



الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
بَوَسَّطِ رُسُلِنَا إِسْلَامُهُ أَنْبَاءُ رِجْسِنَا مُلْكِنَا

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ABSTRACT

This thesis examines the concept of western modernity and its challenges to religious thought. The thesis also tries to elucidate responses of Reformed Judaism and Westernized groups in modern Islamic thought in Egypt to the challenges as well as highlights affinities between their responses. Series of important historical events were examined to understand and explain the emergence of western modernity, reform movement in Judaism and westernized group in modern Islamic thinking. Inductive and comparative methods were used to analyze ideas and thoughts brought about by Reformed Judaism's thinkers and Westernized Muslims in Egypt. The study finds that the challenges posed by western modernity can be discerned through its external phenomenon ; *i.e* the development of science and technology as well as political, social and economic advancement in which the Western world was represented as superior. The challenges can also be detected through various philosophical foundations of modernity in which by complying with it, religion will lose its status as self-evident truth. The study concludes that despite the differences between these two trends of religious thoughts they in fact share a positive outlook towards western modernity. They have tried to adapt modernity to their needs, and believed that by absolute assimilation in the western paradigm their societies would be freed from backwardness and suffering. The study reveals that there are three common grounds between Reformed Judaism and Westernized Muslims in Egypt. First: Both advocated the idea of full-fledged assimilation in western modernity, second: Both attempted to cast the traditional elements which were unsuitable with modern needs, and finally, both attempted at the end to return back to the original convictions of their religion. In short the study has successfully proven that Reformed Judaism and Westernized trends in modern Islamic thought were in fact shared a common denomination and each of them is "*pars pro toto*".

APPROVAL

The thesis of Noor Amali Bin Mohd Daud has been examined and is approved by the following;

Irfan H. Fattah (Supervisor)

Jamil Hashim

Muhammad al-Ghazzali (External Examiner)

Faisal Othman (External Examiner)

Ibrahim M.Zein (Chairperson)

DECLARATION

I hereby declare that this thesis is the result of my own investigation, except where otherwise stated. Other sources are acknowledged by footnotes giving explicit references and a bibliography is appended.

Name: Noor Amali Bin Mohd Daud

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Friedrich Schleiermacher

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¹ Neusner, Jacob, *Judaism in Modern Times* , Basil Blackwell Ltd, USA, 1995, p. 1

² "Religious beliefs require no justification because they are independently grounded in an autonomous moment of experience". Schleiermacher, Friedrich Daniel Ernst, *On Religion : Speeches to Its Cultured Despisers*, Introduction, translation and notes by: Richard Crouter, Cambridge University Press, Cambridge, 1988, pp. 96-139 . Proudfoot, Wayne, "Philosophy of Religion", *Encyclopedia of Religion*, Mac Millan Publishing Company, New York, 1987, vol 11, p. 309.

³ Neusner, Jacob, *Judaism in Modern Times* , p. 95

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⁴ Voll, John Obert, "The Mistaken Identification of the West with Modernity", *The American Journal of Islamic Social Sciences*, 13 (1996) 1:5

⁵ Smart, Barry, "Modernity, Postmodernity and the Present", *Theories of Modernity and Postmodernity*, B.S Turner (edit.), Sage Publications, London, 1991, pp. 14-29