SHARIAT IN THE MODERN WORLD: PROBLEMS OF TRADITIONALISM AND MODERNISM

ШАРИАТ В СОВРЕМЕННОМ МИРЕ: ПРОБЛЕМЫ ТРАДИЦИОНАЛИЗМА И МОДЕРНИЗМА

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Resume: This article describes Sharia in its modern guise: from the premises of the past to the present day. Two directions of Islamic ontology are indicated and characterized: traditionalism and modernism. The essence of these two trends, their goals and significance are revealed.

Аннотация: В данной статье описывается шариат в современном своем обличии: от предпосылок прошлого до наших дней. Указываются и характеризуются два направления исламской онтологии: традиционализм и модернизм. Раскрывается сущность этих двух течений, их цели и значение.

Key words: Islam, progress, concept, ontology, national socialism, modernism, traditionalism.

Ключевые слова: ислам, прогресс, концепция, онтология, национал-социализм, модернизм, традиционализм.

It is believed that the Koran and Sharia are the source of social progress. Sharia in the modern world has two directions: traditional and modern. Traditionalism is where the origins of the past prevail, namely the remnants of feudalism. The

modernist direction is the unity of God, that which rejects any similarity between him and matter.

Today, in a general direction towards the spiritual, political and economic sphere of the "Islamic world" and common sense, one can, of course, emphasize the dynamics and development of Islam and Islamic ideology. They differ greatly in social and political preferences and indicate the strengthening of the national character and the uniqueness of the political situation in some Muslim regions.

The authenticity of Islam is the identity of the Muslim. According to Western scholars of Islam, authenticity is the full manifestation of the Islamic religion in the soul of a believer. Muslims are the same in all countries. These are people created by Islam and forming one community - “ummah”. This is why Muslims, no matter what country they live in, attract each other as brothers in the faith. Thus, various Islamic terms contribute to the unity of all Muslims in the world in one state. [1, p. 114].

In countries where Islam is widespread traditionalism, Muslim ideologies, religious rituals, and Islamic legal and social institutions still operate. They collaborate with secular ideologies and social institutions, while demonstrating their ability to adapt and change them. The conflict between the two trends of modernism and traditionalism is secularism in public life and ideology, as well as the continuing influence of Islam. The phenomenon of the so-called "Islamic flourishing" that swept the "Islamic world" since the 70s of the 20th century is characterized by the expansion and intensification of the historically determined process of secularization and at the same time a temporary expansion of the sphere of influence of the religious tradition, the so-called reproduction, due to uneven development capitalism in these countries and the characteristics of its origin. [2, p. 265].

If we turn to history, we can see that modernism appeared in the 20th century, its representatives were Muhammad Iqbal and and Muhammad Abdo, who turned to the teachings of Descartes. The aspiration of the modernists is to establish a balance between reason and faith, as well as between Western and Eastern cultures. Their goal is to emphasize the possibilities of the human mind, which are absolutely unlimited, as well as to perpetuate the freedom of a person, and therefore the

responsibility of a person for his actions for doing good or evil. History says that there were attempts to modernize Islam, but Muslim thought was based more on the current of traditionalism.

The desire to conserve or preserve traditions in the modern world is the goal of traditionalism in the ontology of Islam. This goal has been established since the time of the Prophet Muhammad and exists, sow the day. The dogmas of Islam all rejects attempts to revise their teachings, since its meaning is unchanging. Traditionalists place the main emphasis on the teachings of the prophet, as well as on the binary ontological scheme. In their opinion, the world consists of two spaces: the world of Islam and the world of war ("Dar al-Islam" and "Dar al-harb"). These two worlds have a binary relationship as well as a duality of things. [3, p. 99]

To determine the place and role of these trends in the modern world, it is necessary to identify the features of the formation of the traditionalist and modernist worldview in Islamic ontology. According to many Islamic ontologists (Abdulkari Sorush), this picture of the world includes God (Allah), space and things.

It is also characteristic that Muslim ideologies link the dynamics of Islam to the urban level of the population. This is indicated by bourgeois sociologists, and not directly related to the Muslim world. [4, p. 39].

As part of national identity, traditionalists oppose Islam to nationalism, while the "awakening" seeks to replace nationalism with Islam or to unite it with Islam.

As for the modernists, they admit integration with the "non-Islamic" world and may even recognize its influence as the integration of Islamic and non-Islamic cultures. The tendency to integrate objects into their traditional culture, on the one hand, can be attributed to modern Western culture, on the other hand, it can be associated with the social ideology of Eastern peoples in general and especially with the evolution of Islam, even in connection with their political struggle for independence. However, from the very beginning, this behavior in relation to "synchronization" had a different social intent.

Considering the current situation and the processes taking place in Islam, it should be borne in mind that the achievement of independence from Muslim peoples

posed fundamentally new problems. They are associated with the choice of ways of socio-economic and political development. There are many concepts of the so-called "third way" in the world of Islam. Referring to the traditions and practices of the early Islamic statehood, public figures of secular and spiritual orientation put forward the thesis that the “Islamic way of development” is the only one acceptable for countries spreading third world religions. On the basis of this, various concepts of "Islamic state", "Islamic economy", "Islamic socialism", etc. appear, which in general represent the modernization of the political and socio-economic doctrines of classical Islam, taking into account the specifications of individual countries.

Today, there are relatively few purely traditionalist concepts. Traditionalist positions are held by the most conservative, most inert and least far-sighted section of theologians. Pure traditionalism does not define the official ideology (even in Saudi Arabia). However, individual ideas of traditionalists have an impact on Muslim ideological currents in many countries, primarily on the teachings of the "revival of faith." [5, p. 468].

By the end of the 19th century, the influence of bourgeois ideology on Islamic modernism had diminished. By comparison, the term "Muslim nationalism" has had a significant impact. As the modernists said, in recent decades, especially in countries such as Pakistan, they were initially based on the principle of "religious unity". From the very beginning, modernists have sought to unite Islam with secularism. He opposed the mechanistic use of his country to support the religious fundamentalists that had emerged in medieval Arabia, and urged them to remember the uniqueness of some countries and not distance themselves from the experience of the more developed Western countries. [6, p. 8].

The modernists wanted to continue the reformist traditions, but today the reformists are transforming Islam into bourgeois development under capitalism. As a result, an alternative to modern socialist development appeared, capable of developing logical principles of social progress or attracting the masses to slogans, which speaks of the confidence of many representatives of the intelligentsia and the right-wing classes of the bourgeoisie.

In the middle of the 20th century, Pakistani modernists developed the concept of "sovereign democracy", which recognized the exercise of this rule as the supremacy of God, and earthly rule was exercised by the government of the people. Pakistani modernists have clearly compared the "Islamic economy" with socialism and communism.

The term "Islamic socialism" is a form of "National Socialism" that has become relatively common in Afro-Asian countries. As mentioned earlier, unlike "National Socialism", it is mainly used by petty bourgeois ideologies, although in some cases it is included in the programs of bourgeois leaders as a slogan to attract the masses, which suggests that the principles of Islamic socialism are nationalistic. At the same time, they reflect both the people's democratic, anti-imperialist and conservative populist sides that survived the slavery of the colonial era and today seek to overcome economic dependence and substantial inequality. [7, p. 143].

Areas of traditional Islam cover a significant territory of Russia. These are Central Asia, Kazakhstan, North Caucasus, Volga, Ural, etc. Our country is home to more than 47 million representatives of the Eastern peoples, where Islam is widespread, where religious and national personalities are closely intertwined, and a significant part of non-believers meet religious requirements and consider them as their national traditions.

In conclusion, we can say that the Muslim clergy is trying to make the necessary changes in the ideology of religion in order to "harmonize" it with the needs of today.

Currently, the Muslim clergy draws the attention of believers to the positive moral significance of Islam, and claims that the Muslim religion fights for peace and friendship, for the mutual support of people, and warns against immoral acts. The Islamic doctrine of the brotherhood of all Muslims is proclaimed: the Koran prohibits theft, drinking, adultery, etc. [8, p. 15].

Favorable conditions are being created for the implementation of the principle of freedom of conscience and the normal functioning of Muslim organizations. The new realities of social, political and spiritual life have had a huge impact on Islam.

Today, the number of mosques is growing, the number of Muslim schools, institutions, etc. is increasing. The activities of Muslim organizations in various spheres of public life are intensifying, and Islamic parties are being formed. [9, p. 159].

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