

Religion and Ideology in Islamic Thought: A Reading of the Problem of Relationship

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Abstract

The research aims to introduce the concept of religion and the concept of ideology, and the problem of the relationship between them, that what will be addressed in the research is not the accuracy of opinions and concepts, but the tendency to insist that ideology is an emergency historical event that has an updated and has no past, emptying this statement of religion from any ideological element. This research sought to find out the concept of religion and the concept of ideology, and the circumstances in which the term ideology invented by Distode Tracy passed in 1796, in fact ideology is apparently new only in the fact that it has known, become famous and have a name, and its qualities and uses go back a long time, and if we take into account its content, and look at the name instead of the name, we will find that it is the age of civilization. That's why this research, labeled "Religion and Ideology in Islamic Thought," read In relationship formats, the research is divided into two topics preceded by an introduction and followed by a conclusion and a list of sources and references. The first included two demands: the concept of religion, and the second: the concept of ideology. The second thesis: religion and ideology read the problems of the relationship, which also included three demands, the first: similarities and similarities between religion and ideology. The second requirement is that religion and ideology differ, and the most important findings of the research are mentioned in the conclusion.

Keywords: ideology, Islamic thought, religion, faith.

Introduction

The issue of religion, ideology and the quality of their relationship is one of the most important researches involved in the study of Islamic thought, because they carry the effects of developments, conflicts and social, political, economic and religious debates, which represent a accumulation of meanings and repercussions in ideas. The importance of research stems from the fact that the term ideology is frequently circulated among cultural circles in the Arab and Islamic world in recent decades that the use of the concept of ideology with different connotations and contents, touched conflicting intellectual paths and contexts, without much trouble in scrutinizing and selecting them, and in the midst of this cultural battle between all media circles and political and religious currents, religion is being talked about whether it is an ideology like contemporary ideology or not . The research tries to consider a major problem: is religion ideological, or is it becoming ideological?

Scientists and researchers have been troubled by the definition of (religion) as it is difficult to define religion accurately, a comprehensive definition that (Anwood, 2022) to all religions. The word "religion" is common in more than one sense, and this arises from the fact that the linguistic

dictionaries of the word "religion" reveal the faces of the complex uses of this word without helping us with its original concept from which it emerged, linguists mentioned several definitions of religion in general, including these linguistic definitions: ibn Fares mentioned in religion: "Dal, J and Neon are one origin to which all branches are due. It is a race of discipline and humiliation. Religion: obedience, it is said: Dan has a religion, if he is accompanied, criticized and obeyed. And religious people, i.e. obedient and submissive. (Mahon, 2003).

Ibn Mansaer stated in his book *The Tongue of the Arabs*: "Religion is one of the names of God almighty, which means the judge's judgment. The ruler and the judge, who is on a (effective) weight, are said to have condemned people for their oppression of obedience, and are said to have condemned them, i.e. conquer them, and obeyed... The religion of the account, including the saying of The Almighty (the owner of the day of judgment (Al-Abdois, 2019) was said: It is said that it means the owner of the day of punishment ... Religion is obedience, and I have condemned it and condemned it to any obedience ... Islam... And habit and affairs... The religion of God is his obedience and worship." It is noticeable on these linguistic definitions that they address only religious manifestations, i.e. the obedience, discipline and habitation that religion entails, while it is difficult for us to find in dictionaries a conversation about what religion is and its foundations.

Conceptual framework

The concept of religion

Western philosophers have provided several definitions, some of which we choose, for their multiplicity and complexity, if we want to choose some models of philosophers' definitions: the philosopher's concept of religion was: "It is the sense of our duties in terms of being a list of high gods' orders." Hegel's concept of religion: The philosopher Hegel believes that religion is pre-philosophical, and indispensable even if philosophy follows it, philosophy is limited to a few people, and it is neither attractive nor reasonable for most people in its abstract form, (Religion) is the opposite that attracts and fascinates the masses and presents them with deep realities about the universe, and religion serves the moral and political order, but religion and political formation must be in harmony and harmony (Forster, 2018).

Definition of religion in Islamic sources

When we move from general and philosophical definitions to the Islamic perspective of the definition of (religion), we find that many of the official definitions of the word religion refer to truth, exile and falsehood, and for that therefore the definitions of Muslim researchers in religion also differed according to their different views on the issue, including: the concept of religion by Dr. Abdullah Draz: Dr. Abdullah Draz stated that "the word religion, used in the history of religions, has only two meanings, (one of them): This psychological state etat subjectif, which we call religiosite religiosite religiosite, (and the other): that external fact that can be referred to in external habits fait odjectif or timeless effects or adages, which means a set of principles condemned by a nation, in the belief or doctrine religieuse of action (Mayenheim, 2017).

The concept of religion by the tabatabai philosopher

On the other hand, we find some of the more specific definitions, expressed by the tabtabai mark in his interpretation of the meaning of religion: "It is towards behavior in the world life that includes the goodness of the world in line with the other perfection, and the real permanent life of God Almighty, there must be laws in the Shariah that are subject to the state of pension as much as needed (Foucault, 2007).

The concept of ideology

Having outlined the concept of religion in this research, we move to another stage

related to research, the concept of ideology, which is relatively modern "ideology"* , one of the most complex concepts in the field of human studies in general, moreover it is versatile, and has more than one limit and definition at the lexical level, there is almost agreement among researchers in social sciences that there is no full definition of the concept of ideology, until this phenomenon called the philosopher Michel Foucault To say that the term ideology has a meaning that cannot be used without reservation (Abu Zeid, 2010) .

The word ideology between derivation, foundation and concept

The word ideology in its linguistic origin belongs to Greece, a two-part word (idea) which means the idea and the word "logos" and means science, so that the literal translation (ideology) of ideology is "science of ideas"ⁱⁱ. It was of no value after the French Revolution, which changed everything in order to confirm its separation from the old regimeⁱⁱⁱ.

A historical view of the founding of the term ideology

The term was first established and used in the human intellectual circulation of the French philosopher Destot de Trasi, in 1798 in his book "A Note on the Queen of Thought", and then devoted to its use in the sense given to it in his book *The Elements of Ideology*, after which "science that studies ideas, in the broad sense of the word ideas, i.e. the whole realities of consciousness in terms of its qualities, laws and relationship to the banquets it represents, particularly its origin. It seems from this definition that (ideology) is: the ideas behind each philosophy, and de Tracy emphasizes this meaning: "We can call the science proposed ideologically if we look at its content, and generally if we look at its means, and logically if we look at its purpose (Abu Zeid, 2010)

The concept of ideology in Western thought

The concept of ideology by Karl Marx and Frederick Engels

The concept of ideology has undergone radical changes in its original meaning, the first of which was strongly in the term with Karl Marx and Frederick Engels, in their author "German Ideology", and they decide that ideology is the set of ideas and theories developed by the prevailing authority in society, with the aim of automatically directing individuals towards goals in the interest of this authority, and then linking this to the material economic reality, Marx said: "The ideas of each era are those of the ruling class. The class that possesses the means of physical production at the same time controls the means of mental production, since it can be said in general that the ideas of those who do not have the means of mental production are subject to them." ^{iv}Marx has linked awareness to the material conditions that help to shape it, as the mainstream class has awareness, thus representing the ideas of the mainstream and their ideology naturally prevails.

Carl Mannheim's concept of ideology and its division into partial and total

The most important contribution to the non-Marxist framework is Carl Mannheim's, as Carl Mannheim argues that ideology: "a system of ideas, values and beliefs that seek to preserve the existing social status and therefore are conservative; and between two distinct and separate meanings of the term (ideology) are 1 special meaning, 2 the overall Mannheim tends to use the word ideology in its own sense to indicate that the ideas of others are questioned, or what they put forward, as he considers that these ideas are covered behind their real positions, because allowing others to properly identify these positions may not be compatible with their interests, they deliberately lie at one time or semi-intentional at other times, or hide the facts, all in a way based on the very precise calculation and the means that may lead to the illusion of others and their rhythm in deceiving others. Lying, this particular

concept of ideology, differs in nature from the familiar mental image of lying and takes on multiple meanings, the distinctive nature of the particular concept is manifested when it contradicts the overall concept of ideology, and the overall concept refers to the ideology of an era or social group of clear historical groups of features and features, such as a social class, when we are interested in the composition of the total structure of the mind and its characteristics at a particular historical stage or social group. It seems from this definition that ideology on the day of its birth did not include any contemptuous or negative characterization, and did not include falsification of reality, nor insignia, but meant the science of ideas and awareness, i.e. it is a neutral concept, representing a pattern of beliefs and concepts, but then not long ago, the term hit some semantic developments and took a negative dose, as we have already explained.

The concept of ideology in Islamic thought and its importance and attempts to arabize the word ideology

Research into the concept of ideology in Islamic thought is as important as it is in Western thought, so it was necessary to look at how Islamic thought received it and how to deal with it.

The concept of ideology and the attempt to arabize it with Abdullah Al-Aroui

Abdullah al-Aroui, one of the most prominent Arab academics and thinkers, addressed the concept in his book *The Concept of Ideology*, which says, defining the term: "The word ideology is an alien word to all living languages. In its French origin, it means the science of ideas, but it did not retain the linguistic sense, as the Germans borrowed it and included another meaning, and then returned to French, becoming an outsider even in its native language. It played a pivotal role, such as that played today by the word ideology, the word "da'wa", but it is impossible to revive it and replace it with the word ideology, which has spread even though it does not conform to any Arab weight. On this basis, we understand the reasons why Al-Aroui did not want to define ideology as a faith or a system of ideas as in public circulation, because such translation only reflects a limited aspect of its significance, and it has been shown that it is the closest word that benefits the meaning of ideology in The Arab-Islamic term, which is an invitation (Soroush, 2010).

The concept of ideology and the attempt to arabize it with Muhammad Taqi Misbah Al-Yazdi

A number of intellectuals who addressed the term ideology in Islamic thought went to define it as a counterpart and counterpart to the science of faith, including Mohammed Taqi Misbah Al-Yazdi: "Ideology is a complex word from a hand + a log and its linguistic meaning is the science of faith (Abu Zeid, 2010).

Religion and ideology read into the problems of relationship Similarities and symmetry between religion and ideology

The similarities between religion and ideology are not strange or simple, and since each ideology has its own nodal nucleus, perceptions have arisen around it ranging from the counting of religion to the ideology of antiquity or vice versa, by making modern ideology a modern religion or a worldly religion. The analogy between the two has included an important genia of many and influential intellectual works.

The first face: represented by Jean-William LabyerR. in his view that ideology is strictly a religious phenomenon; Ideologies are the religions of the right*, they sanctify the sacred and sanctify the mind, as they are the terms of religions within the limits of reason (Hassan, 2011).

The second aspect: as Ahmed Mahmoud Sobhi sees in finding similarities between ideology and religion, it is stated that ideology shares with religious belief the following (Hassan, 2011):

1. They form social relations between their adherents, form among them, and there is organicism among them, and although ideology does not give rise to religion, they follow various methods: influencing the education curriculum in schools, in order to replace the old thought with a new thought that fundamentally alters the entity of society, consolidates its authority in the parish, and as a result has resulted in each seeking to spread advocacy and proselytizing in religion, propaganda and propaganda in ideology. In other things, ideology shares with it that it forms social relations, creating organic harmony between adherents or creativity, while becoming an adversarial, if not antagonistic, relationship between the creator and the violator of the ideology.
2. Ideology, such as religions, has a set of criteria, establishing a set of issues that claim to be right while opposing values are invalid, and therefore religion has opposite expressions: (sinful obedience), (halal haram), as well as in the ideological struggle between (capitalism and communism), (socialist liberalism).
3. Ideologies face the sectarian schism faced by religions in their march after religious unity, and the origin of the dispute in both cases: the difference between subjecting reality to sacred texts (Salafism opinion) or text to reality (the opinion of the mandate), no wonder that the schism occurred in the communist camp, and that China accused the Soviet Union of distortion because it distorted the teachings of Marx and Lenin, and it also exalts individual incentives and capital investments in Siberia.

It must be noted here that when we talk about religion and ideology, there must be a distinction between religion and religious ideology^{*}, because they are supposed to be combined and united, and not based on ethnicity and division, even to become, what is thought to be bilateral, one thing in fact, but this does not mean that religion itself is equivalent to ideology, or that it is the same ideology. The regime will then not separate ideology from religion, but will take from it and take from it (Draz, 2007).

Differences between religion and ideology

After referring to the aspects of participation and the similarity between religion and ideology, the differences between them are better referred to, because religion has characteristics that do not exist in ideology, and that ideology has characteristics that do not exist in religion.

The first aspect

Represented by Etin, who believes that religion is not ideological, he believes in his view that there is a difference between religion and ideology, as it is possible to establish a society without religion, saying: "Some assert that religion is ideological like other ideologies; On the other hand, a classification of different belief systems is necessary, with the possibility of incorporating different phenomena into their appearance, such as magic and the great rituals of worship or party conventions. But then we will face an opposition that seems inconclusive to me: religion will be specific to traditional homogeneous and ideological societies that call modern societies based on conflict, which seems to me to be either linked to cultural blindness, self-naivety, or to a scientific evolutionary tendency. (Ziadeh, 1986).

The second aspect

They are represented by class ideologies and religious dependency. Ideologies sometimes arise from the dominant class, while religions arise from among the parish, and

every attempt to impose a religion or doctrine on the parish is doomed to failure, as opposed to the common phrase: (people on the religion of their kings) Toynbee offers a different phrase: (the religion of the king is the religion of the parish), i.e. the king owes the religion of the parish; Al-Maamoun failed to get people to believe in the idea of creating the Qur'an, and the Fatimid state failed to force Egyptians to convert to Shi'ism, and this does not contradict the statement that the state protects a religion that has already imposed itself as Constantine's embrace of Christianity (Draz, 2007).

But religion is settled on the land of stability and ideology on the land of transformation, which gives it a functional dimension that is easily manipulated by some institutions, and unlike religion by divine revelation, ideology is a religious knowledge, a human inferno that carries all human relationships and qualities, provokes rivalries, and is likely to be believed and certainty in the sense that it becomes closer to being a fixed religion in which whims and interests (Jaafari, 2007).

It also touches on the difference between ideology and religion. While religions focus on the individual as a primary value by doubling its benefit through collective participation, it addresses and restores ideology with greater gains by expanding individual engagement, the ideology of the group prompts it to demand full loyalty and commitment to members of that group, and ideology and its desire to reshape the world usually tend to confront the existing system, while religions seek to Ideology, however perfect it may be, will not replace, sing, abolish or even neutralize religion, even if some consider religion ideological when it confuses it with politics.^v The thumb, when it changes into ideology, becomes soulless prose with one and more boring dimension, and if poetry is more welcoming than prose, religion is more welcoming than ideology. Therefore, in contemporary Arab-Islamic thought, the question of religion and ideology occupies an important position, and texts have been introduced with us that make faith and religion ideological, and another that makes ideology a religion, and a third that distinguishes them, after the divine aspect of religion and human industry.

Conclusions

Through this research, I tried to highlight the following points:

1. The Qur'an (religion) is a true sami knowledge that does not inform man of whatever his knowledge, nor can he know his teachings, which he recognizes only through inspiration and divine revelation that the prophets and apostles have specialized in, i.e. religion is based in the world life on the mission of those chosen by Allah Almighty and its foundation is those books that are placed on them from heaven, and the Qur'an has emphasized this fact in more than one place, among other verses that confirm this fact by saying: (As we sent a messenger from you, reciting our verses, recommending you, teaching you the book and wisdom, and teaching you unless you know it) (Badawi, 1980).
2. The overlap between what is ideological and religious is extremely complex, because there is a dialectic relationship between beliefs and ideologies, where beliefs influence the orientation of ideologies and ideology in turn promotes, defends and justifies beliefs, and religions, beliefs and religious movements contribute in turn to the creation of new ideologies that may seek to serve society or to achieve the interests of a specific group in it, religious beliefs may hide behind them political objectives and ideological orientations when a political system is based on that religious faith.

3. Religious ideology derives from religion its character and power and resembles it, as it involves absolute things such as absolute truth, as well as faith and ratification, which is the construct of any ideology, including terrestrial ideology, and the difference between them is that ideology of earthly origin is rebuttable and changeable, while religious ideology is more stubborn because it is called its divine origin.
4. The conversion of religion into ideology is today a current reality, conversion is no longer just a possibility, but has become a fertile area of employment, as it seems at one point that the world must be an ideology that protects its people, whether this ideology is welcome or reprehensible, but the essence of faith is a free conscious choice that cannot be achieved by indoctrination or the media, and cannot be defined and formulated. Faith is not "ideology" so that it can be deepened and consolidated, and religion is nothing but a heart condition, a feeling, a sense of feeling and a sense of feeling. Mystical, vaguely perceived, subjective and individual meditative experience in man's relationship with the hidden, wise, dominant power that manages everything.

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