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ALI SHARIATI ABOUT UMMAH AS A THEORETICAL MODEL OF THE IDEAL SOCIETY

Abstract. The purpose of the work is to identify and study the role and place, aspects of the Muslim Ummah as a model for building an ideal society in the philosophy of Ali Shariati. The methodology of work is specifically historical, comparative, social methods of research. As a result of the work, the following conclusions were made: Shariati gives a classification of society based on the types of religion. In his opinion, there are the following types of religion: 1) tawhid - religion based on monotheism, 2) shirk-based on polytheism, 3) kufr-based on unbelief, where tawhid is recognized as the true religion, and shirk and kufr - opposing true, tawhid religion. Accordingly, only that which is based on the religious ideology of tawhid is recognized as an ideal society.

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

Keywords: Keywords: Islamic civilization, Ummah, ideal society, tawhid.

The study of philosophical and sociological theories about the prospects for the development of "Islamic civilization" and modern Muslim societies is relevant both for the Muslim world as a whole and for present Iran. In modern Iran, one of the most discussed problems is the problem of the consequences of the Iranian revolution, and the problem of building a special form of statehood, further development of society in the context of globalization and Westernization. The question is which path society should follow, guided by the principles of a true, "revived" religion, is not just rhetorical for modern Iran. One of the main tasks of the modern Iranian intelligentsia was the restoration of basic human rights, which led to the emergence of various humanistic education based on the idea of equality and justice. Various philosophical and sociological theories about ways to achieve happiness in earth life were developed. In connection with this issue, Shariati believes that one of the important tasks facing theologians and scientists is to explain to the general population the idea hidden in the text about the creation of an ideal society on Earth. According to Shariati building an ideal society means mainly spiritual perfection. Not the elimination of economic inequality, but the revival of morality. According to Shariati Islamic society should be freed from all kinds of moral enslavement, the negative influence of the West. In the social-philosophical views of Ali Shariati, the concept of an ideal society takes an important place. A feature of his views on society is that he stands on the position of the "sociology of religion", which is prevalent in Muslim countries, including modern Iran. In his work "Sociology of Islam" he refers to the idea a high civilization and society are unthinkable without God and religion. As a theoretical, ideal model of society Ali Shariati takes the Muslim community - 'Ummah. In the Islamic encyclopedic dictionary, a different interpretation of this concept is given. Ummah is understood mainly as a Muslim community, but there are other various aspects of its significance. In Quran 'Ummah is interpreted as a human community, consisting of people. The history of mankind in Quran is seen as a succession of changes in one religious community, that is, Ummah of the other, who once formed a single Ummah of people united by a common religion. According to this dictionary, a Muslim living outside the Caliphate belonged to Ummah until the end of the 19th century. Muslims of different states were legally considered members of a single Muslim
community. At the end of XIX century there was an idea of national citizenship in Muslim countries. The concept of Ummah was also used to refer to autonomous religious communities [1].

The peculiarity of the concept of the ideal society of the Iranian philosopher is that it has a pronounced theocratic character and is based on the idea of revival of the original principles of "Islamic government", on the revival of the practice of the Prophet Muhammad by the Muslim community, Ummah, which was based on the principles of religion and politics, spiritual and secular. The following peculiarity of his ideal theocratic model of society is that he tries to adapt the early forms of government of the Muslim community to the contemporary realities of Muslim society. For Ali Shariati, Ummah is a model, the type of ideal society and its concept is based on the Muslim ideology, he considers only within the framework of this society is possible harmonious coexistence of people. Shariati on the basis of non-traditional interpretation of the main provisions of Quran comes to the idea of building a classless society. He considers expedient to use the idea of equality, the elimination of the exploitation of man by man, the creation of a society without classes. According to Shariati Ummah is a classless society where the whole property is the guarantor of equality and justice, but religion should be the main integrating force.

Since the national liberation movement acted under the flag of Islam in the Muslim East, there was an urgent need for the reform and modernization of Islamic philosophical, political and ethical doctrines. Shariati linked the concept of the revival of "true" religion with the problems of finding a special Islamic society based on equality and justice, democracy, which was embodied in the concept of an ideal society - Ummah, whose main ideas are actively used in the socio-political and cultural life of modern Iranian society. More concretizing this question, he considers Ummah, as tawhidi society, i.e. a society based on true religion, which he refers to Shiism. This classless society, without private property and oppression, based on equality and justice.

Shariati gives a classification of society, based on the types of religion. In his opinion, there are the following types of religion: 1) tawhid - religion based on monotheism, 2) shirk - based on polytheism, 3) kufr-based on unbelief, where tawhid is recognized as the true religion, and shirk and kufr - opposing true, tawhid religion. Accordingly, only that which is based on the religious ideology of tawhid is recognized as an ideal society. But this is not a simple community of people, it is based on equality and justice, it is an ideal society and only in it harmonious coexistence of people is possible.

To illustrate his theoretical model of an ideal society, Ali Shariati takes the story of Abel and Cain. The society of Abel is a harmonious society based on equality and justice, and the ideological basis of which is tawhid. In the Islamic encyclopedic dictionary "tawhid" is defined as monotheism, based on the principle "there is no deity except Allah". The Cain Society is based on slavery and private property. On this issue, arguing with Marxism, Ali Shariati believes that not private property generates power and power, but on the contrary, power and power generate private property. This society also has a corresponding world view, "shirk", which means polytheism, i.e. polytheism. The Muslim conception of God is monotheistic in nature and worshipping other deities besides Allah, as well as objects and people, is regarded as the gravest sin (kabir), unbelief (kufr) "[1, p.232]. Ummah - this is the "society of Abel", based on the fundamental principles, according to Shariati. The first principle is "integrity of leadership," which means that a "community leader" must lead a religious community; it is a charismatic leader.

Charisma in the "Philosophical Encyclopedic Dictionary" is defined as follows: "Charisma (Greek - mercy, grace, divine gift), exceptional giftedness; the certainty of a person (charismatic leader - prophet, preacher, politician), action, institution or symbol, special qualities of exclusivity, supernaturalism, infallibility or sanctity in the eyes of a more or less broad circle of adherents or followers "[2, p.755].

Regarding leadership, Ali Shariati writes: "Ummah can not exist without an imamate, i.e. without the supreme leadership of such a leader "[3]. There is a fundamental difference in the interpretation of the role of imams and imamates in the life of society in Sunnism and Shiism. Sunnism on the issue in question, on the role of the clergy is more democratic: any member of the Muslim community - Ummah can be chosen and appointed as an imam (mullah) if he has at least two qualities: 1) who can read and knows the sacred text well Muslims - the Quran; 2) who can conduct a prayer meeting. According to the Shiite doctrine, "the clergy are not elected" and is not chosen, these are people "from God", they are "discovered". Ali Shariati being a theorist and ideologue of Shiism, also believes that the imam and imamate cannot be dependent on anyone's choice, but only on recognition. Consequently, Shariati is not only against
Sunnism, but also against the Western form of democratic government. He sees the main difference in the role of the people, which is assigned to him in a democratic form of government and in Islam. If in the first case, democracy is treated as democracy and people are considered the decisive factor in solving all social and political problems of society, then in the second case, people are recognized as "not a decisive factor, but a recognizing one" in Islam. Shariati believes, just as one can not appoint someone as a genius, just as impossible to appoint an imam. Imam can only become one who is "of God" has the appropriate qualities. Therefore, neither imam nor imamate, i.e. the leadership of modern Muslim society has nothing to do with modern democratic procedures. Moreover, according to Shariati's conviction, the imam is not obliged to do as the people demand, their main goal is not to ensure the well-being and happiness of the people. The main purpose of the imam and imamate as leaders of society and the state is to lead Ummah to perfection, choosing for this the most correct and effective way, regardless of anything, even if this path can lead society to great suffering.

The imam in a theoretically unified Muslim community is also seen as the supreme bearer of spiritual and secular power. This tradition has a long history and was formed with the beginning of the birth of Islam. The Prophet Muhammad and the first caliphs were not only priests on prayers, but at the same time were the heads of the Muslim community. Al-Imam or "Imamate is the institution of the supreme leadership of the Muslim community, in which the secular and spiritual power merge" [4].

The second important principle, which is the basis of an ideal society, is the principle of justice. Based on the fundamental idea of Shi'ism, "Allah is always just," Shariati believes that injustice is not the product of God, therefore, it is completely removable. In the opinion of Shariati, the ideal form of government is the one that respects the person, and the person does not obey anyone except Allah. Spiritual freedom of the individual is limited only by submission to Allah, but it is independent and free of economic coercion.

The fundamental principle of tawhid religion after the principle of monotheism is the principle of equality. According to Shariati, tawhid includes different types of equality. Social equality, which implies the equality of all social strata of society and means the construction, in the final analysis, of an ideal society, i.e. Ummah.

An important point of the truth of tawhid religion is that it lacks such an important institution as the church, because the presence in any religion of the clerical apparatus is evidenced by the distortion of the essence of this religion and the transformation of tawhid into shirk, i.e. the transition from monotheism to polytheism. And he attributes this to the fact that the church always expresses and defends the interests of the ruling class, which in turn leads to a violation of the important principle of tawhid of the equality of social groups and their oppression.

According to Shariati, only Islamic philosophy can contribute to the formation of true equality between people, the formation of fraternal relations. The state and the various legal norms legalized by the state can give only formal guarantees of social and political equality. In contrast, "Islamic equality" is a true equality, because it is based on the fundamental principles of the "tawhid religion."

The fundamental principle of true religion is the principle of monism, according to which there is no one but a single God and this idea, Shariati believes, is a unifying, consolidating idea of society, and also equalizes all people before God. Based on the theory of E. Durkheim on the integrative function of religion, Shariati comes to the conclusion that to create conditions for the unity and unification of society by the forces of only true religion. In the true religion, the principle "There is no God but Allah" means that only Allah is the lord, according to the "shirk". The distorted religion is divided into masters and slaves. Shariati believes that this position of the distorted religion is based on Aristotle's philosophy, which divides society into opposite groups, i.e. on slaves and masters, considers quite a natural phenomenon existing from nature. Therefore, in Shariati's opinion, shirk is an important social function, an "exculpatory function". Such a religion convinces people of the naturalness and inevitability of the fact that "the situation in which you all, either you or your society must be located and determined by the divine will!" "Discrimination and domination of some and dependent position of others" [5, p.180] is completely justified. This state of affairs in society is fully justified by the fundamental principle "everything that is valid from God." Tawhid religion, the Iranian philosopher believes, opposes the public order based on oppression and injustice, and therefore represents a danger to the exploiting class, because it is a revolutionary ideology, acts as the organizing force of the masses against exploitation and
oppression. Shirk, like a distorted religion, stands in defense of the ruling class, justifying existing social inequality, and any speech against them is treated as a demonstration against Allah. The ontology of tawhid religion is based on the principle of the creation of man by Allah, according to which: a) Allah is the creator of all things; b) the will of Allah is omnipotent and extends to the whole world and this is due to the fact c) Allah has absolute knowledge about this world, a person believing in one God - Allah, comes to the idea of the unity of the world, faith in one world leads to the idea, that all of us, people are created by a single Creator, that is why all are one; are equal. One of the basic principles of tawhid religion is the social and political equality of people and this principle is realized thanks to fiqh, i.e. Muslim jurisprudence. The purpose of tawhid religion is to promote progress in all its manifestations, recognition of political and social freedom of a person. In the plan of public management and regulation of relations between the state and various political groupings, and between different layers of society, the basic political and legal principles, in the opinion of Shariati, there should be: 1) the principle of shura (coherence), 2) ijma (agreement of opinion, joint decision), 3) recognition of the right to ijtihad (free interpretation of religious and social problems). He believestrue religion should respect freedom.

To the next kind of equality, Shariati refers equality between peoples, which means there are no big and small nations, so no people can oppress and oppress another people. Based on the analysis of contemporary Muslim societies, he identified the most characteristic problems existing in Islamic states. This is a different by the forms and methods of colonization by Western countries of the Third World countries. The most common are: under the guise of Westernization and modernization, we can add - globalization, actively introducing Western consumer goods associated with the crisis of overproduction in the West. As a result, Western values and lifestyle standards are imposed, and ethnic conflicts are artificially fomented. On this issue, Shariati, like the French researcher Fanon F. very rightly notes that nationalism is effective only before the country becomes independent, in the future it becomes an instrument in the hands of the aggressor. This approach to solving the problems of nationalism is relevant not only for our state, but for the entire post-Soviet space and, in general, for all polyethnic states, for the entire world community, because the principle of nationalism plays a positive role in the formation of the national state and then outlives itself, because in the future existence of society, the principle of interethnic integration plays a more positive role for preserving the foundations of society [6].

When resolving any issues of Shariati strictly follows the methodological principles that he himself developed. In particular, considering the question of the equality of peoples, it is based on the principle of monotheism, tawhid substantiates the idea of the unity and equality of all peoples and nations. Belief in a single Creator leads to the idea of the unity of the world and that all people are the creation of a single Creator, all people are equal both to each other and before Allah, they all represent a single human race. Shariati believes that from the principle of tawhid, i.e. monotheism, the principle of internationalism is derived, according to which all people, all nations and peoples are equal, therefore no people have the right to oppress and exploit another people.

Equality includes the equality of the sexes. This question in the interpretation of Shariati received an original solution. He is against the position of women, which they occupy in the Islamic society. He advocated the equality of the sexes. Moreover, he believes that the widely held view that Islam as a religion belittles the role of women is an erroneous and incorrect point of view that distorts the true state of affairs. The distortion of Islam over the relationship of the sexes is linked, as Shariati believes, with the wrong translation and interpretation of the Quran. According to the wrong translation, a woman was created from the rib of a man - Adam, which actually explains the degraded position of women. Shariati believes that the Arabic word "rib" has several meanings and the word "rib" is only one of the meanings of the word. "Rib" is also translated as "nature", "essence". Consequently, the essence of the Islamic position on the question of the relationship of the sexes, in the opinion of Shariati amounts to the following: "... men and women are of the same nature and were created by God simultaneously. They are of the same race, they are brothers and sisters "[7]. That position of women, which they occupy in the Muslim world, today contradicts the principles of Islam, the true religion, i.e. tawhid. He believes it is rather pagan vestiges. As an example for imitation, he took the images of two famous Islamic women - Fatima and Zeynab, who played an active role in the history of the Muslim world. Shariati gave them the following
characteristics: "Fatima is the heiress of the prophet, the personification of the" rights of the oppressed "and at the same time a symbol, an explicit embodiment of "seeking justice ". ... Zeinab-testifies to all the defenseless prisoners in the system of executioners, the messenger who survived after the martyrdom of Imam Hussein (peace be upon him) "[8]. He believes that modern Muslim women, on the one hand, should not follow Western stereotypes of women's behavior, but, at the same time, they should not confine themselves to home and family and take an active part in the life of society, without reconciling with their degraded position.

A comparative analysis of the concept of the ideal society of Al-Farabi and Ali Shariati show that there is a certain similarity and difference in the consideration of this issue. In Al-Farabi, the concept of an ideal society is more secular in nature, while in the philosophy of Ali Shariati this issue is viewed from the standpoint of religious, primarily Islamic philosophy. Al-Farabi, in his philosophical judgments about a virtuous city, which he views as the ideal type of human organization, of the human community, considers it irrespective of ethnic and confessional differences, he writes about an ideal society in general. A peculiarity of Shariati's approach in solving this issue is that he bases the idea of not an ideal society in general, but in his conception under an ideal society he means the Muslim community - Ummah as an example of such a human association. But the common thing in these two philosophical systems is that both Oriental thinkers believe similar human communities should be based on equality and justice.

The attitude of Al-Farabi to a democratic form of government is negative and this is similar to the position of Farabi and Shariati. In the opinion of Farabi in the collective city "there is a combination of the base and the sublime, there are any leadership ... Its inhabitants have no relationship to their heads, governing them, because its inhabitants themselves designate them as their heads, and those who direct them do so only by the will of subordinates, and since the latter do not obey their orders, in these cities there is actually neither a leader nor a subordinate "[9]. In this city, as a worthy, most revered chapter is considered one that presents to the residents of their city, as Farabi believes, more freedom, satisfies their whims and desires, and they limit themselves in their desires only with essentials.

Summing up, we can say that the Iranian philosopher Shariati also believes the state, i.e. the imam must lead Ummah. And here it is necessary to take into account such a moment if in the Sunnism the imam is appointed, elected by people, then in Shiism he is found out. Al-Farabi believed that it is very difficult to find a person who would meet all the requirements for the head of state. Therefore, two, three or a group of people, who together possess the corresponding qualities, can manage the state. A similar position is shared by Ali Shariati, who believes that the leadership in Muslim countries can and should be implemented by the imam and imamate. Shariati believes if the imamate, i.e. the leadership has ceased to fulfill his duties, has stopped and does not lead society ("institutionalized"), they should be overthrown, and in this case all means are good.[10].

REFERENCES

АЛИ ШАРИАТИ ИДЕАЛДЫ КОГАМНЫҢ ТЕОРЕТИКАЛЬЫҚ УЛГІСІ РЕТИНДЕГІ МУСЫЛМАНДЫҚ КАУЫМ ЖАЙЫЛЫ

Аннотация. Жұмыстың мәксаты Али Шариятиң философиясындағы идеалды қоғам құру үлгісі ретіндеғі мұсылмандық құрылыққа қарашырық, олардың зерделуе, анықтау болып табылады. Жұмыстың өлімсіздігінің нәрсене, аларға қатысты қорытындылар жасалды: Шарият бойынша идеалды қоғам дің түрлерін сұйынеде өткізген құрылыққа, әліңің кәсіп күрілісін бар: 1) таухид – бір құдайлылыққа негізделген дің, 2) шірк – политизме негізделген, 3) көфри-шынайдың дің ретінде тауэлді мұйын тауэлді, ал шірк пен көфри шынайлыққа, тауэлді діңге қарсы тұрғындың ретінде қарастырылған сәйкесілікке негізделген. Осыларды есепке ала өткіз, тауэлді діңі идеологиясына негізделетін қоғамға идеалды қоғам болып есептеледі.

Макала авторыға алық негіздерді қолдану әкісі, Али Шарияттың философиясындағы елуге мүмкіндік ұдерістерді зергілу өлімсіздігінің қазақ қазақ тілінде өткізген. Авторының шығармасын корытындайды салумен, елуге мүмкіндік-гуманитарлық факультеттердегі дің-философиялық циклі пәңдери қызмет етуі ұдерісінде пайдаланылған.

Тірек сөздер: Ислам өркеністі, кауым, идеалды қоғам, тауэлді.

АЛИ ШАРИАТИ ОБ УММЕ КАК ТЕОРЕТИЧЕСКОЙ МОДЕЛИ ИДЕАЛЬНОГО ОБЩЕСТВА

Аннотация. Цель работы изучить, определить роль и место, виды мусульманской Уммы в качестве образца построения идеального общества в философии Али Шарияти. Методологию работы составляют конкретно-исторические, сравнительные, социологические методы исследования. В результате работы были сделаны следующие выводы: Шарият дает классификацию общества, основываясь на типах религии. По его мнению существуют следующие разновидности религии: 1) тауэлді -религия, основанная на одинобожии, 2) шірк - основанная на политизме, 3) көфри - основанная на неверии, где в качестве истинной религии признается тауэлді, а шірк и көфри - как нечто, противостоящее истино, тауэлдій религии. Соответственно, идеальным обществом признается только то, которое основывается на религиозной идеологии тауэлді.

Сфера применения результатов, полученных автором статьи, является совершенствование методологических принципов исследования социальных процессов в философии Али Шарияти. Выводы автора могут использоваться в процессе обучения предметам религиозно-гуманитарного цикла на социально-гуманитарных факультетах.

Ключевые слова: Исламская цивилизация, умма, идеальное общество, тауэлді.