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METHODOLOGICAL PRINCIPLES OF RESEARCH OF SOCIAL PROCESSES IN THE PHILOSOPHY OF ALI SHARIATI

Abstract. The aim of the work is to determine the methodological principles of the study of social processes in the philosophy of Ali Shariati. The methodology of the work is a concrete historical, comparative, sociological research methods. The result of the work is the conclusion that Shariati founded five basic methods, the principles of research of all religions, the main feature is that its methodology is based on the principles of religious, primarily Islamic philosophy.

The field of application of the results obtained by the author of the article is the improvement of the methodological principles of the study of social processes in the philosophy of Ali Shariati. The author's conclusions can be used in the teaching of social and humanitarian faculties of the disciplines of the religious and philosophical modules.

Keywords: God, Eastern philosophy, prophet, existentialism.

In modern conditions of globalization, which takes place under the flag of modernization and Westernization, there is the imposition of Western values with its consumer and mass culture and the corresponding standards. In the process of globalization, along with certain positive moments, negative aspects can also manifest themselves, this can lead to the disappearance of ethnic diversity. In connection with this situation, the question of the transition from one-vector development of spiritual culture is being updated, including philosophy as a worldview basis to multi-vectorization. In modern realities, the development of cultures and civilization must be based on two fundamental principles: the principle of tolerance and the dialogic culture. This approach makes possible the parity development and co-existence of different cultures, including various philosophical systems. This will contribute to a deeper exploration of the spiritual and moral values of the East, in particular, the mastery of the Islamic philosophy of the contemporary East. Modern Islamic philosophy today takes a worthy place among other philosophical systems and modernist trends both in modern Western philosophy and in modern world philosophy. The current situation in the world philosophy updates the problem more extensive, detailed. The constituent of the world philosophy occurs in different ethnic, philosophical systems and the more diverse world philosophy, the deeper, multifaceted and interesting it is. Therefore, ignoring or underestimating the significance of others, mainly Eastern philosophical systems, will negatively affect the development of world philosophy. Starting from the middle of the XIX century a radical change in Western European philosophy began in relation to Eastern philosophy. This is due to the philosophy of irrationalism in the person of Schopenhauer A., Kierkegaard S., Nietzsche F., Freud Z. F. Moreover, all the subsequent development of Western modernist philosophy can be said to be based on the methodology and principles of Eastern philosophical systems [1]. Eastern philosophy is more diverse: if Western European philosophy, mainly developed in one direction as a rationalistic philosophy, Eastern philosophy, without limiting or denying it, equally based on both rationalistic and irrational methods of research, thereby mutually complementing each other and expanding the horizons of knowledge. In the world Oriental philosophy,

modern Islamic philosophy as a dynamically developing philosophical system is also given a worthy place. Today, there is an acute need for Islamic philosophy, not only in Kazakhstan, in the post-Soviet space, but, in general, in world philosophy. Today, on the background of these and other changes in the world philosophy, the question of its rethinking, the need to give a true assessment of the role and place in it of the eastern, including Islamic philosophy, is also updated. In connection with this, the issue of developing new methodological principles for the study of world philosophy, in particular Islamic philosophy, is topical.

In modern conditions of existence of our Kazakhstan society, for the development of spiritual foundations, it is also necessary to restore our historical ties with the Muslim East. In this regard, our ties with one of the most ancient eastern civilizations, with modern Iran, with which we have much in common, are of special interest. The revival of our traditional ties will promote the mutual enrichment of two cultures.

The name of the modern Iranian philosopher Ali Shariati (1933-1977) is not widely known both in Kazakhstan and in the post-Soviet space. This is due to the lack of research on the generally modern eastern, including Islamic and, particularly, Iranian philosophy, of which Ali Shariati was the representative. Shariati, being one of the theoreticians and ideological inspirers of the Islamic Revolution in Iran, as a supporter of the reformist wing in Islam is widely known and popular not only in his country, but also far beyond its borders. He was the second most important after Imam Khomeini leader of the Islamic revolution. The works of the Iranian philosopher are widely known both in Iran and in modern Muslim countries.

Ali Shariati (1933-1977) was one of the famous contemporary Islamic philosophers of the 20th century.

Ali Shariati was not only one of the main ideologists of the Iranian revolution, but also one of the modern Iranian philosophers, whose philosophical and religious, socio-political views had a certain influence not only on the views of modern Iranian thinkers, but also far beyond its borders. The authority of Ali Shariati as a Muslim thinker was also reinforced by individual facts from his personal life. Shariati, studying in Europe, particularly in France in Paris, being familiar with modern ideological doctrines and philosophical and religious concepts of the West did not change his views, remaining on the positions of Islam.

But, at the same time, the fact that he studied in the West influenced on the formation of his religious, philosophical and socio-political views, the need to modernize the entire Islamic ideology. This allowed him to consider the issue of revival, reforming of the Islamic religion.

In the religious Muslim philosophy of Shari'ah, an important place is taken by the socio-political problems not only of Iran's contemporary society, but also of the Muslim world as a whole. In this connection, the question arises: "... can the East provide something useful in the aspect of social philosophy, if its spiritual teachings (religious, metaphysical, esoteric), in which precisely this type of attitude to the world is concentrated, turns away from society as such. It is known that the East, unlike the West, is addressed to the absolute, eternity, the world as a whole. Consequently, it has no direct interest in matters concerning the narrower sphere of social relations and social history "[15, p.22]. Further, as Kolchigin S.Yu. quite rightly observes: "All this is so, but it is impossible not to see that turning to the world whole inevitably includes, as its special moment and consideration of society. Moreover, in a universally integral worldview, social realities acquire new, unusual lighting. At the same time, the entire insufficiency of the society is revealed, and at the same time the need for a transition to completely different ways of human existence "[15, p.23]. Indeed, in particular, the Shari'ah philosophy is also a search for a different human being - a "non-industrial", not a Western type of human existence and coexistence.

All the philosophical heritage of the modern Iranian thinker Ali Shariati can be divided into three main areas: first, religious philosophy, second, social philosophy and, third, the philosophy of politics. Of these three areas, the primacy belongs to religious philosophy and whatever problems he raised, he considered everything through the prism of religious philosophy, so it is quite possible to agree with the assessment of

another modern philosopher Tabari A. [9] who considers him "a non-clerical Islamic thinker". But, at the same time, it should be noted that, on the whole, his philosophy also had a political character. According to Shari'ati himself, all his theories were of a political nature, including religious ones. Undoubtedly, in his philosophical views, a great deal was devoted to the problems of man and society, i.e. social philosophy.

Ali Shariati, in his studies devoted to the problems of social philosophy, did not simply consider the problems of human existence and society, but also studied their methodological foundations. In particular, he noted that "the methodology of European social sciences is unacceptable for analyzing the social realities of" non-industrial society", in the countries of the "third world" [9, p.102]. Indeed, the total dictatorship of the West, the dominance of the principle of Eurocentrism in modern studies prevents adequate study of modern processes occurring in a non-Western world. Therefore, as Ali Shariati rightly noted, there was an urgent need to develop our own methodological principles for investigating non-Western, i.e. eastern world, taking into account the specificity of culture, mentality, customs and traditions, especially religion. Shariati had a huge success, "he was and remained" the most holy thinker "of Iran in the 60s and 70s, the creator of a new methodology in the study of Islam" [22, p.188].

The main distinguishing feature of the social and philosophical views of Ali Shariati is that he considered the problems of human and social life through the prism of religious philosophy, primarily in the context of Islamic philosophy and ideology. A striking proof is that, his main works are devoted to Islam, the Koran as a sacred book and, in general, Islamic philosophy. This, in particular, such works as "Sociology of Islam" (1979), "Marxism and other Western misconceptions: Islamic criticism" (1980). Ali Shariati, studying Islam and the Koran as a sacred text, came to various social and philosophical ideas. But, merit of Ali Shariati, a specific feature of his coming to Islam is that he, as a modern philosopher, viewed from the modernist positions, in terms of seeking answers to the current political, social, ethical problems of human existence. The next moment that characterizes the specifics of his socio-philosophical views can be attributed to the fact that he was trying to develop a religious, social and religious-philosophical concept of Islam, based on scientific methodology, that is, his socio-philosophical views can be characterized as a synthesis of religion and science, more precisely Islam and science.

As the main method of studying the main provisions of Islam, he considered the recognition of the multidimensionality of Islam and as a consequence of this the existence of a multitude of approaches to its study.

In his opinion, the study of Islam should be based not only on mystical intuition, but also on a comprehensive study. Based on the multidimensionality of Islam, along with mystical intuition as a specific form of religious knowledge, he considered it necessary to include such methods of scientific knowledge as:

- 1) philosophical (studying the relationship of man with god),
- 2) general humanities (study of human life on earth),
- 3) historical and sociological (study of the social aspect of society and civilization) [23].

In the study of the Qur'an, he also proposed to base on three methods of investigation:

- 1) study of the biography of the prophet;
- 2) study of the prophet's revelation, its intellectual content;
- 3) use of the typological method (god, prophet, Koran, historical circumstances, freedom of choice).

Shariati wrote: "To have the right method in seeking truth is more important than being knowledgeable in the field of philosophy and science or possessing talent" [23]. According to Shariati, it is necessary not only to read the Koran, it requires decoding and analysis, because this is a special language of symbols and metaphors. The Qur'an requires understanding and explanation, it can find answers to questions about how a person's earthly existence, i.e. problems of nature, society, man, and problems associated with the existence of super-material entities, right up to the knowledge of Allah. According to Shariati's deep conviction, thanks to the comprehension of the Koran, Islam as a true religion and ideology from "frozen

nations and illiterate tribes created a civilized and mobile nation" [25]. The current crisis situation in Islam is connected, according to Shariati, with the fact that today there are no experts on the interpretation of sacred texts. Similarly, Islam, formerly armed with logic, the achievements of philosophy and science, having lost its important quality as mobility, has become a dogmatic doctrine, losing the sense of time and reality, where there is no room for logic, rational and philosophical comprehension of the problems of human existence: public. Therefore, modern society worships not Islam as a true religion, but for science: both natural and humanitarian.

Along with the scientific methods of researching religion, Shariati also tried to develop religious methods for the study of religion itself. First of all, this is the study of the Koran itself, and secondly, the knowledge of the history of religion (Islam). Shari'ah were grounded in five basic methods, the principles of the study of all religions:

- Study of God or the gods of each religion, who are worshiped by followers of this religion;
- The sacred book of religion, where the basic postulates of this religion are based;
- A prophet of every religion who declares the mission of this religion, his human dimension and his prophetic mission;
- Forms and ways of manifestation of the prophetic mission;
- Followers of religion.

Existentialism can also serve as a methodological basis for researching both social processes and human beings, Shariati said. i.e. it promotes self-knowledge of a man. Existentialism confronts the philosophy of consumption, trying to revive in the one-dimensional man his "I", which has lost support in the spiritual life, where a person is regarded as the creator of himself, his own "I". When developing methodological bases for the study of social processes, Shari'ati relied on existentialism. According to Shariati, existentialism, like Islam, will help a person to know himself, his inner world, his experiences and his possibilities. According to existentialism, through freedom of will and choice man becomes a person. In the opinion of Shariati existentialism returned a person confidence in his self-worth and self-sufficiency, restored to the person a sense of dignity. But, at the same time, according to Shariati, the main shortcomings of existentialists are that they, having given the person freedom of will and choice, did not show and did not explain how to use their abilities for their own good. "According to existentialism, God or nature gave life to a person without indicating to him the ultimate goal, without explaining what the human being will become and how it will be, how in the course of evolution the human person will fill its inner void and take up self-creation" [47].

Summarizing, we can say that the methodological principles of social processes research, worked out by the Shariati, are eclectic, peculiar and contradictory. In developing methodological principles for the study of social processes, on the one hand, he criticizes, in particular, such Western trends of modern philosophical thought as Marxism, Marcousianism, existentialism, and mysticism, but on the other hand, he actively used the basic theses of these philosophical systems.

The methodology of Shariati is based on a peculiar intertwining of Western and Eastern philosophical systems. But the main feature is that his methodology is based on the principles of religious, primarily Islamic philosophy.

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**АЛИ ШАРИАТИ ФИЛОСОФИЯСЫНДАҒЫ
ӘЛЕУМЕТТІК ҮДЕРІСТЕРДІ ЗЕРТТЕУДІҢ ӘДІСНАМАЛЫҚ ҚАҒИДАЛАРЫ**

Аннотация. Жұмыстың мақсаты Али Шариатидың философиясындағы әлеуметтік үдерістерді зерттеудің әдіснамалық қағидаларын анықтау болып табылады. Жұмыстың әдіснамасын нақты-тарихи, салыстырмалы, әлеуметтанулық зерттеу әдістері құрады. Жұмыстың нәтижесінде мынадай қорытындылар жасалды: Шариати барлық діндерді зерттеудің бес негізгі әдістерін, қағидаларын негіздеді, оның басты ерекшелігі оның әдіснамасы діни, ең алдымен ислам философиясының қағидаларына негізделетінінде болып табылады.

Мақала авторы алған нәтижелерді қолдану аясы, Али Шариати философиясындағы әлеуметтік үдерістерді зерттеудің әдіснамалық қағидаларын жетілдіру болып табылады. Автордың шығарған қорытындылары әлеуметтік-гуманитарлық факультеттерде діни-философиялық циклінің пәндерін оқыту үдерісінде пайдаланыла алады.

Түйін сөздер: Құдай, Шығыс философиясы, пайғамбар, экзистенциализм.

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**МЕТОДОЛОГИЧЕСКИЕ ПРИНЦИПЫ ИССЛЕДОВАНИЯ
СОЦИАЛЬНЫХ ПРОЦЕССОВ В ФИЛОСОФИИ АЛИ ШАРИАТИ**

Аннотация. Целью работы является определение методологических принципов исследования социальных процессов в философии Али Шариати. Методологию работы составляют конкретно-исторические, сравнительные, социологические методы исследования. В результате работы были сделаны следующие выводы: Шариати обосновал пять основных методов, принципов исследования религий, главной отличительной его чертой является то, что его методология обосновывается прежде всего на принципы исламской философии.

Сфера использования результатов статьи автора является усовершенствование методологических принципов исследования социальных процессов в философии Али Шариати. Выводы, олученные автором могут быть использованы в процессе обучения предметов религиозно-философского цикла на социально – гуманитарных факультетов.

Ключевые слова: Бог, Восточная философия, пророк, экзистенциализм.

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