



# Historical And Philosophical Analysis Of The Concept Of Panislamism: On The Example Of Jamaliddin Al- Afghani's Views

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**Abstract:** This article analyzes the ideology of “Pan-Islamism”, which played a significant role in the political and historical processes of the 19th-20th centuries, as well as the religious and political views of Jamaluddin al-Afghani, the founder of this ideology, from a scientific and philosophical perspective. The study examines the factors behind the formation of ideological doctrines during the anti-colonial struggle in the Middle East and Central Asia, their operational mechanisms, and their combined impact on public consciousness in the modern era. Al-Afghani's ideas related to the concept of Islamic unity, Islamic modernism, and reformist movements have been analyzed from the perspective of their role in the emergence and spread of pan-Islamism. The influence of this ideology on the Jadid movement, national liberation struggles, socio-political processes in Turkestan, and the policies of the Ottoman Empire is also examined. Additionally, the article separately explores the historical evolution of pan-Islamism, its modern forms, and particularly the dangerous manipulative features of neo-pan-Islamism.

**Keywords:** Islam, Islamic modernism, Islamic concept, pan-Islamism, Middle East, Turkestan, Jamoliddin al-Afghani.

**INTRODUCTION:** In the modern world, particularly in the context of the historical development of Middle Eastern and Central Asian countries, the study of the origins of ideological doctrines, their operational mechanisms, and their contemporary integration and

impact on global populations has become increasingly relevant.

It is also important to analyze the religious and political activities and movements of Jamaluddin al-Afghani from Afghanistan, who called on colonial countries that had experienced difficult periods in their history to unite around the idea of "pan-Islamism" based on Islamic modernism, relying on ideological values in the struggle against colonialism.

Since Jamaluddin al-Afghani's concept of Islamic unity continues to play a significant role today in shaping new ideological syntheses in the minds of the Middle Eastern and Central Asian populations, it influences the introduction of ideas from various groups under the guise of religion. Therefore, the study of the history of "Islamic socialism" ideology, created by Jamaluddin al-Afghani, from a scientific and philosophical perspective - including its significance in the past century, its revival in the modern era, and its influence on the development of countries - is one of the crucial tasks for ensuring present-day security and social stability.

## METHODS

The scientific research conducted by scholars such as F.M. Gaibova and G.D. Mirzoev within the framework of this topic, as well as documents from the Central State Archive of the Republic of Uzbekistan, were analyzed. Historical and comparative methods were employed in examining the subject.

## RESULTS

Jamaluddin al-Afghani, who descended from a family of Sayyids, was born in 1839 in the city of Asadabad, Afghanistan. There are various opinions regarding his origins; in particular, some researchers claim that he was an Iranian Shia, although he himself did not acknowledge this. Overall, regardless of which religious orientation Jamaluddin al-Afghani belonged to, he is considered the founder of the idea of Muslim unity, that is, the ideology of pan-Islamism.

"Al-Afghani was one of the first among Eastern enlighteners to recognize the necessity of revising the religious and socio-philosophical system of Islam based on the objectives of anti-colonial struggle. He attempted to convince his like-minded associates that the East would follow the same path as the West, and that Islamic slogans should play a unifying role in the Muslim world, similar to the various currents of Christian thought" [1, - P. 15].

Al-Afghani viewed Islam not merely as a religious belief, but as a central idea uniting society and fighting against colonialism. He proposed modernizing the East by adopting advanced experiences from the West and sought to unite Muslims through Islamic slogans.

Jamaluddin al-Afghani's concept of Islamic unity had a significant impact on changes in the socio-political life of the Muslim world. The ideological reformist doctrines of that time became especially popular: religious reformism and Islamic modernism. The religious reform movements that began in the 19th century and continue to this day came to be known as "Muslim reform" or "Islamic reformism".

In the late 19th and early 20th centuries, some Muslim intellectuals came to understand that the most effective way to overcome the socio-economic backwardness of the Muslim world was to reform the traditional norms of Islam and align them with the requirements of the new era, based on the concept of Islamic unity. From this perspective, Jamaluddin al-Afghani was among the first to initiate a reformist movement. He developed approaches for the rationalistic revival of Islam. Specifically, "Jamaluddin al-Afghani and his associates formulated the idea of Muslim unity, which subsequently gave rise to the concept of pan-Islamism and spread widely throughout the Muslim world" [2, - P. 6].

While reformist tendencies played a positive role during the period of the national liberation movement, which was based on the idea of Muslim world unity against colonizers, it was precisely during this period that the use of this unity concept by radical groups led to its failure to fully achieve its intended goal.

Some Muslim intellectuals, recognizing the necessity of socio-economic development in Muslim countries, believed that Islam should be modernized. Representatives of the Jadid movement in Turkestan can be considered part of this group of intellectuals. The fundamental question was to what extent ideologies and values should be updated and aligned with the modern era.

"Pan-Islamism is a political movement that emerged in the Middle East at the end of the 19th century, advancing the idea of uniting Islamic countries under a single banner" [3, - P. 126]. The founder of this idea is considered to be Jamaluddin al-Afghani, a religious and political figure, and an enlightener of Afghanistan. He proposed the concept of Islamic unity in response to the threat from the West and called upon all Muslims to unite in the struggle against colonialism, essentially advocating for territorial unification [4, - P. 134]. In 1884, in Paris, al-Afghani, in collaboration with Muhammad Abdo, published a weekly periodical called "al-Urwa al-Wuthqa", in which he developed the idea of pan-Islamism [5, - P. 26]. He is also considered one of the ideological founders of the newspapers "Habl al-Matin" and "Chehre-nema", on whose pages he actively promoted the role of Islam in the history of

human civilization [6, - P. 3].

“Pan-Islamism - ...The concept of Islamism in Turkestan grew stronger in the public consciousness of the region in combination with ideas of reforming Islamic religion and society, its renewal, the utilization of advanced scientific, technical, and cultural achievements from other civilizations, as well as the development of science and education sectors.

In his special report “Islam in Turkestan” (T., 1899), the Governor-General of Turkestan Krai, S.M. Dukhovskiy, acknowledged the increased socio-political activity of Muslims residing in the Russian Empire and urged administrators to combat pan-Islamism” [7, - P. 668]. In particular, Governor-General S.M. Dukhovskiy specifically emphasized in this report: “The spread of pan-Islamist ideas in Turkey and among our Tatars is especially detrimental to us from a political standpoint” [8, - L. 7].

“...The leadership of Soviet Russia and the USSR took equally decisive measures in the fight against Pan-Islamism as they did against Turkism and Turanism. They viewed Pan-Islamism and Pan-Turkism as the main ideology behind the Jadidist movement and the Basmachi rebellion” [7, - P. 668].

At the end of the 19th century, during the reign of the last Ottoman sultan, Abdul Hamid II (1876-1906), the Pan-Islamist movement reached its peak. Abdul Hamid II, who ascended to the throne during a period of sharp change when the Turkish Empire was experiencing crisis, relied on the ideology of pan-Islamism to achieve unity among Muslims, maintain the integrity of the empire, and oppose European powers, as the foreign credits of the Turkish state were on the verge of bankruptcy. He believed that through the ideology of pan-Islamism, it would be possible to achieve unity and solidarity among all Muslims, as well as cultural, religious, social, and material progress. This, in turn, indicates that the foundations of pan-Islamism are rooted in positive objectives.

Abdul Hamid II used the doctrine of pan-Islamism in his policy to preserve the Ottoman Empire, emphasizing Islam. It was through preserving Islam that he applied the ideology of pan-Islamism as a political measure and method. The modern trends of the “Islamic Renaissance” or “Islamic Modernism”, which developed outside of Turkey, created an opportunity for the further development of the ideology of pan-Islamism.

In particular, the collapse of communist and capitalist ideologies at the end of the 20th century and the beginning of the 21st century, along with changes in the world's political and strategic landscape, led to the emergence of global issues and ideological conflicts

related to various spheres of social life. Just as the concept of religious modernism as a means of addressing social, political, and religious problems in the Muslim world gained popularity among Islamic reform movements in the late 19th and early 20th centuries, similar reformist movements arose in the late 20th and early 21st centuries, albeit in a different form. This demonstrates that history repeats itself every 100 years, with issues from the previous century resurfacing in new guises, and new ideologies emerging based on old ideological concepts.

## CONCLUSION

Based on the aforementioned considerations and analysis, the following conclusions were drawn:

Firstly, it was established that the ideology of “pan-Islamism”, which emerged from a reformist foundation, was simultaneously utilized for various purposes, specifically both for positive aims and for political manipulation.

Secondly, the national liberation movements in Muslim countries under the colonial rule of England, other European nations, and Russia also contributed to the development of local nationalist currents.

Thirdly, the ideology of pan-Islamism was first created by Jamoliddin al-Afghani and initiated reformist movements.

Fourthly, the idea of Islamic socialism, which originated in the last century, continues to exist in a new form in the modern era as neo-pan-Islamism and has become the main tool of manipulation for radical groups.

Fifthly, the views of the Governor-General of Turkestan, S.M. Dukhovskiy, on the ideology of pan-Islamism demonstrate that pan-Islamism serves as a powerful political instrument for the dismemberment of the Russian Empire.

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