



Differentiating Religion from Problem and Religious Problems from Each Other: Before and Today

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Abstract

This study aims to understand and interpret the process of turning religion into a problem. Expressed differently, religious problems in the context of globalization will be the object of historical analysis regarding their meaning and interpretation. Although this analysis can be done in a separate way of treatment, perhaps as a preparation for such a study, efforts will be made to take over some initiatives previously carried out in this field, the issue is treated from the historical perspective: before and today. At the same time, it is very important to show that terms such as Christianity and Islam, seen from the point of view of their proponents, are used in connection with the process of turning religion into a problem. The process of turning Christianity into a problem is named by historians and sociologists as the process of secularization, which is described as removing temporal (material) religions from their ruling domains to make them independent and humanitarian. Finally, turning religion into a problem and secularization are two separate expressions of the same phenomenon. If there is secularization anywhere, religion has become a problem; if somewhere religion has become a problem, this is a sign of secularism. Meanwhile, in the Islamic world, secularism was previously carried out by a process that preceded secularism, thus turning Islam into a problem. The name of this problem is colonialism. Expressed differently, in the Islamic world, both secularization and the transformation of Islam into a subordinate problem because of secularism are the results of colonialism. The spread and expansion of secularism in the Islamic world came about as a natural result of the spread and expansion of colonialism. Among its historical conditions, the classical period, even though it is a specificity that at first glance does not seem very important - when compared to the colonial conditions that have to differentiate specifics of our subject, the importance comes to the fore clearly - is the fact that political authority has been in the hands of Muslims and that, therefore, social organization has been realized in its authentic terms. Therefore, two specifics, historical conditions and human nature have been, firstly, the tool and secondly, as an external visual form of being, and all issues and solutions to situations have been realized in such authentic conditions. At this point, Islam, and Christianity, stripping themselves of traditions, were oriented to recall purely and, in this context, a new attitude began to develop, such as the understanding and reinterpretation of the fundamental religious texts, about which these beliefs were discussed. In this study, we are dealing with an innovation regarding the meaning and interpretation of religious texts, indirectly expressed by differentiating religion from believers. There is one thing that cannot be discussed, it is the process of turning religion into a problem and religious problems from each other. Furthermore, in this study, we will be careful not to openly criticize one of the descriptive and comparative methods used by world historiography. On the one hand, the methods are directly related to their issues, in a sense, the issues predetermine the way of handling them. From this point of view, criticizing the method without criticizing the issue would be unfair. On the other hand, there is no need for a critic with an understanding of the method treated within the connection with its issues, related to its application in another important issue from it. To sum up, the criticism is present within the description of the treated method related to the particularities of the case. In my opinion, the sufficient expression of an idea makes a separate criticism unnecessary since it also carries its criticism, from the point of view of emphasizing the changes in a world that is becoming more and more globalized.

Keywords: Conversion, Islamism, Christianity, history, religious text, globalism

1. Introduction

When we talk about turning religion into a problem, its meaning and interpretation is primarily a matter of Christian theology. The interest of philosophy and sociology in this matter is probably not essential, while it could be seen as an accidental situation. One of the classic treatments defines the topic of philosophy or sociology as "existence from the point of view of being"¹. From this point of view, everything in existence can be the subject of philosophy.

As a result of the fact that the term "existence" here is seen quite differently from each other by different philosophical schools and sociology, not only are different positions such as positivism, idealism, and rationalism, but, within each position, however they are conceived, differences also emerge depending on the sub-attitudes. Especially the discussion that the philosophy developed in the West, in the framework of the connection with existence, on Christianity and on the religion that it represents in the West, "as an existence", is similar to the discussion on the subject and generality, man, history, science, etc.²

The discussion on religion with the state it has today, as existence from this aspect and, together with it, when in Western philosophy "religion"³ is said, it is only about Christianity, the juridical-political superstructure and the ideological-cultural one. *Forms of social consciousness* are part of the ideological-cultural superstructure. However, forms of religious consciousness are also part of the ideological-cultural superstructure, where *conscience* or *consciousness* is distinguished as a characteristic. Seen from this point of view, consciousness represents the subjective understanding of objective reality or otherwise, the orienting ability of the individual in space and time.

"While, *self-awareness* is a subjective understanding of oneself or, the process of monologism with our personality. *Consciousness* is the hidden sphere of our psyche or rather, the rationalizing instinct of our caring intimate. As for consciousness, which is often confused with the concept and conscience, it must be said that *conscience* means our internal moral court, respectively the psychological corrector of our comprehensive actions in life"⁴.

In this way, after resolving this confusion of several terms that have similar but never the same meanings, we can begin to elaborate on the mentioned forms of social consciousness. Of all the forms of social consciousness that we mentioned above, *religion* is considered an old form⁵.

What actually is religion? How was it created? Why do people need religion? How many forms are there? What functions does religion perform?

Adequate answers to all the above questions can only be given by *the sociology of religion*, which is a specialized sociological discipline for the research and explanation of the most important issues related to religion. Thus, regarding the question of what religion is, we can say that religion presents a dogmatized view of the explanation of the world and everything that is found there, through faith and devotion to God.

It is an indisputable truth that religion, along with some other forms of social consciousness such as art and philosophy, represents the oldest ideological-cultural phenomenon known to humanity. It is thought that even in the period of savagery when man's consciousness was extremely undeveloped, he had a form of primitive belief in the majestic powers of nature. From this, it can be understood that religion as a socio-cultural phenomenon has always been closely related to two elementary categories of religion: *belief* (obedience) and *rituals* (ceremonies)⁶.

"Faith means all the ideas and convictions of people, which have to do with the world and supernatural powers. Meanwhile, rituals represent all the ceremonies and practical activities, which are undertaken by believers to prove their loyalty to God"⁷.

In other words, religion has supernatural power and sacred things, which must "prove" the existence of the cosmic coordinator called God. Religion as a form of social consciousness divides all things in the world into *profane* (simple) and *sacred* (sacred). Among the many categories of religion for historicism, the most important are heaven, hell, sin, salvation, resurrection, the holy spirit, the gospels, hells, etc.

To reconnect religion with a body of ideas, a logic or a "paralogism," is to turn our most distant descendants into intellectuals, as if they were among us, as we see the most beautiful theories break down in the face of passion and

1 Richard Kearney, *Modern Movements in European philosophy*, Edition, 2, Published by University, Manchester: "Manchester University Press", 1986, p. 74.

2 *Ibid*, p. 76.

3 David E. Pailin, *Groundwork of Philosophy of Religion*, London: "Epworth Press", 1986, p. 24.

4 Thomas Bottomore, *Sociology: A Guide to Problems and Literature*, London: "Allen & Unwin", 1987, p. 124.

5 Ian Robertson, *Sociology*, New York: "Worth Inc", 1981, p. 176.

6 *Ibid*.

7 Taletcott Parson, *Sociological Theory and Modern Society*, New York: "The Free Press", pp. 263-264.

interest, valid only in moments of contemplation, while in the religions of antiquity, life was suspended. The truth is that religion, being a companion of our species, must adhere to our structure. We have linked the core experience, but we present this experience itself before we have fulfilled it and in any case, we explain it very well before we have had it; for this, it is enough to examine man in the totality of living beings.

"What happens, if the states of the soul are considered, if these two sentiments are compared between them: attachment to the country and love of humanity? Is it clear that social cohesion is mainly due to the need that a society has to defend against others and that we love and live together with a group of people, above all, to face all the others? Such is the primitive instinct, still hidden beneath the victories of civilization; even today, we love our parents and fellow citizens directly and naturally, while love for humanity is indirect and acquired. To them we look directly, to humanity, we go indirectly; for only through God and in God does religion invite man to love the human species, just as only through reason and to reason, thanks to which we communicate with all, do philosophers make us see humanity, to show the outstanding dignity of the human individual, everyone's right to respect"⁸.

In any case, we do not reach humanity through stages, describing family, nation, and religion. It is necessary that with a detachment we go further than he gave to arrive without taking it as a point of arrival, even to overcome it. In addition, if we speak the language of religion or philosophy, if it is about love and respect, another morality, a kind of obligation, comes and overlaps with the pressure of society. So far, that has been the case. It's time to look at something else.

So let's see now, has religion become a problem today? I have tried to outline a historical outline on *the differentiation of religion becoming a problem and religious problems from each other: knowledge and today*. A historical sketch constructed for this purpose may simultaneously serve to analyze the various ideas about religious belief which have gradually, accumulated around the central *doctrine of self-consciousness* - namely, the doctrine that consciousness is controlled by historical laws and laws of evolution, the discovery of which will make it impossible to have the prophecy of a man's religious faith.

Consciousness, which has hitherto been characterized only abstractly, may be well illustrated by one of its simplest and oldest forms, the doctrine of the elect. This doctrine is an attempt to make history intelligible under theistic interpretations (feature), that is, recognizing God as the author of the drama that is played on the Historical Stage⁹. "*The theory of chosen people, more specifically, - emphasizes the American historian, Karl Popper, - implies that God has chosen a man to function as a chosen instrument of His will, and thus this man will inherit the earth*"¹⁰.

In this doctrine, the law of historical development is revealed by God's Will. This is the specific experience that distinguishes theists from other forms of consciousness. A natural consciousness, for example, could treat the law of development as a law of nature, a spiritual consciousness would treat it as a law of spiritual development, an ideological indoctrination, again, as a law of the development of ideology in society.

Theistic historicists share with these other forms the doctrine that there are specific historical laws that can be discovered and on whose precepts the outlook on the future of humanity can be based.

"There is no doubt that the doctrine of the chosen people is cultivated by the tribal form of social life. *Tribalism*, that is, the extreme emphasis on the importance of fate, without which the individual is nothing, is an element that we shall find in many forms of historicist theory. Other forms that cannot be called tribal, but can be taken for elements of collectivization, can further reinforce the meaning of some group or collective - for example, a class - without which man is nothing. [...] Another aspect of the doctrine of the chosen people is the great distance (its target is placed far away), which is offered as the end of history. For this reason, this end is described as an escalating (staged) determination, to show us that we still have a long way to go. And it is not only the distance or the length of this road but also the winding that takes us up and down, left and right. In this way, any kind of historical event that can be conceived within the scheme of interpretation can be expected to occur. No perceptible experience can disprove it. But for those who believe in it, it certainly provides the ultimate state of human history"¹¹.

A historical-sociological view related to the theistic interpretation of religious consciousness is attempted to be given in this scientific study, where it will be possible to show how the differentiation of the transformation of religion into a problem and religious problems from each other in the space of centuries will not be interpreted as an attack on religion. In this study, the doctrine of the elect serves only as an illustration. Its value can be seen from the fact that its

8 Johann Baptist Metz; Jean-Pierre Jossua, *The Crisis of Religious Language*, New York: "Herder and Herder, 1973, pp. 31-32.

9 Karl Popper, *The Open Society and Its Enemies, Volume 1: The Spell of Plato*, Published by Routledge, United Kingdom, 1995, p. 30

10 *Ibid*, p. 31.

11 Henri Bergson, *Les deux sources de la morale et de la religion (plus loin: Les deux sources ...)*, Edition 3, Publication de l'Université de France, Paris: "Universitaires de France Press", pp. 169-171.

characteristics are divided into two most important modern versions of consciousness, the analysis of which will form the main part of this scientific paper - *understanding and interpretation in Western thought on the one hand and religious sciences and the meaning of the holy books on the other side.*

In the last two centuries, for mankind, religion has become progressively a changing problem. And that those who deal with the examination of the process of turning religion into a problematic issue, see this connected with the scientific and social changes, also with the people and institutions that represent the religion.

The social character of these two attitudes made our investigation of current interest. We will return to them in the later parts of this study. Each of them goes back to attitudes that deal with turning religion into a problem. Efforts are made to explain the historical process and the decline of the influence and influence of religion as a natural process connected, in general, with the evolution of humanity and, thus, religion is accepted as *a human phenomenon, a human success which, despite some contributions important that it has, is dependent on time*¹², therefore, it is expected to be eliminated over time. Therefore we will also deal with this philosophy. Since in the explanations, it is admitted that the use in Europe, especially by the Church, of the religious beliefs of the people in a manner inconsistent with the purposes of religion, is a factor of importance in this matter, it would be necessary to speak even for those who try, each on their own, to find justifications for turning religion into a problem. Since what happened, although not in detail, in the main lines it is accepted that it is exactly what had to happen, the task of science and thought, in the best case, remains to explain what happened, that is, to make it understandable in rationally done fact.

2. Understanding and Interpretation of Turning Religion into a Problem

Over the last two centuries, religion has progressively become a changing problem. Those who deal with the examination of the process of the transformation of religion into a problematic issue, see this connected with the scientific and social changes, as well as the people and institutions that represent the religion. In the century XIX, the distinguished Danish philosopher Soren Kierkegaard¹³ shows this specific:

"In a traveling circus, one day, before the start of the performance, a fire breaks out. The owner of the circus sends for help to the neighboring village *the palazzo*, who, meanwhile, had finished his make-up, put on his clothes, and was waiting for the performance to begin. In this situation, the palace immediately goes to the village, gathers *the villagers*, and tells them that 'there has been a fire in the circus', which if not extinguished immediately, will occupy the village as well. Although he tries to explain the situation to them as seriously as possible, the villagers, influenced by the

¹² Johann Baptist Metz; Jean-Pierre Jossua, *Fundamental Theology: The Crisis in the Language of Faith*, Volume 5, Issue 9 of *Concilium* (Glen Rock, N.J.), New York: "Burns & Oates, 1973, p. 97.

¹³ Soren Aabye Kierkegaard (1813-1855) was a Danish theologian, philosopher, poet, social critic, and religious author who is widely considered to be the first existentialist philosopher. He wrote critical texts on organized religion, Christianity, morality, ethics, psychology, and the philosophy of religion, displaying a fondness for metaphor, irony, and parables. Much of his philosophical work deals with the issues of how one lives as a "single individual", giving priority to concrete human reality over abstract thinking and highlighting the importance of personal choice and commitment. He was against literary critics who defined idealist intellectuals and philosophers of his time, and thought that Swedenborg, Hegel, Fichte, Schelling, Schlegel, and Hans Christian Andersen were all "understood" far too quickly by "scholars". Kierkegaard's theological work focuses on Christian ethics, the institution of the Church, the differences between purely objective proofs of Christianity, the infinite qualitative distinction between man and God, and the individual's subjective relationship to the God-Man Jesus the Christ, which came through faith. Much of his work deals with Christian love. He was extremely critical of the doctrine and practice of Christianity as a state-controlled religion (Caesaropapism) like the Church of Denmark. His psychological work explored the emotions and feelings of individuals when faced with life choices. Opposite Jean-Paul Sartre and the atheistic existentialism paradigm, Kierkegaard focused on Christian existentialism. Kierkegaard's early work was written using pseudonyms to present distinctive viewpoints interacting in complex dialogue. He explored particularly complex problems from different viewpoints, each under a different pseudonym. He wrote *Upbuilding Discourses* under his own name and dedicated them to the "single individual" who might want to discover the meaning of his works. He wrote: "Science and scholarship want to teach that becoming objective is the way. Christianity teaches that the way is to become subjective, to become a subject". While scientists learn about the world by observation, Kierkegaard emphatically denied that observation alone could reveal the inner workings of the world of the spirit. Some of Kierkegaard's key ideas include the concept of "subjective and objective truths", the knight of faith, the recollection and repetition dichotomy, angst, the infinite qualitative distinction, faith as a passion, and the three stages on life's way. Kierkegaard wrote in Danish and the reception of his work was initially limited to Scandinavia, but by the turn of the 20th century his writings were translated into French, German, and other major European languages. By the mid-20th century, his thought exerted a substantial influence on philosophy, theology, and Western culture in general [Taken from: "Soren Aabye Kierkegaard", in: *Wikipedia: The Free Encyclopaedia*, The main page. Material published on the website: https://simple.wikipedia.org/wiki/S%C3%B8ren_Kierkegaard (accessed 15.06.2023)].

appearance of the palace as well as thinking that he is trying to secure viewers, listen to him with laughter and amuse him. Knowing how serious the situation is, the palace becomes more and more disheartened by the attitude of the villagers and, crying, tries harder to tell them that 'they must go at once for help to put out the fire, or they will the fields with crops started to burn and then the whole village'. But the more the palace despaired, the more the villagers were amused, they thought the palace was playing the role beautifully and continued to follow his game with laughter, mockery, and great pleasure. Meanwhile, the fire also engulfed the crops and reached the village. Now all the efforts of the villagers were in vain. Even the village burned down along with the circus!¹⁴

According to Soren Kierkegaard and Harvey Cox, the situation in which the Christian theologians had fallen resembled the situation in the circus palace which had caught fire¹⁵. They say that, "in this analogy, the nature of the palace which gives meaning to the expressions of the palace as a palace is at the same time related to history: his words will not be taken seriously without seeing what the palace did before became a palace, which applies similarly to Christian theologians and Christian theology"¹⁶.

In the attitudes that deal with the transformation of religion into a problem, attempts are made to explain the historical process and the reduction of influence and influence of religion as a *natural process* connected, in general, with the evolution of humanity, and, thus, religion is accepted as a *human phenomenon*, a *human achievement* which, despite some important contributions it has, is dependent on time and, therefore, expected to be eliminated over time.

In the explanations, it is acknowledged that the use in Europe, especially by the Church, of people's religious beliefs in a way that does not conform to the purposes of religion, is an important factor in this matter, so it is particularly emphasized that the objections to this, which, taking advantage of their dynamics, have found political support and, subsequently, have been transformed into a complete policy, ¹⁷have transformed Christianity accepted as an absolute religion, and therefore, religion, into a problem. In these explanations, from time to time, the claims are also needed that the religion, which, has come out of its groove, has returned to its origin. Those who try to explain this issue, regardless of the scientific and historical explanations or the zeal to understand everything that happened, in the end, try each one on his own, to find justifications for turning religion into a problem.

Since what happened, and why not in detail, in the main lines it is accepted as exactly what should have happened, the task of science and thought, in the best case, remains to explain what happened, that is, to make it understandable in rationally done fact.

3. Turning Religion into a Problem and Secularization

Whatever direction the explanations have, as stated above, as a truth beyond any discussion, today religion has become a problem. After differentiating and separating religious problems from the transformation of religion into a problem, it becomes possible to ask more openly *what is the transformation of religion into a problem*. Today, especially when it comes to the Islamic world, it is not only religious problems that are discussed, maybe more religion as a problem.

To say that today religion has become a problem means to affirm that before it was not a problem and makes you think that today, more than ever, religious conflicts have appeared, and we are facing a new problem. In truth, religion in its absolute sense, until a century ago at least in the Islamic world, was not a problem, while it should not be understood that Islam does not seem like a problem. Since the beginning of time, in the eyes of non-Muslims, Islam has been and continues to be a problem, and this is not specific only to non-Muslims¹⁸. Even for Muslims, other religions have been a problem and continue to be seen. But let's not forget that every religion claims to be absolute as a necessity, this, of its content, we have to tell us that this tendency is different.

However, turning religion into a problem as religion and turning Christianity or Judaism as a religion into a problem are not the same thing. Along with the proclamation of Islam, Christianity was seen as a problem in the eyes of Muslim believers. Likewise, with the emergence of Christianity, Judaism became a problem. On the other hand, the herbarium naturally sees both Christianity and Islam as a problem. Likewise, Islam is a problem for Christians. So, if religions are examined one by one, naturally, other religions appear as a problem and, in this context, each religion has its explanation for other religions.

14 H. Bergson, *Les deux sources ...*, pp. 216-217.

15 Harvey Cox, *The Secular City*, New York, 1965, p. 34.

16 Fernand Braudel, *A History of Civilizations*, New York: "Penguin Books", 1995, pp. 308.

17 Gerhard Ebeling, "Die Bedeutung der historisch-kritischen Methode für die protestantische Theologie und Kirche" (weiter: "Die Bedeutung der historisch-kritischen ..."), in: *Wort und Glaube*, Tübingen, 1960, pp. 1-49.

18 James Carrier, *Occidentalism: Images of the West*, Published by University Oxford, New York: "Oxford University Press", 1995, p. 16.

"The fact that religions see or bring each other as a problem, at the same time raises a question about the truth of religions from a philosophical point of view or about true religion. Recently, the variety of religions, as a historical-philosophical problem, has become an issue that many historians and philosophers of religion are dealing with. Only that this is not a new issue, but that has its origins in very early dates of history"¹⁹.

Meanwhile, turning religion into a problem today expresses something quite special. While, on the one hand, religion appears absolutely as a problem, on the other hand, each religion separately, individualized according to its characteristics and the position of its members, appears as a problem.

Turning religion into a problem does not mean that religion, expanding and spreading, brings others into a problematic state, on the contrary, it means that a certain extra-religious (non-religious) worldview, becoming influential, disrupts relations between religions and their members.

"The expression 'a particular extra-religious world-view', as has been said, does not require that this world-view be extra-religious in itself. A worldview that is religious to the members of a religion may appear as an entirely non-religious phenomenon to them, who are not members of that religion, and this phenomenon may bring to light some principled concerns between members of that religion and their own. One of the clearest examples of this is the fact that as much as the connection between the mistrust that appeared in France in the century XVI and Islamic culture, many specifics that are for Muslims today religious, in the eyes of Christians or those who have adopted the Christian point of view or unwittingly, is understood as an economic, political or other phenomenon²⁰. From this point of view, we should clarify the expression 'non-religious (non-religious)' by adding 'with the form that is conceived between the parties'. In this sense, today, in principle, we can talk about the transformation of religion into a problem. And the transformation in this sense of religion is the problem, as it is another thing for Christianity and for Herbartism and Islamism it is a completely different thing"²¹.

But regardless of everything, if you look a little more carefully at the process of turning religion into a problem, you will understand that it was formulated on Christianity, taking into account a process realized within the history of Western civilization. Contrary to this, the transformation of Herbartism into a problem (or the opposite, distinctly, the increase in the influence of Hebraism) in the view of its members has been accomplished in a different way than Christianity. In this matter, not only the important influence of the fact that the historical process and living conditions of Judaism and the Jews have been openly very different from Christianity and Christianity but also from the fact that Judaism as a religion is different from Christianity, has exerted a determining influence on this. The process of turning Islam into a problem in this sense is not similar to either Christianity or Judaism. This process is carried out in a completely different way. Broadly speaking, the process carried out in the West, at first brought Christianity into a problematic state, then, in this context, all other religions, especially Islam²².

The process of Christianity becoming a problem is named by historians and sociologists as *the process of secularization or laicism*. This process is described as removing temporal (material) religions from their ruling domains to make them *independent and humanitarian*²³. It has been emphasized by many researchers recently, especially in the West, that the end of this process has been reached and, with the development of the thesis on the restoration of sanctity, important social changes have been experienced in this matter. Although secularization and secularism are closely related, there are real differences because they do not necessarily provide the same answer to the question of the role of religion in society. Secularism is a system or ideology based on the principle that there should be a sphere of knowledge, values, and action that is independent of religious authority but does not necessarily exclude religion from having any role in political and social affairs.

"During the process of secularization, institutions throughout society - economic, political, and social - are removed from the control of religion. Occasionally, this control exercised by religion may have been direct, with ecclesiastical authorities also having authority over the operation of these institutions—for example, when priests are responsible for the nation's only school system. Other times, control may have been indirect, with religious principles forming the basis for how things work, such as when religion is used to determine citizenship. Whatever the case, these institutions are simply removed from religious authorities and handed over to political leaders, or competitive alternatives are created

19 Adnan Aslan, *Religious, Pluralism in Christianity and Islamic Philosophy: The Thought of John Hick and Seyyed Hossein in Nasar*, London: "Curson Press", 1988, pp. 61-61

20 *The objections to the official recognition of the Muslims of Western Europe as a religious community, even though millions of Muslims live there, in principle seem to be related to this [Author's note].*

21 Washington: "Georgetown University Press", 1998, pp. 114-116.

22 G. Ebeling, "Die Bedeutung der historisch-kritischen ...", pp. 1-49.

23 Harvey Cox, *The Secular City*, New York, 1965, p. 34.

alongside religious institutions. The independence of these institutions, in turn, allows individuals to be more independent of ecclesiastical authorities - they are not required to submit to religious leaders outside the confines of a church or temple. A practical consequence of secularization is the separation of church and state the two are so closely related that they are almost interchangeable in practice, with people often using the phrase 'separation of church and state' rather when they mean secularization. However, there is a difference between the two because secularization is a process that occurs throughout society, while the separation of church and state is simply a description of what happens in the political sphere. What separation of church and state means in the process of secularization is that specific political institutions—those associated with various levels of government and public administration—are removed from the direct and indirect control of religion. This does not mean that religious organizations cannot have anything to say about public and political matters, but it does mean that those views cannot be imposed on the public, nor can they be used as the sole basis for public policy. The government should be as neutral as possible about opposing and inappropriate religious beliefs, neither hindering nor advancing any of them²⁴.

The historical treatment of this process will take us away from the topic due to the large number of works and the fact that, although the issue can be treated philosophically, it has been examined more by sociologists of religion. Meanwhile, the fact that the thesis of secularization has taken both the topic and the reasons from the history of Western civilization is indisputably clear.

In the Islamic world, the process of turning Islam into a problem is not, as in the West - secularization - but this does not mean that there is no secularization in the Islamic world. Finally, turning religion into a problem and secularization are two separate expressions of the same phenomenon.

"If somewhere there is secularization, religion has turned into a problem; if somewhere religion has turned into a problem, this is a sign of secularization. Meanwhile, in the Islamic world, secularization was previously carried out by another process that preceded secularization, transforming it, therefore, Islam, into a problem. The name of this process is *colonialism*. Expressed differently, in the Islamic world, both secularization and the transformation of Islam into a problem of dependence and as a consequence of secularization, are the results of colonialism. In the process started in the Islamic world, seeing Islam as the biggest obstacle and supported in the face of the realization and continuation of colonialism, it turned into a problem first in the eyes of the colonialists, then, in confrontation with this view, in the Islamic world that had consumed its political being, in the eyes of the colonial administrations or in the eyes of those who had taken over the administration from the colonialists"²⁵.

Because the transformation of Islam into a problem was accomplished through such a process, Muslims faced, under these conditions, difficulties stemming not from religion, but from the condition they fell into. One of the most prominent figures of the modern historiography of the century. XX, Fernand Braudel²⁶ linked the decline of Muslims not to religion or errors in their religious worldview, but to the weakening over time of the emotional side of religion²⁷. This explanation, while seeing the state in which Muslims have fallen as a natural process, treats this natural process from a broad perspective that assumes possible weakening over time of the emotional side of the direct connection between religion and religious belief, as well as the re-enforcement of this. At this point, the specificity indicated as essential by her is that Islam and Christianity are completely different religions from each other and that, therefore, it is not right that the difficulties shown about one religion are also considered valid for the other.

Also, without leaving our topic, attempts are made to give answers to the debates on the presence of a rapprochement or mismatch between civilization and Islam by referring to the essential differences between Islam and Christianity, at the same time efforts are made that a question asked from the point of view of the colonizers, to be interpreted in the opposite way to make it favorable. This form of attitude that separated Islam and Muslims from each other cannot be said to have become successful in the full sense of the word, even this attitude, being responsible for the

24 Austin Cline, "Secularism vs. secularism: What's the difference?", in: Eferit, home page. Material published on the website: <https://sq.eferit.com/sekularizmi-kunder-sekularizmit-cili-eshte-ndryshimi/> (accessed 21.06.2023)..

25 Ibid.

26 Fernand Braudel (1902-1985) was a French historian and leader of the *Annales School*. His scholarship focused on three main projects: *The Mediterranean* (1923-1949, then 1949-1966), *Civilization and Capitalism* (1955-1979), and *The Unfinished Identity of France* (1970-1985). He was a member of the *Annales School* of French historiography and social history in the 1950s and 1960s. He was a student of Henri Hauser. Braudel emphasized the role of large-scale socioeconomic factors in the making and writing of history. He can also be considered one of the precursors of world-systems theory [Taken from: "Fernand Braudel", in: *Wikipedia: The Free Encyclopedia, The main page*. Material published on the website: https://en.wikipedia.org/wiki/Fernand_Braudel (accessed 18.07.2023)].

27 Fernand Braudel, *Grammaire des Civilisations*, Paris: "Flammarion", 1987, p. 299.

fallen state within the classical tradition one step further, has been oriented to close this account and, forming a *new look*, to escape from the burden of tradition. However, all these efforts not only did not reach the goal but the problems experienced by the Christians by making the colonial conditions in which they live, were brought into effect for the Muslims perhaps more than the Christians had experienced.

Today, Muslims feel compelled to find solutions not only to issues arising from their faith and actions but beyond that, to issues caused by Christianity. In addition to this, the problems brought to the fore by modernization have reached the Muslims, making them more serious and dangerous. More than the virtues, it is the banalities and vices of modernization that bring the problems faced by Muslims to unbearable proportions. Their efforts to find answers to these issues not only come before us in various fields but also when it comes to the objective meaning and interpretation of the transformation of religion into a problem.

4. Conclusions

The process of turning religion into a problem is expressed in the West as secularization or laicism. Since this process is, in principle, the process of seeing the final man, at the same time it is also described as humanism. Therefore, the process of turning religion into a problem is also described as humanism. Therefore, the process of conversion to religion can be seen as "*a result of humanism*"²⁸. Contrary to this, it must be said that "the Islamic world has never experienced secularism, nor any humanization stemming from its internal dynamics, that is, from the problems derived from religion, entered into a process that did not live for the European reality, within the process of colonialism"²⁹. Even the processes of colonialism, as a principle seem like a political and economic process, as a conclusion, it also brought out a cultural transformation. Along with the spread of Western models and ways of life, especially consumption habits, the cultural transformation brought to light, if not as a religious belief, as a practical fact, a distance between religion and life, a distance that speaks of the possibility that at this moment, in the future religion will seem a problem in the eyes of its members.

One of the most important results of the colonization process is that, as a reaction to the colonialist administrations that have accepted Islam as a political subject, Islam has been brought to the agenda in a political way of looking at it. As a result, in the Islamic world, Islam has become not a religious problem, but a political one. Beyond this, in the Islamic world, there is a situation like confronting a way of seeing that understands everything religious as political, with reactions by its nature, that is, the impossibility of religion to express itself without becoming politicized.

The terms "*Political Islam*" or "*Politicization of Islam*", while on the one hand, they are expressions affirming this way of seeing, on the other, they also express a paradoxical situation that is worth looking at carefully, according to which those who wish to live religion or live according to it, adopt the view of others on them and, in a sense, without falling into it, adapts to them.

Although the transformation of religion into a problem, to put it more simply, is not the same for Christianity as for Islam, today, even in different senses, Christianity and Islam have come and are brought to a problematic state. It is a specific not directly related to this that these issues do not originate from these two religions themselves. These are issues faced not by those who bring religion into a problematic state, but by those who seek to live religion. Even if these issues, in different historical periods, show changes, in essence, they are the same and issues that can always appear between religion and religiosity.

Even at this point, some principled differences stem from the entity of the respective religions. When it comes to Christianity, since religion rests on a *person* and an *event* and an *interpretation* of this event, interpretation is an essential element of religion, apheatism and interpretation are different denominations of a single and identical thing.

In contrast to what we said above, since Islam relies on communication and on its declaration and proclamation by man, knowledge and understanding based on knowledge as well as a confirmation based on meaning constitute the basis of afterism. Contrary to this, interpretation, although occasionally used, is not an essential element, but an accidental one.

Therefore through efforts to know and understand and, ultimately, within the framework of conformation. From the side of these issues, it stems more from the change in the environments and conditions between which the conformity remains forced to be realized since the religion (the basis of the religion) as a statement and statement, always remains the same. Another element that is, here, constantly a source of problems, are the features that man carries within himself,

28 Rudolf Bultmann, "*Humanismus und Christentum*", in: *Glaube und Verstehen*, Vol. II, Tübingen, 1993, p. 135.

29 Hugh Ross, *Types of Modern Theology*, London: "Collins", 1964, p. 146.

the subject of conformation. These features are, perhaps, a constant source of the problem as internal conditions and preconditions of conformation. At the same time, we also think about the fact that religion takes place in human life as a confirmation, and about the existential basis of religion.

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