

## DOUBLE MOVEMENT THEORY IN FAZLUR RAHMAN'S THOUGHT: SOCIAL AND RELIGIOUS APPLICATIONS AND THEIR IMPACT ON MODERN UNDERSTANDING

Dedisyah Putra<sup>1</sup>, Martua Nasution<sup>2</sup>, Nuriza Acela<sup>3</sup>

<sup>1, 2, 3</sup> Sekolah Tinggi Agama Islam Negeri Mandailing Natal, Sumatera Utara, Indonesia

<sup>1</sup> [dedisyahputra@stain-madina.ac.id](mailto:dedisyahputra@stain-madina.ac.id), <sup>2</sup> [martua.nasutionlc@gmail.com](mailto:martua.nasutionlc@gmail.com),

<sup>3</sup> [nurizaacela203@gmail.com](mailto:nurizaacela203@gmail.com)

### Abstract

*Fazlur Rahman, a leading Islamic thinker of the 20th century, proposed the concept of double movement as an important structure for analyzing the relationship between tradition and modernity in Islamic thought. The term "double movement" reflects Rahman's theory that the evolution of Islamic society included two fundamental movements. This type of research is qualitative research, using library research methods or also called literature review research with a character study approach. Fazlur Rahman's concept of double movement encapsulates the belief that the understanding and interpretation of Islamic teachings must occur in two areas: The First implies a commitment to the written sources and essential doctrines of Islam, while the Second movement represents the rapid adaptation of these teachings into everyday life. This theoretical picture stems from a critique of static interpretations of religious texts, which are believed to fall into dogmatism and ignore the experiences of individuals and society. The dual movement theory tries to align Islamic teachings with the needs of contemporary life. The double movement, as articulated by Fazlur Rahman, serves as an important structure for understanding the relationship between traditional texts and contemporary social challenges.*

*Keywords: Fazlur Rahman, Double Movement Theory, Social*

### Abstrak

*Fazlur Rahman seorang pemikir Islam terkemuka abad ke-20, mengajukan konsep gerakan ganda sebagai struktur penting untuk menganalisis hubungan antara tradisi dan modernitas dalam pemikiran Islam. Istilah "gerakan ganda" mencerminkan teori Rahman bahwa evolusi masyarakat Islam mencakup dua gerakan mendasar. Jenis penelitian ini adalah penelitian kualitatif, dengan menggunakan metode penelitian kepustakaan atau disebut juga penelitian tinjauan pustaka dengan pendekatan studi karakter. Konsep gerakan ganda Fazlur Rahman merangkum keyakinan bahwa pemahaman dan penafsiran ajaran Islam harus terjadi dalam dua bidang: Pertama menyiratkan komitmen terhadap sumber-sumber tertulis dan doktrin-doktrin esensial Islam, sedangkan gerakan Kedua mewakili adaptasi ajaran-ajaran ini dengan cepat ke dalam kehidupan sehari-hari. Gambaran teoritis ini bermula dari kritik terhadap penafsiran statis terhadap teks-teks keagamaan, yang diyakini dapat terjerumus ke dalam dogmatisme dan mengabaikan pengalaman individu dan masyarakat. Teori gerakan ganda mencoba menyelaraskan ajaran Islam dengan kebutuhan kehidupan masa kini. Gerakan ganda, sebagaimana diartikulasikan oleh Fazlur Rahman, berfungsi sebagai struktur penting untuk memahami hubungan antara teks tradisional dan tantangan sosial kontemporer.*

*Kata Kunci: Fazlur Rahman, Teori Double Movement, Sosial*



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## INTRODUCTION

Fazlur Rahman, a philosopher, theologian and leading Islamic scholar, was born in 1919 in Karachi, British India, which is now part of Pakistan. His intellectual journey was deeply influenced by its rich cultural heritage and the socio-political upheavals of the continent in the 20th century. After completing his early education in Karachi, Rahman continued his studies at the University of Chicago, where he was influenced by the methodologies and ideas prevalent in the western academic world. Exposure to these different intellectual traditions has played an important role in the development of the concept of the dual movement, which integrates elements of Islamic thought with contemporary socio-political realities.<sup>1</sup>

Fazlur Rahman, a prominent Islamic thinker of the twentieth century, proposed the concept of double movement as a crucial structure to analyze the relationship between tradition and modernity within the kingdom of Islamic thought. That the evolution of Islamic society encompasses two fundamental movements: the first movement involves a return to the essential fundamental principles of Islam, while the second movement refers to the necessary interpretation and application of these principles within contemporary contexts. This dialectical process is significant to understand how Muslims negotiate their religious identity in the midst of the currents of modernity without render their traditional values.

Double movement emphasizes the dynamic interaction between the timeless teachings of Islam and the demands of the modern world. In one was characterized by rapid social, political and technological changes, Muslims face the challenge of reconciling secular doctrines with the complexities introduced by globalization, urbanization and secularization. Rahman argued that this reconciliation is not just an academic exercise; Instead, it is a spiritual and existential necessity to maintain the relevance of Islam in a modern context. Double movement acts as a methodological structure that encourages believers to critically engage with their tradition, as well as adopt the ideas and realities of contemporary life.<sup>2</sup>

In the context of social application, the first movement requires a complete understanding and rebirth of the principles of the Quran and Sunnah (the practices of the prophet Muhammad). In emphasizing the reconception of Islamic teachings, Rahman invites a deeper exploitation of ethical values, such as justice, equality and compassion. This fundamental return serves not only to reaffirm the meaning of Islamic principles, but also to allow their application to modern social issues, which usually require innovative solutions. The second movement of Rahman structure requires individuals and communities to reinterpret and adapt these fundamental principles in the

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<sup>1</sup> Fazlur Rahman, *Gelombang Perubahan dalam Islam: Studi tentang Fundamentalisme Islam*, 2nd ed., ed. Ebrahim Moosa (Rajawali Press, 2001).

<sup>2</sup> N.G. Haider Ali et al., "Concept of Shūra in Fazlur Rahman's Political Ideas at Practical Level," *Journal of Islamic Thought and Civilization (JITC)* 8, no. 2 (2018), <https://doi.org/10.32350/jitc>.

light of current realities. This is particularly relevant in the analysis of cultural issues around gender equity, economic development, and interreligious dialogue.<sup>3</sup> For example, Rahman believed that Islamic teachings provide a robust ethical structure that can inform progressive social policies, thus allowing modern society to benefit from religious wisdom. This process finally facilitates a transformative involvement with faith and society, providing a means of navigating the modern challenges faced by Muslim communities.

The impact of this double movement on contemporary understanding between Muslim societies is deep. While communities try to align their spiritual beliefs with modern social norms, they are usually found in a negotiation space that reveals varied interpretations of Islam. Some groups may resist modern influences, advocating a return to a more rigid understanding of Islamic law, while others may adopt reforming approaches that encourage flexibility and adaptability. Rahman theory, therefore, not only articulates dialogue ongoing in Muslim communities, but also highlights a broader epistemological change that is essential to promote a holistic understanding and practice of Islam in the modern world.

## RESEARCH METHODS

The type of research prepared is qualitative research, using library research methods or also called literature review research with a character study approach.<sup>4</sup> Considering that whether Fazlur Rahman's thought functions as a tool of critical analysis, illuminating the ongoing negotiation between tradition and modernity in Islam or both are irrelevant so that its significance lies in its ability to guide scholars, professionals and the public in their efforts to reflect on and face the challenges posed by contemporary society, while remaining rooted in their religious identity.

## RESULTS AND DISCUSSION

### Biography of Fazlur Rahman

Fazlur Rahman was born on September 21 1919th in Hazara, which at that time was part of India before it was divided, and is now part of Pakistan. He was raised in the tradition of the Hanafi madhhab, which is based on the Koran and Sunnah, but has a more rational approach in its thinking. Even though he refers to the Koran and Sunnah, Fazlur Rahman is known to have rational thinking. Fazlur Rahman comes from a poor family but is very religious. When he was around 10 years old, he had already memorized the Koran. Even though he grew up in an environment that tended to think traditionally, he did not reject modern thinking. In fact, his

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<sup>3</sup> M.B. Abbas, "Between Western Academia and Pakistan: Fazlur Rahman and the Fight for Fusionism," *Modern Asian Studies* 51, no. 3 (2017): 736–68, <https://doi.org/10.1017/S0026749X15000517>.

<sup>4</sup> Lexy J. Moleong, *Metode Penelitian Kualitatif* (Remaja Rosdakarya, 2009).

father, Maulana Shihabudin, who is an alumnus of Darul Ulum Deoband, believes that Islam must face modernity as a challenge and opportunity for perfection.<sup>5</sup>

Fazlur Rahman did not study at Darul Ulum, but he mastered the Dars-e-Nizami curriculum through private instruction from his father, which prepared him to understand traditional Islam, including in the fields of fiqh, kalam science, hadith, tafsir, mantiq, and philosophy. After that, he continued his studies at Punjab University, Lahore, where he graduated with honors in Arabic and earned an MA degree. In 1946, he went to Oxford to complete a dissertation on the Psychology of Ibn Sina under the guidance of Professor Simon Van Den Berg. His dissertation was a critical translation of the book *An-Najt* by a 7th century Muslim philosopher. After Oxford, he taught Persian and Islamic philosophy at Durham University, Canada, from 1950 to 1958, then became Associate Professor at the Institute of Islamic Studies, McGill University, Montreal.

In the early 1960s, Fazlur Rahman returned to Pakistan. In August 1946, he was appointed Director of Islamic Research after previously being a staff member at the institution. Additionally, in 1964, he was also appointed as a member of the Ideological Advisory Council of the Government of Pakistan. However, his modern thinking received strong rejection from traditional and fundamentalist ulama. The controversy reached its peak when two chapters in his book *Islam* (1966) received sharp criticism, especially for his statement that the entire Koran was the word of Allah and was basically the words of the Prophet Muhammad. This statement made him accused of being a person who denied the Koran. On September 5, 1986, he resigned from the position of Director of the Islamic Research Institute, which was accepted directly by President Ayyub Khan.<sup>6</sup>

### **Fazlur Rahman's thoughts**

Fazlur Rahman spent the last 18 years of his life in Chicago, spreading his ideas both through writing and lectures, until he was finally recalled on July 26 1988. Before he died, he was already suffering from chronic diabetes and suffered a heart attack which forced him to undergo surgery. Although the operation was temporarily successful, he ultimately died. His departure left a huge void in the Islamic intellectual world.

Fazlur Rahman, a philosopher, theologian and leading Islamic scholar, academic work began during a period marked by the decline of colonialism and by the emergence of the nation states in southern Asia. During his career, he witnessed critical transformations in the Islamic world, in particular the struggles for identity and meaning in the face of modernity. His

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<sup>5</sup> Rahman, *Gelombang Perubahan dalam Islam: Studi tentang Fundamentalisme Islam*.

<sup>6</sup> H. Maghribi and A. Hidayah, "Contesting the Exegetical Approaches of Muhammad Abduh and Fazlur Rahman to the Qur'ān," *Religia* 26, no. 1 (2023): 40–57, <https://doi.org/10.28918/religia.v26i1.865>.

experiences in British India, combined with his academic activities in the United States, facilitated a unique perspective on the dialectical relationship between tradition and modernity. Rahman claimed that the Islamic tradition must engage with the modern world, adapting and interpreting themselves in ways that resonate with contemporary realities. This led him to formulate the idea of double movement, characterized by a dynamic interaction between the conservation of religious values and the need for reforms in response to the challenges of modernity.

The concept of double movement encapsulates Rahman belief that the understanding and interpretation of Islamic teachings should occur on two planes: the first movement implies the commitment with the writing sources and the essential doctrines of Islam, while the second movement represents An adaptation of these teachings quickly to face the rapid change of the rapid change in the quick change of social and political landscapes.<sup>7</sup> This theoretical picture derives from criticism to the static interpretations of religious texts, which believed could fall into dogmatism and neglect the experiences of individuals and communities. Therefore, his academic work has tried to find a balance between loyalty to Islamic principles and the imperative for a significant reform, underlining the importance of contextualizing faith in the contemporary world. Defense for a double movement reflects his commitment to Islamic modernism. He hypothesized that a real reform in the Muslim community could emerge only from a thorough understanding of traditional texts and socio-founding contexts in which they are located. This approach has made it necessary to re-empower the Koran and the Hadith through a critical lens while remaining rooted in their ethical and moral bases. His opinions have gained substantial traction in Islamic circles and have contributed to discussions on the need for intellectual renewal, in particular because modern society faces more and more ethical and moral dilemmas.

In addition, intellectual odyssey was deeply intertwined with his emphasis on reason and ethical resolution. He tried to equip Muslims the tools necessary to navigate in the complexity of modern existence without compromising their religious identity. His writings have encouraged a review of religious principles, thus facilitating a more active commitment with contemporary issues such as social justice, governance and interreligious dialogue. The impact of his double theory of the movement extends beyond the reign of academic speech, resonating with religious leaders and activists who strive to articulate a vision of Islam that is authentically faithful and pragmatically relevant for modern social challenges. Intellectual journey has culminated in the formulation of the theory of double movement, a fundamental concept that tries to harmonize Islamic teachings with the needs of contemporary life. His emphasis on dynamic interpretation highlights the potential for significant relationships between tradition and modernity, offering a

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<sup>7</sup> A.A.-B. Lubis, "Government System in Islamic Law in the Perspective of Fazlur Rahman," *Mizan: Journal of Islamic Law* 7, no. 1 (2023): 19, <https://doi.org/10.32507/mizan.v7i1.1850>.

constructive picture that continues to influence contemporary discourse on Islam and society., The concept of double movement, as articulated by Fazlur Rahman, serves as a crucial structure to understand the relationship between traditional texts and contemporary social challenges. In its essence, double movement implies a dynamic and iterative process, in which universal ethical and moral principles are extracted from religious scriptures and classic texts, subsequently contextualized to address modern issues that arise in the social fabric of contemporary life. This methodological approach emphasizes the double function of interpretation: first, being involved with the meanings inherent to Scripture and, second, applying these meanings to the concrete social realities that may significantly differ from the historical contexts of religious text.<sup>8</sup>

To simplify this theory, Rahman divides it into two parts, namely: The first phase of the double movement refers to the extraction of principles of the sacred scriptures, which requires a comprehensive understanding of the text in its original context. Rahman argues that in effectively discovering these universal principles, one must move away from the literalist interpretations that limit texts to past times. Instead, scholars and practitioners are encouraged to adopt a critical hermeneutic that recognizes the socio-historical medium of texts while working simultaneously to distill ethical imperatives relevant to contemporary society.<sup>9</sup> This interpretation is imbued with a sense of historical consciousness, where the reader appreciates the origin of the text and its potential elasticity when confronted with modern issues. In the second phase, these distilled principles are applied to the complexities of current social and religious realities. This phase is characterized by proactive involvement with contemporary challenges, encompassing various domains, such as social justice, gender equality, economic inequality and interreligious relationships. Concept of double movement defends a tapestry of continuous dialogue, where modern circumstances invite a review of principles of Scripture, promoting a living faith that is adaptive to the nuances of modern life.

As societies progress and deal with the intricacies of modern existence, double movement presents a convincing argument for the relevance of traditional religious teachings. It drives the discourse around the reinterpretation of Scripture texts, emphasizing its potential to address contemporary issues and promoting a more subtle understanding of faith in the modern world. Finally, this continuous interaction between tradition and modernity not only enriches the religious landscape, but also supports the evolution of community values in response to changes in circumstances., The first movement in the concept of Double Movement of Fazlur Rahman states that a rigorous understanding of the historical context and the original intention of Islamic

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<sup>8</sup> M. Yusuf et al., "Fazlur Rahman's Double Movement and Its Contribution to the Development of Religious Moderation," *IJISH (International Journal of Islamic Studies and Humanities)* 4, no. 1 (2021): 51, <https://doi.org/10.26555/ijish.v4i1.2667>.

<sup>9</sup> Haider Ali et al., "Concept of Shūra in Fazlur Rahman's Political Ideas at Practical Level."

teachings is essential for a significant commitment to these texts in the contemporary world. This approach underlines the need for hermeneutics, or the interpretive methods used to decipher the texts of the Quran and Hadith. Rahman argued that traditional readings of Islamic sources often lack an exhaustive consideration of the socio-historical circumstances under which these texts were revealed, which leads to interpretations that can be anachronistic or irrelevant for modern life.<sup>10</sup>

Hermeneutics, in this context, implies a dual process of understanding the original meaning of religious texts and reinterpreting that meaning in the light of contemporary circumstances. Rahman emphasized that to understand the essence of Islamic teachings, academics and professionals must participate in a critical analysis of the historical context of the text, including the social, political and cultural dynamics of the early Islamic community. This first movement requires a systematic exploration of the Koran verses in the framework of its time, thus throwing light on the intentions behind the revelations and challenges they sought to address. For example, Rahman analyzed specific verses within the Quran that address issues such as justice, compassion and social equity, emphasizing how their interpretation must consider the complexities of contemporary social structures.<sup>11</sup> His work challenged the prevailing trend between certain Islamic scholars to apply a literal understanding of the texts, often leading to rigid and dogmatic perspectives that may not resonate with the ethical principles adopted by Islam. By advocating a greater awareness of the historical context, Rahman argued that academics could derive interpretations that defend the spirit and moral imperatives of Islam while remaining relevant to address modern problems.

Therefore, as described by Nugroho et al.,<sup>12</sup> the first movement of the double movement of Rahman highlights the fundamental role of a historically informed hermeneutical approach to understand and use Islamic teachings in contemporary environments. This nuanced commitment is not simply an academic effort; It has significant implications on how modern Muslims conceptualize their identity, navigate ethical dilemmas and contribute to social cohesion in globalized world., The second movement in the concept of double movement of Fazlur Rahman extends the fundamental principles of Islamic jurisprudence in contemporary societal contexts. This movement highlights the need to reinterpret and adapt Islamic lessons to approach the complexities of modern life, presenting the dynamism inherent in Islamic thought learned

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<sup>10</sup> K. Nugroho et al., "The Influence of Hermeneutics in Double Movement Theory (Critical Analysis of Fazlurrahman's Interpretation Methodology)," *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (2023): 275–89, <https://doi.org/10.23917/qist.v2i3.2531>.

<sup>11</sup> Abd Rozaq, "Qur'anic Hermeneutics and Its Applications by Fazlur Rahman," *International Journal of Islamic Social Studies* 1, no. 2 (2023): 115–24, <https://doi.org/10.62039/ijiss.v1i2.27>.

<sup>12</sup> Nugroho et al., "The Influence of Hermeneutics in Double Movement Theory (Critical Analysis of Fazlurrahman's Interpretation Methodology.)"

approach advocates a critical commitment with texts and historical doctrines, urging researchers and believers to realign their understanding of Islam with needs and realities these days.

One of the main principles of this second movement is the emphasis on the ethical nucleus of Islamic teachings, which aligns with contemporary values such as social justice, equality and moral responsibility. In modern societies marked by diversity and pluralism, framework encourages are examination of traditional Islamic sources to derive from the principles that resonate with current human experiences. This encourages a contextual interpretation of the Koran and the hadiths,<sup>13</sup> highlighting their practical applicability to contemporary moral dilemmas emissions such as gender equality, economic disparity and human rights, which all require a nuanced understanding that transcends the rigidity of classic classical legalist legalist paradigms.

For example, the principle of justice in Islam can be reinterpreted in the light of modern debates surrounding the movements of social justice. Traditional exegesis often focuses on punitive measures or regulations, while reinterpretation enlightened by the second movement can focus on restorative justice and community empowerment. By prioritizing ethical imperatives behind Islamic case law, approach allows a more compassionate commitment to these urgent social problems. The application of these principles in contexts such as gender roles illustrates this adaptive quality; For example, during the fight against womens rights, modern interpretations can emphasize equality in legal status and economic opportunities, diverging more conservative and traditional readings which can restrict the Women Agency.

In addition, Rahman postulates that this second movement is not simply a theoretical exercise but a necessary response to the challenges facing Muslim communities in a global context. While societies attack the problems of identity, multiculturalism and modernity, there is an urgent need for Islamic thought that resonates and is relevant to the life of contemporary Muslims. This adaptability could lead to new expressions of Islamic practice, such as community initiatives which reflect an understanding of Islam as a living tradition which evolves in response to societal needs - transformations into family law, educational reforms and An involvement in social protection projects are illustrative examples.

In the field of religious practice, the second movement encourages the incorporation of participatory and municipal decision -making processes in matters of case law, thus promoting an inclusive framework which reflects diversity within Muslim communities. This transition from an interpretation with a descending predominance to that which embraces common discourse aligns with the contemporary global tendency towards democratic governance and participative commitment. While Muslims sail in their identities in the midst of changing cultural landscapes,

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<sup>13</sup> H. Ahmad, "Mapping Neo-Modern and Postmodern Qur'anic Reformist Discourse in the Intellectual Legacy of Fazlur Rahman and Mohammed Arkoun," *Religions* 14, no. 5 (2023): 595, <https://doi.org/10.3390/rel14050595>.



the principles derived from the second Rahman movement promote a feeling of belonging and relevance, promoting a more robust and more committed religious identity.<sup>14</sup>

By examining the application of double movement, it is evident that a significant aspect is in the dialogue between traditional religious teachings and evolving cultural norms. For example, as societies deal with issues such as gender equality, social justice and economic disparities, it is imperative to reassess and reinterpret religious texts and practices that may seem conventionally rigid or old-fashioned. Rahman defends a reinterpretation of Islam that emphasizes its ethical core, which can adapt to contemporary moral challenges, remaining rooted in its fundamental principles. This process not only validates the relevance of religious teachings in modern discourses, but also encourages believers to actively and critically involve their faith.

The reinterpretation of hadiths through the objective of the double movement calls into question the static application of religious texts to contemporary discussions surrounding the empowerment and leadership of women.<sup>15</sup> Postulates that this analytical framework facilitates a deeper understanding of the roles of women, allowing an examination of the prophetic traditions which have been historically ignored or misinterpreted. For example, the hadith concerning women's leadership in community affairs, such as that of Asma Bint Abu Bakr and others, can be reconstructed not only as authorized but essential to promote inclusive community governance in modern Muslim societies.

The application of the double movement encourages the exploration of a global ethical framework within Islamic lessons, the one who advocates justice and equity. By situating the hadiths in contemporary social challenges, the approach promotes a more inclusive discourse concerning the leadership of women. The potential for women to occupy leadership roles whether in religious institutions or wider societal contexts can be gleaned from historical precedents in the Islamic tradition. This examination underlines how the historical contributions of women at the start of Islam can shed light on current speeches on gender equality and leadership. In addition, this approach has implications for understanding the broader Muslim community of gender roles in modern society. Evolutionary interpretations facilitated by a double movement can make it possible to allow women, encouraging a more egalitarian perspective which aligns both on traditional Islamic values and contemporary aspirations for gender equity. Ainurrofiq stresses that such reinterpretation is not simply a theological enterprise but also a socio-political enterprise, because it approaches the dynamics of power within the communities which have traditionally

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<sup>14</sup> Mauliana Maghfiroh and Ahmad Musyafiq, "Islamic Moral Ideas In Fazlur Rahman's Perspective," *Islamadina: Jurnal Pemikiran Islam* 25, no. 1 (2024): 100–113, <https://doi.org/10.30595/islamadina.v0i0.19480>.

<sup>15</sup> F. Ainurrofiq, "The Use of Hermeneutics Double Movement Fazlur Rahman in Comprehending Hadith of the Unsuccessful Leadership of Women," *Jurnal Ushuluddin* 27, no. 2 (2019): 132, <https://doi.org/10.24014/jush.v27i2.6719>.

subjected the votes of women.<sup>16</sup> The journey to the integration of women into leadership roles in religious and communal environments is not simply a question of religious interpretation; It encompasses the mobilization of social conscience concerning the rights of women and societal roles.

The first aspect of double movement implies critical involvement with primary Islamic sources to provoke fundamental principles that remain relevant over time and space. Emphasize that this recovery is not just a conservative adherence to past interpretations; It requires a different understanding of the historical context in which these texts were revealed. Rahman approach encourages a form of hermeneutic engagement that recognizes the dynamic conditions of society and human experience - elements that must be integrated into the interpretation of religious texts. This aspect serves as a corrective measure against dogmatism that can restrict the adaptability of Islam to changes in realities.

The second part of the double movement involves the contextualization of these teachings recovered within the complexities of modern social, political and ethical landscapes. Here, Rahmans methodology advocates a contextual understanding that allows the application of Islamic principles to contemporary issues, thus affirming the relevance of Islam in the modern world.<sup>17</sup> Articulate, this aspect not only facilitates an evolutionary understanding of Islam, but also allows an inclusive dialogue with broader ethical structures found in modern societies.

The implications of this double movement are transformative. On the one hand, historical Islamic narratives receive aggrination, evolving from static reports to adaptive structures that offer practical orientation to Muslims who deal with modernity. In this light, the stories of Islamic thought and practice are not merely relics of the past, but living narratives that inform the present and the project of possibilities for the future. The transforming potential of this perspective helps dismantle reductive portraits of Islam as monolithic or outdated, showing the dynamism inherent to Islamic intellectual traditions.

The effects of this double movement occur in the wider understanding of Islamic ethics within the modern Indonesian society. While the communities actively engage in the interpretation of their religious texts through the objective of their lived realities, they contribute to an evolution discourse that reconciles tradition with modernity. The interaction of the picture of Rahman in the context of hereditary laws indicates not only a critical examination of Islamic jurisprudence, but also illustrates the potential for Islamic teachings to adapt in response to the changing rules and expectations of society, I thus enrich the common understanding of justice and

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<sup>16</sup> Ainurrofıq, "The Use of Hermeneutics Double Movement Fazlur Rahman in Comprehending Hadith of the Unsuccessful Leadership of Women."

<sup>17</sup> Maghribi and Hidayah, "Contesting the Exegetical Approaches of Muhammad Abduh and Fazlur Rahman to the Qur'ān."

of equity in a modern context., Fazlur Rahman, a prominent thinker and Islamic scholar, introduced the concept of “double movement” as a methodological structure to understand the dynamics of Islamic thinking in relation to modern social realities. This structure provides a significant view of how traditional religious beliefs interact with the sociopolitical and ethical environments in evolution of contemporary society. The double movement comprises two distinct but interconnected phases: the former refers to the reform and reinterpretation of Islamic principles in the light of modern circumstances, while the second involves a simultaneous response of society that reflects the return in these principles, thus creating a dynamic interaction Between faith and faith and modernity.<sup>18</sup>

Moreover, the double movement structure addresses the moral aspirations of society and how they influence the ethical perspectives based on religious principles. The interaction between evolving social norms and preserved religious values leads to a continuous dialogue that shapes public morality. This structure also states that the resurgence of Islamic movements, which may seem reactionary, is often rooted in a genuine search for authenticity to respond to the challenges of modern life, leading to a rebirth of moral discourse in Muslim communities. Recognize the model of double movement elucidates the adaptive nature of Islamic thought and its ability to be constructively involved with modern ethics, thus contributing to a deeper social understanding of justice, compassion and equity.<sup>19</sup>

Fazlur Rahmans double movement concept acts as a critical objective to understand the interaction between religious tradition and modernity, in particular within the socio-religious dynamics of contemporary society. This double movement provides, on the one hand, the process of reinterpretation of religious texts and traditions to align them with contemporary circumstances and, on the other, the rejection against modernization which aims to preserve the holiness of identity and religious practices.<sup>20</sup> Provides a complete analysis of contemporary responses and academic criticisms of framework, highlighting his relevance and deficiencies in the current academic speech. Within contemporary criticisms, scholars indicated the perceived tension inherent in the double movement of Rahman. Some argue that while the model offers a robust method to deal with the complexities of modernity, inadvertently overlooking socio-political dynamics, in particular in societies with strong ideological divisions, in which the pressures of modernity clash abruptly with traditional radical values. Notes that critics highlight the potential for picture to suggest an excessively simplistic dichotomy between progressive and conservative

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<sup>18</sup> Maghfiroh and Musyafiq, “Islamic Moral Ideas In Fazlur Rahman’s Perspective.”

<sup>19</sup> L. Abdul Majid and S. Nayan, “Ratio-Legal Fazlur Rahman’s Hermeneutics and Its Influence on Sisters-in-Islam,” *Jurnal Living Hadis* 6, no. 1 (2021): 105, <https://doi.org/10.14421/livinghadis.2021.2648>.

<sup>20</sup> J. Bilal, “Academic Researches on Fazlur Rahman: An Assessment,” *Analisa: Journal of Social Science and Religion* 6, no. 1 (2021): 47–62, <https://doi.org/10.18784/analisa.v6i01.1288>.

interpretations of faith, thus neglecting the shades of the individual agency in the interpretation of religious texts in a diversified modern context.

Academicians like argue that while model remains pertinent, it must be adapted to understand a wider spectrum of interreligious dialogue and the coexistence of more visions in the world. This adaptation is seen as necessary to adequately face the complexities presented by the globalization and transnational nature of contemporary religious identity. The emerging criticism stresses that Rahmans concept, although insight, requires a more understanding picture that witnesses global changes in religious practice and the different interpretations that derive from complex cultural interactions.<sup>21</sup>

Bilal also underlines the growing interest in empirical studies that examine the way in which Rahmans double movement operates in various contexts, in particular in societies with Muslim majority struggling with rapid modernization and centuries -old influences. This has led to research initiatives that explore the ways in which communities negotiate their religious identities within the pressures of modernity, often reflecting a hybridization of beliefs and practices rather than a close adherence to the established paintings placed by Rahman. These analyzes suggest that the interaction between traditionalism and modernity requires a more nuanced understanding of how religious communities adapt, resist or transform in the face of external socio -cultural pressures.

At the same time, the supporters of Rahman thought highlight his applicability to contemporary issues, including social justice and ethical concerns, in religious and secular contexts. Scholars such as say that Rahman double movement promotes criticism practices among believers, allowing a commitment that not only preserves basic religious principles, but also invites to dialogue on urgent social issues such as gender equality , environmental sustainability and economic justice. This generates a dynamic religious practice that responds to modern needs while remaining rooted in tradition.<sup>22</sup>

In summary, the responses and criticisms of the double movement of Rahman within the contemporary academic discourse as articulated illuminate the negotiations in progress between tradition and modernity. These criticisms provide insights on the faceted nature of religious interpretations today, strengthening the need to contextualize Rahmans ideas within the complexity of globalized societies. The relationship between double movement, as articulated by Fazlur Rahman, and the concept of an ideal society in Islamic teachings, has attracted significant

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<sup>21</sup> A.H. Usman et al., "The Concept of an Ideal Society: A Review of Fazlur Rahman's Perspective," *International Journal of Islamic Thought* 6 (2022): 1–12, <https://doi.org/10.24035/ijit.21.2022.220>.

<sup>22</sup> M.M. Irfan and F. Shalehah, "Application of Fazlur Rahman's Double Movement Theory about Milk al-Yāmin," *At-Tajdid: Jurnal Pendidikan dan Pemikiran Islam* 6, no. 1 (2022): 71, <https://doi.org/10.24127/att.v6i1.2143>.

attention from contemporary scholars.<sup>23</sup> Explore how Rahmans structure provides a robust lens to understand the dynamic interaction between tradition and modernity in the context of Islamic society. In the conceptualization of Rahman, the double movement refers to the cyclical process of engaging in the inherited religious traditions, while meeting the demands of contemporary society. He postulates that this interaction is not just a dichotomy, but a necessary evolution that allows a living and relevant understanding of Islam in modern contexts. Ideal society, as derived from Islamic teachings, emphasizes justice, equality and holistic development of individuals. Therefore, double movement becomes a crucial mechanism for achieving an ideal as it encourages active involvement with Islamic principles while responding to the demands of modern life.

Overall, the exploitation of double movement within the ideal Islamic society, as examined, emphasizes the vibration of contemporary Islamic thought.<sup>24</sup> By weaving the wires of tradition and modernity together, scholars contribute to a richer understanding of Islamic teachings and their applicability to face the multifaceted challenges of the modern world. This discourse not only reaffirms the relevance of Islamic principles, but also offers ways for social transformation according to an ideal portrayed in fundamental texts., When examining the concept of double movement of Fazlur Rahman, one finds a crucial intersection with contemporary Islamic thinking, particularly when analyzing intercultural exchanges and different exegetical approaches among Islamic academics. The double movement of Rahman, defined as the oscillation between a return to sacred texts and adaptation to contemporary circumstances, offers a framework to understand how Islamic thinking navigates through the complexities of modernity while remains rooted in tradition. His call to a contextual interpretation of religious texts resonates deeply with the debates between modern exeges Sociocultural.

The Maghribi approach, often characterized by its emphasis on traditional interpretations and jurisprudence, reflects a conservative position towards Islamic texts. Academics in this tradition can defend a strict adherence to the practices and understandings of the early Muslim community. This often results in a resistance to reinterpretation that could align Islamic teachings with contemporary social problems. For example, one finds a certain rigidity in their gender roles, social justice and governance, since they anchor these issues within historical contexts instead of participating dynamically with current realities. Such perspective potentially hinders the evolution

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<sup>23</sup> I. Ozdemir, "The Concept of Islamic Tradition in Fazlur Rahman's Thought," *American Journal of Islam and Society* 9, no. 2 (1992): 243–61, <https://doi.org/10.35632/ajis.v9i2.2558>.

<sup>24</sup> S. Bektovic, "Towards a Neo-Modernist Islam," *Studia Theologica: Nordic Journal of Theology* 70, no. 2 (2016): 160–78, <https://doi.org/10.1080/0039338X.2016.1253260>.

of Islamic thinking, since adhesion to traditional exegeses can lead to the marginalization of alternative interpretations that could address modern dilemmas more effectively.<sup>25</sup>

On the contrary, the Hidayah approach, which advocates a more dynamic and contextual understanding of Islam, aligns more closely with the notion of double movement Rahman. Scholars of this tradition postulate that the Islamic jurisprudence and ethics should not only reflect the moral foundations of the texts, but must also be compatible with contemporary human experiences and existential questions. They often use Rahmans methodology to defend a reinterpretation that recognizes changing social contexts, such as globalization, technological advances and changes in ethical norms. This allows the emergence of new narratives with respect to equality, environmental responsibility and interreligious dialogue, thus facilitating a more versatile and relevant Islamic discourse in world.

The tension between these two exegetic approaches, the historical conservatism of the Magribi and the contextual adaptability of Hidayah, demonstrates the rich but controversial landscape of contemporary Islamic thinking. Within this interaction, the double -movement Rahman frame serves as a reflective lens and a methodological tool to address the intricate dance between tradition and modernity. By promoting a dialogue that seeks to reconcile these divergent opinions, researchers can explore how Islamic thinking can evolve without losing their fundamental spirit. Therefore, Rahmans conceptualization of double movement not only reflects individual academic activities, but also encapsulates a larger social dynamic where both tradition and modernity are involved and challenged persistently with each other. The examination of these intercultural exchanges is vital to appreciate the evolutionary panorama of Islamic thought and its implications to understand the role of religion in contemporary society., The concept of double movement, as articulated by Fazlur Rahman, offers a profound picture to understand the dynamics of Islamic thought in the context of modernity and the complexities of cultural pluralism. Rahman said that the double movement consists in a simultaneous interaction between the traditional and the modern, in which the former tries to maintain the fundamental values and teachings of Islam, while the second seeks adaptation and integration within socio cultural paintings Contemporary.<sup>26</sup> This interaction is particularly significant in modeling an Islamic identity cohesive in the midst of the growing diversity of beliefs and practices within pluralistic societies.

In Rahmans exhibition, the first movement includes a return to the fundamental texts of Islam that is, the Quran and the Sunnah which start both scholars and believers to commit themselves deeply with their meanings and implications. This performance is not simply a conservative reinvocated, but a dynamic reevaluation that recognizes the relevance of these texts in

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<sup>25</sup> M.Catherine Jesse, *A Modern Muslim Intellectual: The Thought of Fazlur Rahman with Special Reference to Reason* (UMI Dissertation Information Service, 1995).

<sup>26</sup> F. Rahman, "The Impact of Modernity on Islam," XXXX.

facing contemporary issues. For example, ethical dilemmas deriving from modern scientific progress and socio-political developments require a reinterpretation of Islamic teachings to make sure that they are not simply historical artifacts but guidelines active in the present.<sup>27</sup> The second movement reflects the inevitable influences of modernity on Islamic thought: sent for reform, critical commitment with secular ideologies and the incorporation of democratic values in Islamic speeches. Rahmans perception of this second movement challenges the idea that Islamic identity remains static. Instead, he claims that a healthy Islamic identity must engage with modern experiences and speeches, promoting a relationship with the needs of tradition and contemporary society. This approach allows Muslims to navigate in the challenges of modernity while maintaining loyalty to their religious identity, thus creating a more nuanced understanding of being both a practicing Muslim than a participant in a multicultural and global society.

The implications of the double movement for modern Islamic thought go beyond theological discussions; They also influence social practices and the involvement of the community. Pluralistic societies, in which various faiths and ideologies coexist, create a mosaic of identity that invite Muslims to articulate their beliefs in ways that resonate with wider social values while remaining faithful to their religious beliefs. This negotiation often translates into vibrant discussions within Islamic communities regarding inclusiveness, tolerance and coexistence, pushing a review of positions previously held on interreligious dialogues and social responsibility.<sup>28</sup>

In addition, the impact of double movement can be observed in the growing tendency towards social activism within Muslim communities around the world. The need for a reactive and responsible Islamic identity, which faces contemporary injustices - both social, economic and environmental, have pushed movements that exploit Islamic teachings to support change. This activism reflects a synthesis of Rahmans double movement, in which the ethical and moral imperatives derived from Islam are applied to social realities, thus facilitating a solid commitment with issues such as poverty, inequality and climate change.<sup>29</sup>

As Muslims face the complexities of modern existence, the concept of double movement acts as an intellectual tool that encourages reflective practice, critical commitment and social consciousness. By promoting a tradition that is simultaneously rooted and reactive, Rahman allows a vision of Islam that is adaptable but firm, promoting a cohesive identity that can thrive

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<sup>27</sup> A. Akbar, "Fazlur Rahman's Influence on Contemporary Islamic Thought," *The Muslim World* 110, no. 2 (2020): 129–53, <https://doi.org/10.1111/muwo.12334>.

<sup>28</sup> H. Hannani and I. Haq, "Transformative Islamic Law: Fazlurrahman's Study of Islamic Law Interpretation Towards Islamic Theanthropocentrism," *KURIOSITAS: Media Komunikasi Sosial dan Keagamaan* 15, no. 2 (2022): 270–83, <https://doi.org/10.35905/kur.v15i2.4936>.

<sup>29</sup> Abdul Majid and Nayan, "Ratio-Legal Fazlur Rahman's Hermeneutics and Its Influence on Sisters-in-Islam."

within pluralistic societies without succumbing to the pressures of dilution or extremeness.<sup>30</sup> This identity not only resonates with contemporary challenges, but also lays the foundations for a deeper understanding and appreciation of the faceted nature of the Islamic belief in an interconnected world., Fazlur Rahmans conception of double movement offers a deep framework to understand the interaction between tradition and modernity in the Islamic context. Basically, theory poses a dialectical relationship in which the fundamental principles of Islam must dynamically engage with contemporary realities. This approach introduces a double process: the first movement implies a return to the essence of Islamic teachings and values, while the second movement requires the adaptation of these principles to respond to the complexities of modern social, political and economic landscapes.

With this in mind, the double movement of Fazlur Rahman serves as a critical response to the static interpretations of Islam which can lead to rigid orthodoxy or to reactive fundamentalism. By emphasizing the importance of *ijtihad*, or independent reasoning, Rahman defends a form of intellectual engagement with Islamic texts which promotes innovation while remaining anchored in the fundamental lessons of religion. This method is particularly relevant in modern contexts, where globalization and technological progress constantly remake existing religious understanding frameworks. The application of the double movement can be observed in various social and religious spheres. For example, in the field of social justice, Rahmans theory encourages Muslims to rely on the Koranic principles advocating equality and equity, while attacking himself on contemporary questions such as inequality between sexes and social injustice. This adaptive approach is not only a reinterpretation exercise, but facilitates the emergence of a socially committed and morally responsible Muslim community which seeks to contribute to the improvement of society.

In addition, Fazlur Rahmans ideas on double movement have important implications for understanding Islam among modern audiences. While Islamic communities in the world sail in the complexities of existence in pluralist societies, the framework of Rahman arouses are evaluation of identity and belonging in a way which is not only reflected but also transformative. The synthesis of traditional values with contemporary ethical challenges can lead to a more nuanced understanding of Islamic principles that resonate with various populations, including non-Muslims. The impact of this double movement also extends to educational reforms. Rahman advocates an Islamic education which nourishes critical thinking and encourages students to explore the depths of their faith while engaging with global stories. Such an educational paradigm promotes a generation of thoughtful individuals who can critically assess their religious identity

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<sup>30</sup> Abdul Majid and Nayan, "Ratio-Legal Fazlur Rahman's Hermeneutics and Its Influence on Sisters-in-Islam."



and adapt their teachings in accordance with pressing social problems. By nourishing this intellectual agility, the Muslim community is better positioned to meet the challenges of multiple facets of modernity, ranging from environmental concerns to human rights.

In summary, the concept of double movement of Fazlur Rahman underlines the need for a reactive and evolutionary understanding of Islam in the face of modern challenges. This theory enriches not only the Islamic scholarship but also catalyzes the progress of society by promoting a more committed, conscious and socially responsible Muslim population.<sup>31</sup> Rahmans inheritance encourages continuous dialogue that prays tradition with contemporary realities, ultimately contributing to a resilient and progressive understanding of Islam.

## CONCLUSION

Fazlur Rahman is a great intellectual who has made many valuable contributions to humanity throughout the ages. Apart from that, he also left traces of his personal life history which can be a valuable document for us. The philosophical thoughts he produced have an important role and become a guide to knowledge that teaches various aspects of Islam, philosophy, the Prophet Muhammad, the Koran, and other things that are useful for all of us.

The conclusion of the Double Movement Theory in Fazlur Rahman's thinking is that he emphasizes the importance of integration between Islamic religious traditions and the dynamics of social change and modernity. Rahman proposed two movements: first, a movement to return to the basic principles in the Koran and Sunnah to understand the essence of Islamic teachings; second, the adaptation movement to social developments and modern science. Fazlur Rahman believes that Muslims must respond to the challenges of the times by interpreting sacred texts rationally, without ignoring the relevance of the continually developing social context. In this way, he proposes an understanding of religion that cannot be separated from the existing social context, which in turn can bridge the gap between tradition and modernity.

The impact of this theory on modern understanding is that it invites Muslims to open themselves to change and scientific developments, while still adhering to the basic principles of religion. This helps create Islamic thinking that is more flexible and contextual, and relevant to the challenges of the modern world without sacrificing the spiritual and moral values contained in Islamic teachings.

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<sup>31</sup> Lubis, "Government System in Islamic Law in the Perspective of Fazlur Rahman."

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