

TRADITIONAL ISLĀM OF THE MODERN DAYS IN THE AXIOLOGICAL PERSPECTIVE

Axiology (from Ancient Greek ἄξιος, “worthy” and λόγος, “word, discourse or reason”), otherwise known as the study of values, deals with their “... origin and essence and their place in the reality” [Краткий философский словарь, с. 10]. Values can be material (vital), social, and spiritual. Religion can deal with all of them, however, spiritual values are, no doubt, final in any religious system.

Islām is often declared by the non-Muslim researchers to have appeared in the 7th century C.E., when the Prophet Muhammad (ﷺ) began his prophetic mission on Earth. However, according to the Islāmic doctrine, all the prophets, beginning from 'Ādam (ءَالَسَّلَامُ) had been preaching Islām, the religion and concept of tawḥīd (Monotheism). The main sources of the Islāmic dogma as well as of axiology are the Holy Qur'ān and aḥādīth of the Prophet Muhammad (ﷺ). As for the opinions of the trustworthy Islāmic scholars, an opinion itself cannot be a source of the dogma. However, a unanimous opinion of scholars on an issue can be considered to be a proof if there is no direct answer in the Holy Qur'ān or in the Sunnah of the Prophet Muhammad (ﷺ) or no message has come from the companions of the Prophet Muhammad (ﷺ) on a particular issue. The opinion of scholars cannot be a source in the issues of the 'aqīdah (creed). A scholar's opinion itself cannot be a proof. If a scholar's opinion contradicts the Holy Qur'ān, the Sunnah or the words of the companions, this opinion is not accepted. The books by the scholars are merely explanations.

When one speaks about traditional Islām, some might argue that such a term should not be used. Nonetheless, as it can be seen, the Islāmic

religion itself is based on a traditional world outlook, and most of the world's Muslim communities are traditional. Therefore, traditional values are a necessary element of today's Islāmic world.

Muslim communities in present-day Russia tend to preserve multilingualism, as language is one of the key spiritual values of a nation. "The sacral language maintains its position as a language of worship, and the profane one is functioning in the two kinds, namely, national language and Russian" [Itskovich, Tugolbaigizi, p. 50]. Nevertheless, the Islāmic religion rejects and condemns any manifestations of nationalism, chauvinism, or racism. The Holy Qur'ān says,

يُجُوبُوا وَنَفَوْنَا لِعْلَانًا فَوَالِإِنَّا كَرَمَكُمُ عِزْدَالَاهُ أَتَقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning:

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allāh is that (believer) who has At-Taḡwā [i. e. he is one of the Muttaḡūn (the pious. See V.2:2)]. Verily, Allāh is All-Knowing, All-Aware" [Translation of the meanings of the Noble Qur'ān].

This ayah is a clear statement that national bigotry and intolerance are totally alien to traditional Islām. The Arabic root of the word Islām (س ل م) (s-l-m). The word "salām" (س ل م) which means "peace" is derived from the same root. Hence "... the preservation of peace in one's own country and its successful development is important for traditional Islām" [Самигуллин]. Contrary to all kinds of nationalistic preconceptions and prejudices, "... the spiritual proximity of people moves into first place in Islām. This is what the tradition of Islām is all about" [Ibidem]. Another important peculiarity of traditional Muslim religion is the encouragement to study and gain new knowledge, both religious and secular. The ḥadīth says: "Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever looks for a way to seek knowledge, Allah (S.W.T.) will ease for him a path leading to Heaven." Abu E'isa said that this hadeeth is hasan" [The true collection ... , p. 399]. Islām indeed has a very long-standing tradition of seeking knowledge; such qualities as diligence and determination in pursuing new knowledge is of very high importance.

The true values of traditional Islām are, of course, aimed at sustaining peace, kindness, honesty, candor, open-heartedness and mutual understanding between people. All of these are what the Holy Qur'ān teaches us. These are the things of which the Prophet Muhammad (ﷺ) spoke in his numerous utterances. These are precisely the principles the A'imma of the four madhāhib had written in their immortal works, following the principles of the Holy Qur'ān and Sunnah of the Prophet Muhammad (ﷺ). In our modern world these traditional values acquire even higher importance and topicality as a firm spiritual foundation for the young people.

References

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