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MARX AND SHARIATI: UTOPIC SOCIALISM

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In the article, the thoughts of Karl Marks (1818–1883) and Ali-Shariati (1933–1977) will be compared in the context of utopian socialism. Firstly, we have to explain the meanings of communism and Marxism. Communism is the philosophical, social, political and economic ideology and movement that defends the common ownership on the means of production. However, Marxism is a political, philosophical and economic doctrine that based on Karl Marx (1818–1883) ideas and its main aim is getting the development of the society with help of Socialism. Naturally, the Shariati criticized and rejected materialism, one of the fundamental principles of Marxism and socialism. He believed that materialism was destroying socialism and Islam was the only way for the oppressors. Sociologist also emphasized that the property belongs to God and it had to be distributed equally with justice.

Key words: Islamic socialism, exploitation of classes, The Shiite movement, social equality, revolution.

Introduction. Marxism established capitalism as the abused system of the poor and the institutions like religion, the media, and education are great tools of dominant classes for reaching this purpose. According to Marx, the realization of social equality would be possible if the exploited unified and overthrow the capitalism. So, the emerging of the new communist system would create new opportunity to estimate the proletariat labor and destroy hegemon group notions. The description of ideas state by Karl Marx (1818–1883) and Shariati (1933–1977) may be considered similar:

- 1) They were against to the social inequality
- 2) They believed the necessity of revolution.
- 3) People were estranged from the result of labor (Marx), and the “Tawhid” (Shariati)
- 4) Society should not be divided into classes
- 5) The revolution must embrace the whole world (Marx), all Muslim countries (Shariati)
- 6) Their ideas were realized by followers with the completely different methods.
- 7) The entire proletariat must protest against the bourgeoisie (Marx), and all monotheistic religions must confront the polytheistic religion (Shariati).

1.1. Introduction to problems. The name of Karl Marx became a symbol of the Proletariat’s freedom struggle in the end of the 19th and early 20th centuries. He wrote about the destruction of private property, capitalism and especially the victory of communism.

One of the well-known ideologues of Islamic socialism was Ali Shariati (1933–1977) who strongly supported the communist ideology and tried to radically change the public consciousness. He also was a defender of the Karl-Marks’s concept of a Classless Society and highly valued his honest attitude to the oppressed. The most people in Iran were not ready to accept a pure communist ideology because of atheism and who tried synthesized traditional Islamic values with radical socialism faced a great threat during the riot period of Shah in Iran. So, the associations that speeded that kind of ideas were a special threat to the current

political situation. Therefore, left-wing activists of Muslim group were subjected to more severe punishments.

Shariati's main aim was the social liberation of humanity. He developed the revolutionary and radical left-wing opinions in socio-philosophical concept of Islam. Shariati believed that the Shiites had to overthrow the tsarist regime and create the political system that based on Islamic and socialist principles. During the revolution, the masses might be led by a God-elected leader who would be responsible for the future of the nation and the country. He proposed "Modernization without Westernization" slogan and supported the scientific, technical, economic and cultural development of the Islamic world. So, as supporter of this slogan, he refused the moral values of the West that was not compatible with the traditions of Islam [4, p. 18].

1.2. The slogan "modernization without westernization" by Ali Shariati as one of the ideological basis of the revolution. The influential Iranian intellectual, Shariati considered Islam was a real revolutionary force against the globalization. He also, did not accept the Western democratic governance model and considered Shi'ism as real radical Islam. [8, p. 10].

According to the sociologist, the various countries should use only Western technologies, not their ideology, morals, and rights. The Western Constitution was not a standard for all civilizations and depending on geographical conditions, there should be different legal systems. Therefore, Iran should create its own legal system which based on the Islam especially on the radical principles of Shiite [4, p. 20]. In spite of his revolutionary ideas based on the conservative Shi'ism, in this case, it was a new idea.

At that time, he opposed the existing religious, social and political order in Iran. Shariati saw returning to cultural and religious roots as the main gun in fighting against the capitalism. Shariati tried to provide the social equality in the same way with Marx's ideology. For example, according to Marx, a person was alienated from labor and according to Shariati, this alienation occurred when a person lost his or her faith in the existence and unity of God. In his view, this alienation could be prevented only by the meeting the demands of the times. Islam could be the most important force to destroy injustice and build the fair and equal society. In the Marxist movement, the exploited class was the workers but according to Shariati, this class was the enslaved Muslims.

In both cases, people were oppressed and exploited. The creating a secular state without leaving the Koran was one of his great dreams. As Karl Marx, Shariati said that the main goal had to be living away from hunger and exploitation, not to be rich. According to the Iranian intellectual, a new, just, and equal society could be built on Islam through the struggle. So, with "putting an end to the oppressed suffering and give them hope" slogan, he called The Shiites to overthrow the unjust government. Slowly unprivileged people understand the real situation, choose their own path and eventually become a frightening force. Marx emphasized the same opinion about how wounded and offended mass could become very dangerous. Shariati believed that religious leaders could be the main force in the movement. First of all, the best leader had to be chosen who will achieve his goal by preserving discipline and starting the struggle for the social and political rights. He talked about serious reforms in the Muslim world and criticized the capitalist regime with consumption disease. Ali Shariati also criticized a blind imitation of the West and called people to learn their culture for fighting against Westernization.

He viewed Islam not only religion and culture but also as the only universal revolutionary ideology which supports human development and social equality. In Islam, people was not a helpless, skinny creature, God rewarded the man with spirit. In general, the Tawhid (the unity of God) was the basis of equality and brotherhood. According to the principle of "Tawhid", human beings cannot be used by others and any nation should not be suppressed by another.

Iranian intellectual proved the wrongness of the facts that refused women participation in politics with the “Tawhid”. The Eastern women who did not want to do only housework and also did not approve agree with the Western “modern woman” stereotypes could participate in social life [7, p. 22]. The real Islamic state that based on Tawhid had to lead development, care about material and spiritual values and had to control the law and ethical behavior without breaking the man’s natural needs.

According to Marx the contradiction between classes was the main driving force in the social changes but Shariati accepted four fundamental factors like personalities (prophets and martyrs), traditions, coincidences, and mass as the transformation factors.

In the Shah’s regime, Muslims needed an ideology that could withstand Westernization and lead the mass to create a just society. Of course, this ideology would not be a religion represented by the Sunni ruling class that absolutely did not have any connection with Islam. So, Islam needs the radical changes such as the Protestant revolution in the Christianity. According to the sociologist, first of all, it is necessary to define the “fundamental” and “secondary” postulates of our religion. We have to provide being close to the basic features of monotheism by following its important principles. So, some changes have to be made in the religious education by the non-traditional educational program. Students should be touched original thinking habits by using the new latest Islamic rules and teaching methods. General, the Muslim scholar called “Islamic Protestantism” to give up everything that could hinder the free thoughts and create new ideas.

1.3. Our approach to the problem. Ali Shari’ati is represented as a revolutionary Islamic thinker, who influenced by Marxist opinion. They said that Shariati had collected millions of educated Iranian youth around his ideology. Shariati presented the essence of Islam to his listeners with the help of scientific terminology that Muslim clergies could explain. He expressed his ideas like this: “Be a Marxist if you cannot become a Muslim”. Unlike other scholars, Shariati combined two different points of view, such as Islam and socialism.

Shariati propagandizes the Marxism, the theoretical and scientific source of socialism. He perceived the Marxism as a comprehensive ideology that embracing all aspects of human activity and believed in its scientific character. However, Shariati mentioned negative sides of Marxism or socialism like losing human purpose and moral perfection. Marxism is based on the production but Islam is based on the “Tawhid”. In spite of these great differences, Shariati accepted the important place of Marxism in the history of humanity.

The basic ideas, such as helping the weeks, solidarity between the rich and the poor, an attempt to save the poor from a state, are main aspects of Islam and Marxism. The accumulation of wealth throughout the life and relying on them were unacceptable in the Quran and in the socialist worldview. He said that the socio-economic order of Islam is the basis of scientific socialism.

Naturally, the Shariati criticized and rejected materialism, one of the fundamental principles of Marxism and socialism. He believed that materialism was destroying socialism and Islam was the only way for the oppressors. Sociologist also emphasized that the property belongs to God and it had to be distributed equally with justice. It would be wrong to call Shariati “an Islamic Marxist”, while he did not accept the atheistic and materialistic aspect of the Marxist movement. Of course, Islam has a different theoretical basis, but they share common goals for forming a classless society.

Conclusions. The religion, power, and capital are considered the main sides of Marx triangle and Shariati replaced religion with the clergy. According to the historical facts, the Shah was not overthrown by Khomeini (1902–1989) and his supporters. In reality, the essence of the Iranian revolution was incompatible with the activity of Khomeini as Russian revolution

was not adequate to Lenin's and the Bolsheviks' activities. According to the historical facts, the Shah was not overthrown by Khomeini and his supporters. In reality, the essence of the Iranian revolution was incompatible with the activity of Khomeini as Russian revolution was not adequate to Lenin's and the Bolsheviks' activities. The revolution ended with the victory of right-wing but they were not Ali-Shariati supporters. However, Khomeini and the new officials of the Islamic state had to make new plans to increase social benefits, educate women, provide the poor with work and eradicate poverty.

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МАРКС І ШАРІАТ: УТОПІЧНИЙ СОЦІАЛІЗМ

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У цій статті розглянуто ідеї Карла Маркса (1818–1883) та Алі-Шаріат (1933–1977) в контексті утопічного соціалізму. По-перше, визначено значення понять комунізму та марксизму. Комунізм – це філософська, соціальна, політична й економічна ідеологія та рух, яке захищає суспільну власність на засоби виробництва. Марксизм – це політична, філософська та економічна доктрина, заснована на ідеях Карла Маркса, і її головна мета – розвиток суспільства на основі соціалістичного устрою. Природно, Шаріат критикував і відкидав матеріалізм – один з основоположних принципів марксизму та соціалізму. Він вважав, що матеріалізм руйнує соціалізм, а іслам – єдиний спосіб для гнобителів. Соціолог також підкреслив, що власність належить Богу, і її потрібно розподіляти порівну на основі правосуддя.

Ключові слова: ісламський соціалізм, експлуатація класів, шиїтський рух, соціальна рівність, революція.