

## ANALYSIS OF IDEOLOGY IN THOUGHT OF SHARIATI AND SOROUSH

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### ABSTRACT

Ideology in the region of thinking intellectuals, has different attitudes, philosophy, political science and social science to seek respectively the empirical basis of ideology, false consciousness, true consciousness in it, Shariati ideology in the social sciences has taken the meaning of true knowledge but Soroush in a review of Shariati, imagine ideology with the meaning of false consciousness philosophy of Marxism and has given it an instrumental role but Shariati search dynamic in ideology and wants the element of discretion adapt it to the realities of time and place to be away from static and dogmatic thinking. Soroush in the valley of philosophy, ideology has stopped in distorts reality and sits criticism of Shariati unaware that Shariati ideology knows little beyond the solution of social realities in this way, Soroush has been caught fallacy.

**Keywords:** *Ideology, Marx, Soroush, Shariati, intellectualism*

### INTRODUCTION

History as a container in which the container, the events are happening, but events there, where the dust when the pollutants, are history. Analysis of historical phenomena and their performance over time, requires the systematic study of various phenomena and multilateral approaches them carefully measured and reported everything to obtain more accurate and more sophisticated. Drilling in this dramatic context that is called history, with a wide range of interdisciplinary studies and references is possible. If the meaning of the term ideology in point of place and at some point in time, and certain scientific fields have been proposed, from the figure of history, thought is isolated and to study to be addressed separately, in explaining its meaning, would be a grave error. That's where your misconceptions and deceitful represent and elements related to the subject loose the foundation for thought before showing Shariati and Soroush speech on ideology and their attitude about the use of the term, it is necessary slightly to the literal meaning of the term ideology to its meaning, by considering the spatial and temporal origins and evolution of the term that conceptually at different times and in different fields has achieved is determined and thereby differences in approaches that each of the two had to be achieved topic.

### 1.IDEOLOGY

Ideology, in plain language, irrespective of the origin of its language, ideology is a combination of two words, the idea is meant to be thought-logy means knowing after the recognition of thought or notion of ideology. It is levied on French philosophy and the meaning is the study of ideas and its followers not to boast that people's metaphysics or metaphysics and the origin of ideas eventually turned to the sensations and experiences so that the use of the term within the meaning of humiliating Napoleon, it means The first round of construction (Plamntas, 1994; 1) So apart from the literal meaning of ideology, the ideology of the term and over time has become a major concept.

#### 1-1-Empirical basis of thoughts

Destutt de Tracy has played a significant role in accomplishing the Great French Revolution, the first one who used the term ideology in his writings since he wrote those words in his lines in prison, when people lived in the heart of the most fundamental political campaigns, served, it can be said that the word ideology was born in an environment of political - ideological as popular revolutions provide. According to the procedure of recognition as well as philosophical tradition has a long history of Destutt de Tracy but what was new, experimental study of ideas in the science lab. Before him all the efforts that had been made in this area, based on the reflections and various logical and analytical thinking but he called for applying the scientific method to the study of the ideas. (Pathfinder, 2000; 46) Destutt de Tracy himself a victim of old forward thinking carriers, in the context of a modern revolution knew, it was thought that exposure to elementary empirical epistemology, metaphysics, epistemology based, can put an end to this dual situation and pave the way for profound changes in the field of social relations. Destutt de Tracy as a positivist looking for ideas that have experimental basis and scientific research and consult whose job is it, ideology can be applied, followed by the ideology of multi-volume book coauthored and the highly metaphysical approach and the idea of "a priori knowledge" and empiricism attacked the French sense the best antidote to metaphysical dogma knew (Ghasemi, 50)

#### 1-2-Karl Marx

Karl Marx, who dominated long shadow give its views on a wide range of intellectuals in different societies and of course this domination, it was so religious that even the realm of thinking intellectuals, it is not immune. The concept of ideology in Marx's thought system of the situation is paradoxical in a way that strongly divided but with different stages of his thinking, to understand that it cannot be achieved. This concept in his theoretical apparatus, gradually the concept of epistemological critique of ideas at a young age, old age and organized transformation gives rise to the idea of decline and fall of the ideology (Plamntas, 1994, 9). Becoming the concept of ideology in Marx's political thought can be divided into three clearly defined historical period.

##### 1-2-1-Criticism of the dominant ideas

In the first period that lasts until 1845, Marx mention in any of his works, not ideology among but the theme remains faithful to the tradition of ideological critique of ideas. During this period, ranging critique of ideas, philosophical ideas were more spread mainly in clothing metaphysical respectively. Marx and his school fans believed that metaphysical concepts design is indicative of the disease and justify the bourgeois system available. Although Marx in the course of the term ideology is not interest but her theories commentators that various sects of intellectuals formed, the ideology of bourgeois culture synonymous with informants believed in the ideology of the bourgeois system as a means to survive, seeks profit.

##### 1-2-2-False consciousness

The second period Marx begins from 1845 and to do it in 1852, Marx on the course, knows ideology as false consciousness says the author of this kind of knowledge, social conditions or social existence, but only knows the reason determinism false because returns with disabilities are generally regarded as social awareness, ideology means of false consciousness, only part of the information to be included and a special feature is the first of a number of interconnected and shared beliefs, among those signifies that a single position or role in society. Second, through the levers at their disposal (such as government) make it inclusive and broad social implications. He makes it clear in *The German Ideology* that the dominant material force of society is at the same time the power of mainstream society, the class that have the means of material production at the same time over the means of mental production are the dominant society (Pathfinder, 2000; 61). Deep linking the material means of production by means of intellectual production system so the thought of Marx and his followers, was organized which can be found in the focus of the foundation of Marxist thought. Marx was from this perspective that, unlike the thinkers of the Enlightenment on the French Revolution period, believed the false beliefs cannot be overcome with the use of timeless truths and wisdom born of unmarried, on the contrary, the role of historical circumstances vary based on opinion forming (ibid). So Marx knows the foundations of human knowledge affect her social class that is one way of thinking depends on the job category in which lives and knowledge in the development of fixed and immobile society still remains and shows the changes in their strength and their maintenance is sought. Marx, the ideas that are related to the past and their consumption over time, but trying to maintain their own knows ideology as false consciousness (Parsania, 2006; 103)

### 1-2-3-True awareness

The final period of his life is recognizable in terms of ideology, a period that begins in 1870 and continues until the end of his life. Marx in this golden period, cooked and tested in the field, and intends to organize a new idea, create a new social plan. The mechanism to achieve such a society, according to Marx, the theoretical foundations of the permanent revolution, already in Eleventh Thesis on Feuerbach as strong slogan "philosophy has been trying to interpret the world but to change it thought" was marked (Pathfinder, 67). This attitude to ideology, ideology is also seen in the eyes of many intellectuals look at this social reality means considered to be because we have to analyze it and move it to the system ideal society and changing social attitudes are needed in specific programs and the ideology of the plan and set of beliefs that guide social action in all aspects of economic, social and cultural and tries to provide an ideal model for each of the systems (Gay Roche, 2008; 87) Accordingly, Ferdinand de Monde knows ideology clear and organized system of ideas and judgments to describe, explain or justify the position of a group or society and basically stems from values and detailed guidelines for practice offers a history of the group or community (Tavassoli, 2000; 311) Jean Baechler in his later critique of ideology ultimately pays to defend the ideology and that we, as a citizen we need ideology (Baechler, 1991; 357) And many sociologists and philosophers have looked into this ideology, now with this relatively long introduction about the ideology and history that we are going back to the idea of Shariati and Soroush around the term and its various functions to show how Soroush in cash and cash has been fallacy Shariati no matter what this difference means do not consider to Shariati.

## 2-SHARIATI AND IDEOLOGY

Shariati as a social reformer, sought to understand their pain and its treatment by the appointed community. Knowledge of the world and mankind, and what is related to these two, the mental system is of tremendous importance. He formed the basis of his school of thought that unyielding faith, this understanding builds on the recognition that human responsibility at the heart of the meaning.

### 2-1-Philosophical ideology by Shariati

According to Shariati what the foundation will organize one school of thought, the world is expected. In the worldview of the philosophy of existence, the concept of man and the relationship between the two is explained on the basis of what is the ideology, in the ideology of the individual and social responsibilities are determined. Collection and ideology, human belief system forms (Shariati, 2007; 116) Shariati in viewing at the ideology, knows it means a social reality, Rex in the sense that we had come to the last third of his intellectual life, Shariati with many more details is trying to distance itself from ideology as false consciousness. In his view, an ideology that does not necessarily fit the mold comes from the world and from certain preset. (Ibid, 120) Shariati believes that ideology should have the right answer to the question of age and the loyalists to school at any point in time well drawn. He evaluates how the status quo ideology conscious faith to recognize the historical situation, location and time of people who are convinced about a mindset of unity and determine the position of the front companion decisions such diverse tasks or functions that Shariati the load on the shoulders of ideology (Shariati, 2000; 84 - 83). For his true ideology, has a high value. He changed direction, ideology takes as a means by which we can pass on religious concepts that are mixed with brines, gave new life and put them in his true course. He knows ideology, a set of values and ideals that worldview and by that interpretation is justified and there are helpers, creates mobility and give direction to their lives and sketched out how to make them, according to him, this ideology that concepts such as love, worship, consecration, dedication, sacrifice, and even martyrdom in jihad provokes him ready to sacrifice the human existence (ibid., 112). Strong and sound understanding of the three hypostases history, society and man of tremendous responsibility that lays on the shoulders of Shariati ideology. He is aware of the close relationship between all three perfectly. Shariati three-pronged approach to humans. He believes that the concept of human approach to this and it is the same mind who speak the logic of it. According to him, if the man will be seen in the context of a fluid substance name history and if we begin to study temporal slice of the path name to the community. He says that ideology is talking about all three speeches. (Ibid, 183-182). He equates ideology from the standpoint of faith and believes that ideology is like a love suddenly, the tent of the tent of human existence, and she puts in their path. In his view, as love coming and by calculation and comparison can be made, faith and ideology, but he leaves it up to the climate of human existence consciously welcome (ibid: 78-77). For him, the function of ideology in human instinct is as functional. As an instinct, compatible tools that human existence has been entrusted to him succeed in achieving its goals, the ideology of the superior horizontal, when human flourishing and has attained the pinnacle of thinking, he is the man to accomplish his responsibilities. He believes that in a longitudinal movement, ideology, such as the sequence of innate instinct (ibid, 111). Ideology in the works Shariati, has not complex meaning. He tries according to the etymological meaning of the word has a mission, is considered, according to Shariati, the meaning of the term ideology and ideologues believe someone knows who is the owner of a specific opinion (ibid., 60).

## 2-2-Shariati sociological sense of ideology

Finally, Shariati after understanding the literal meaning and epistemological and ontological ideology that led to the sociological sense and in this sense the element of the current situation and achieve the ideal society is entirely the concept of ideology is embedded. In addition to his individual mission, the mission of making the skirt of ideology (ibid: 137). In his thought system, described as the founding ideology and belief responsibility. Following the switch to be available and looking to the future desired state, the concern is this kind of thinking. In his view reality as an ideology should be fully evaluated and anomalies they know it all on the basis of this knowledge can be used to attempt to change the status quo (ibid: 62). Due to the specific function of ideology is at the Shariati, some of the implications guaranteed, he knows the ideology and worldview from the same school that it comes out. Of course, that kind of worldview that more social aspect to the philosophical.

## 2-3-The formation of the ideology of Shariati

In his opinion obesity ideology is essential for the long beat three-climatic. One is that you have an understanding of the critical view of the existing reality and way of being seekers intercepted in the end, to show solutions. In the last stage of practical examples and concrete should lay ahead of her lovers until then, we transition from what is to what should be over. (Ibid, 64) He also program after seizing power. And for that ideology is not damaged, and he makes the movement and institution and solutions to the harms of ideology (Shariati, 2010; 34) Shariati said the survival of the revolutionary forces, if it is possible for a long time community leadership with undemocratic mechanisms (Considering that he is the principle of succession) is selected, it is necessary and sufficient dynamism to society, to seize the levers of power to be achieved. In this theory, the principle of the Shia imamate been proposed notes, He is a close relationship between democracy and mature society believes people and that the children of the revolution to reach self-sufficient and not the number of people aware of the number of votes, construction ideological society should be undemocratic channels and apply leadership and revolutionary society would thus be as this is reflected in the person of the leader of the revolution (Shariati, 2014; 560 - 559). Sometimes the concept of Islamic ideology once before Shariati, reveals itself in the Islamic Mission. His love that Islam has social functions to the sequence of turns. In his view, the characteristic features of Islamic ideology of Islam as a divine religion (Shariati, 2014; 551). Element to his knowledge, has a special place. Disciples' ideology must be a critical mind. Therefore, Shariati intellectual reasoning system generally and particularly in explaining the ideology has a central role (ibid, 582). He criticized the intellectuals, the translation of the word in Persian ideology, in the sense that, given that the first was the origin have worked. Shariati insisted that the ideology of the same opinion and do not need to translate these words became obsessive thoughts. (Shariati, 2007; 517 - 516) The extent of the functions of the concept of ideology in Shariati, the characteristics of his personality arises. With in-depth study on all his works, the rhythm of a word such as, responsibility and clearly hear the man responsible. Since he is a sociologist and his analysis of the sociological aspect is more religious elements, among the various functions of ideology, working on community change and build a new society based on collective wisdom has a special place in his presence. Thus, to achieve this goal, the element of individual and social responsibility among other elements before him, is highlighted (ibid: 517). So Shariati with sensitive as possible offers his theory of ideology to build an ideal society and with greater sensitivity to damage it provides solutions to a dogmatic thinking and not rigidity.

### **3-SOROUSH AND IDEOLOGY**

Literal meaning of ideology, Soroush does not matter in the eyes and in his view, this phenomenon is not cast light into the dark house. It means Soroush although the idea of ideology, belief or science of opinion, but this literally, not node opens. Those who mistakenly thought that delves into the meanings of the word, can the genealogy of the history of ideas, know they sometimes ask: The ideology that means the science of belief what contradiction with religion? But the story is more complicated than the literal subject (Soroush, 1997; 176). Soroush believes that trying to find the literal meaning of the term ideology does not solve the problem and thus cannot be realized given the history of ideas, he knows the story deeper than this (Soroush, 1997; 176). What is of critical lines of Soroush ideology comes back around to critique how he actually derived ideology as a tool deals to his Marxist ideology, he initially worked as a charm school's ideology but gradually in the school, as proof of deception was forgotten ideology and its meaning was reduced. Soroush because it knows that the time interval between the first maturing attitudes Marxist thinker origin of this word has been created (ibid, 179). Soroush is the paradigm of ideology as false consciousness, and that the content of his words to be understood, he ideologues act like and act like Sophists knows that with your persuasive speech sought to put in place your hostile enemy. In his view ideology, a system of thought that it is a typical element, is ideal. According to him, the ideology serves as a school and is working on key elements of the universe, especially community clearly express his position according to this thinking, dogmatic followers have weapons to opponents and deniers (ibid.). While Soroush, absolutely essential differences between knowledge and values of its founder, but as an ideology responsible for explaining the dos and don'ts of ethical and should be placed in the basket in the

value of experiential knowledge puts plant. He believes that ideology intertwined collection of sentences that are far from proven quality and falsification (Soroush, 1996; 82). According to Soroush, ideology is a matter of non-epistemic and not the provisions of this knowledge to load it. He says that the historical origins of ideology should sophistry, faith, Antinomy laws, values, ethics and political parties asked the power struggle and equipment that wears out and becomes translated into knowledge to ideology (ibid, 82-80). Soroush with the definition of ideology from the perspective of epistemology and offers cash that it can be entered, various functions it serves these functions as a whole, cannot inherently negative connotation to the concept of ideology. Function, as the name implies, the performance of various ideologies in various fields have drawn up a negative course of history from the realm of meaning, a meaning, review of the conditions that concept, otherwise we shall be like mixing motivated and excited to fallacies or other fallacies. Functional aspect, he was allowed to ideologies attributes: The ideologies 1- Act as a weapon. 2- Are calling for a resolution of rigor. 3- Selectively act. 4- Are made according to the type of enemy and fight. 5- The original job, not the truth. 6- Belong to the era of (not deployed). 7- Need the official interpreter (ibid, 116-106). He was unaware that Shariati to take over the dominant paradigm of the ideas of Marxism, upon the ideas! Obvious and evident pain in her religion was strong, forcing him that a comprehensive program of religion, according to what he had learned to faithful offer that have similar function may manifest extreme love that was constant in this way to Shariati, kept him from preparing for his theoretical ideas. Unlike Soroush thought him sociological approach to religion and knows that this attitude makes the religion of these sources the first away meet for the engine and the non-animated! In his writings and speeches, has warned of the danger that the dynamics of history, may at some point in time, it suffered from apathy and depression so that their cause is stationary. And all these contrary to the notion of ideology is Soroush seems to Shariati ideology, not weapons but faith, responsibility, involvement and dedication (Alijani, 2001; 267) so Soroush because the paradigm is false consciousness of ideology tools (weapons) knows Shariati unlike Soroush that ideology calling for clarity and rigor knows, ideology as science knows that is based on general rules and based on the ideals of human constant but the match that vision with the realities of time and space, it is the responsibility of intellectuals with ideological treatise or book of regulations is driving fixed and unchanging (Shariati, 2000; 98) Shariati with a particular interpretation of concepts such as *ijtihad*, enjoining good and forbidding wrong and migration offers the transformation of ideology, tradition or culture or any static counter, Soroush expressed attributes of ideology, paradigm, a paradigm suggests that he is aware of the false consciousness while Shariati located in a different paradigm (true knowledge) and slightly beyond and the two each have their own rules and do not be judged with the rules of one over another and whether this judgment is correct, Soroush was a little farther and unaware of the revolutionary fervor that year on Iran, and this passion Shariati pushed further into a revolutionary practice, not a philosophical theory raw materials which have no function. One thing that can be seen in many works of Shariati as a whole, Shariati able to move it to the organs and dynamics of historical religion seared, again to be restored and elements of the movement from volute of religion as ideology pulls out a different way. Soroush unlike Shariati has spent many paradigms in your life, part of his life has followed the ideology. Entirely ideological flavor, quite evident in his works of this period. And evil ideology by writing about other schools put their ideological critique (Soroush, 1994; 13) But with modernity and post-modernity stepping into the critique of pure reason! Has sought, Soroush more postmodern space will, in the role of a social reformer charm is so revolutionary concepts such as ideology seeks to amend and reduce the arbitrary waves of love! It. Therefore, in this period, nectar of ideology in his appeal to the gall false consciousness has become, by borrowing concepts from the philosophy of science tries to understand concepts such as sacredness of religion throughout history, religious people are familiar with them, damage and a fire in the woods cast ideas. He acknowledges that religious teachings entering finger doubt on the body, should not jeopardize the health of popular religion, but the thousands, but the scope of the idea, never in speech, is not limited. According to writer significant error in the critical vote of Soroush around the concept of ideology and its functions taken, the critique of confusing ideology critique of Marxism as an ideology is perhaps the neglect of this issue, and in falling into this abyss, a somewhat

natural to appear, why the name of Marx and his school, Marxism so in the face of communities, the charm that sometimes the school, was considered synonymous ideology.

## CONCLUSION

Ideology over time has many meanings and the first, which means the empirical basis of the origin of Marxist ideas in space was a paradoxical perceptions, sometimes the sense of false consciousness, and sometimes as a social reality placed the interpretation, Shariati like many philosophers and sociologists conception of ideology is realistic and it is used to build an ideal society, however, Soroush is known and it distorts reality and features such as an instrumental role, and the selective dogma and dogmatism which are thought to have been unaware that Shariati little beyond and in the search ideology and movement dynamics, he unlike Soroush known non-binding faith and ideology responsibility and involvement and dedication necessary to knows, Shariati ideology as science is based on the general rules and based on fixed values based on the human and the intellectuals who were always in conformity with the realities of time and place ideology and keep it away from danger transformation so Shariati asks discussion of movement and institution and by resorting to dogma and dogma thinking of ijthad element away from ideology and this is what Soroush has been neglected and make it fallacy.

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