in certain cases, can really solve many modern problems, such as poverty, illiteracy, disease eradication, ecological balance. It will help to eradicate nationalism, religious fanaticism and regional conflicts."

In this regard, the modern economic and socio-political structure of Muslim countries, despite all the complexities of such adaptations, their relevance and necessity are obvious.

In addition, B.V. Dolgov argues that the success of globalization, which is projected to benefit all nations, will be possible, first, if "rich countries renounce their regional selfishness." Secondly, such success is due to the creation of certain universal moral, ethical and humanitarian foundations that contribute to the rapprochement and mutual understanding of peoples of different cultures.

The consequences of the integration of developing countries into the process of globalization are ambiguous: its positive results were attributed to the Russian researcher L.P. Zudina attributes "the spread of the latest technologies and methods of labor organization, the opening of national markets and the free movement of capital, the increase in much-needed investment, the expansion of all forms of communication between the peoples of the planet." "On the other hand," he said, "globalization has led to economic stratification of individual countries, increased social costs, impoverishment and collapse of uncompetitive industries and enterprises, resulting in rising unemployment, and so on." [5].

**Conclusion.** Thus, in the era of globalization, when competitiveness is the main condition for economic success, the country is forced to seek its place in the alliance with other countries that are historically similar, mainly neighboring, but also more distant, but more developed, to strengthen their personal position. This is due to the fact that with the acceleration of globalization, not only in the economic sphere, but also in many other areas, the interdependence of countries that differ from each other will increase. In order not to lag behind in world development, Muslim countries must adapt to the system of market relations, both at the international and regional levels, which at the same time is in conflict with certain economic and political interests. Moreover, this is an objective historical process that should be considered by all countries of the world, including Muslim countries.

The fate of backward and developing countries is a global issue, and their rehabilitation is one of the most pressing issues. And how it actually happens. Of course, free flight in the sea of globalization has created some difficulties for Kazakhstan. This is due, firstly, to the fact that in market trade, globalization, the "start" is not one, one is too far from the border, and some, too close to it, that is, each country is at a different distance from the border, which is not global, of course, cosmic injustice. Kazakhstan, too, was a newly liberated state from the depths of the collapsed socialist system, which, having recovered from the crisis, was thrown into the sea of globalization.

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### ЖАҒАНДАНУ КЕЗЕҢІНДЕ ЖАҒАРУ АЯСЫНДАҒЫ ИСЛАМ ӘЛЕМІ: ДИНАМИКАСЫ МЕН ПЕРСПЕКТИВАСЫ

**Аннотация.** Географиялық көші-қон, мәдениетаралық және өркениетаралық өзара ықпалдастықтар XX ғасырдың соңғы он жылдығына ғана тән феномен емес. Білім іздестіру мен Аллаһ туралы ілімді (христиандық, ислам немесе буддизм) тарату, тіршілік ету құралдарын іздестірудегі сауда мен көші-қон адамдарды бір-бірімен қарым-қатынас жасауға ерікті-еріксіз түрде алып келетін себептердің бірі. Империя шекарасын кеңейте түсуді мақсат еткен соғыстар мен саяси кеудемсоқтықтар, әлемді түгелдей басқаруға ұдайы әрекет жасау жаһандық альянстар жасау үшін билікті қайта құрушы тағы бір фактор болып саналады. Осыларды ескерсек, жаһандану жаңа құбылыс емес деп айтуға болады. Индустриалдық революциядан және әлемдік капитализмнің өрлеуінен соң, неғұрлым жеңіл әрі аса жылдам коммуникациялар, көлік пен басқа да инфрақұрылым пайда болғаннан кейін әлем халықтарының арасындағы қарым-қатынастар, мәдени сұхбаттастықтар, өзара қарым-қатынас одан сайын ұлғая түсті және олар жыл өткен сайын жаңаша сипатқа ие бола бастады.

«Жаңарту» термині дәстүрлі қоғамдық құрылымдар жария түрде көрсетілетін, соның негізінде экономикалық, әлеуметтік, саяси және мәдени салаларда жаңасы қалыптасатын үрдіске қатысты болып келеді. Жаңартудың басты ерекшеліктері туралы түсінік алу үшін Еуропа мен Солтүстік Американың индустриалды қоғамдарының тәжірибелеріне жүгіну қажет. Тарихи, ғылыми-технологиялық прогресс дәстүрлі еуропалық феодалдық қоғамның заманауи капиталистік қоғам болып қайта құрылуынан кейін басты рөл атқарды. Осы прогрестің нәтижесінде прагматизмнің базасында дами келе, жаңа әлеуметтік таптар, индивидумдар мен топтардың арасындағы қатынастар қайта жасалды, олар елеулі өзгерістерге ұшырады.

Индустрияландыру, қалаға шоғырландыру мен білім беру осы өзгерістердің негізгі қозғаушы күштері болды. Адамның қоршаған орта мен әлеуметтік салаға бақылау орнатудағы шапшаң ілгерілеуі модернизм идеологиясын дамытты. Саясаттағы демократиялық ұстаным қоғамды саяси-әлеуметтік тұрғыдан реконструкциялаудың заманауи формасы болды.

Жаңару термині қоғамды зерттеу үшін қолданылған кезде оның дамуына бастапқыда үлес қосқан ғалымдардың еңбектерінде де бірден сынға ұшырады. Алайда бұндай жайт жаңарту мектебімен дамытылған тұжырымдаманың толыққандылығын төмендетпеуі тиіс. Даму үлгісі ретіндегі еуропалық тәжірибемен олардың өткен тарихына қатыссыз барлық халық айналысуы тиіс деген пікір Қайта өрлеу дәуіріне бастап, бүгінгі күнге дейін үстемдік алып келеді.

Жаңару мектебінің жақтастары сипаттайтын еуроцентризм, оларды қоғамның өзге халықтарының тәжірибелеріне негізделген қарапайым үлгілеріне үндеу тастаған ерекшеліктерін байқамауға мәжбүрлейді. Сонымен қатар, осы мектептің жақтастарының жаңарту теориясын жай ғана құбылыстарды талдауға арналған құрал ретінде қолданбай, идеология ретінде де, қандай да бір сәуегейлік ретінде де қолдануын қателік деп таныған жөн.

**Түйін сөздер:** жаһандану, кезең, жаңару, ислам, әлем, динамика, перспектива.

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### ИСЛАМ В КОНТЕКСТЕ МОДЕРНИЗАЦИИ В ЭПОХУ ГЛОБАЛИЗАЦИИ: ДИНАМИКА И ПЕРСПЕКТИВЫ

**Аннотация.** Географическая миграция, межкультурные и междивизиционные взаимодействия – не единственные явления последнего десятилетия XX века. Поиск знаний и распространение верований (христианство, ислам или буддизм) и поиск средств к существованию являются одними из причин того, что торговля и миграция неизбежно приводят людей к взаимодействию друг с другом.

Войны и политическое высокомерие, направленные на расширение границ империи, и постоянная попытка править миром являются еще одним фактором в реорганизации власти для создания глобальных альянсов. Учитывая это, мы можем сказать, что глобализация не является новым явлением. После промышленной революции и подъема мирового капитализма, с появлением более легкой и быстрой связи, транспортной и другой инфраструктуры, отношения между народами мира, культурный диалог, взаимодействие росли и с каждым годом становились все более и более новыми началами.

Термин «модернизация» относится к процессу публичного представления традиционных социальных структур и формирования новых в экономической, социальной, политической и культурной сферах. Чтобы получить представление об основных особенностях модернизации, необходимо обратиться к опыту индустриальных обществ Европы и Северной Америки. Исторический, научно-технический прогресс сыграл ключевую роль в превращении традиционного европейского феодального общества в современное капиталистическое общество. В результате этого прогресса, развивающегося на основе прагматизма, отношения между новыми социальными классами, отдельными лицами и группами были реорганизованы, что претерпело значительные изменения.

Индустриализация, урбанизация и образование были основными движущими силами этих изменений. Быстрый прогресс человека в управлении окружающей средой и социальной сферой развил идеологию модернизма. Демократическая позиция в политике стала современной формой политической и социальной перестройки общества.

Когда термин «обновление» использовался для изучения общества, он сразу же подвергся критике в работах ученых, которые изначально способствовали его развитию. Однако это не должно умалять полноты концепции, разработанной школой модернизации. Идея о том, что европейский опыт как модель развития должен практиковаться всеми народами, независимо от их прошлой истории возобладала со времен Ренессанса и до наших дней.

Евроцентризм, описанный сторонниками Школы Возрождения, заставляет их не замечать особенностей, которые апеллируют к простым моделям общества, основанным на опыте других народов. В то же время сторонники этой школы ошибочно используют теорию обновления не только в качестве инструмента для анализа явлений, но и в качестве идеологии и формы гадания.

**Ключевые слова:** глобализация, период, обновление, ислам, мир, динамика, перспектива.

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