

HASSAN AL-BANNA AS THE FATHER OF MODERN ISLAMIC FUNDAMENTALISM

ХАСАН АЛЬ-БАННА, БАТЬКО СУЧАСНОГО ІСЛАМСЬКОГО ФУНДАМЕНТАЛІЗМУ

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The article is dedicated to the Egyptian religious, political and public figure Hassan al-Banna. He was able to create the political and religious organization the Muslim Brotherhood, which is the largest and most influential public organization in the Middle East. The life and ideas of Hassan al-Banna are closely connected with the Islamic movement, which aimed to reform Muslim society. The life path of Hassan al-Banna was dedicated to the fight against the legacy of colonialism in Egypt, the fight against the Egyptian monarchy and the military dictatorship of the Free Officers organization. The main life goal of Hassan al-Banna was to build an Islamic society, which was to become the foundation for the creation of an Islamic state. Hassan al-Banna believed that the Islamic state should become the core of the Islamic world, which he considered the most ideal for the functioning of human civilization. The ideologist of Islamic fundamentalism was critical of the Western world, democracy, liberalism, the Western understanding of human rights, lifestyle and leisure. The leader of the Egyptian Islamists believed that Western ideology and the administrative system of government could not be used in Muslim countries. For his part, Hassan al-Banna developed a fifty-point manifesto in which he detailed his vision of reforming all areas of life in Egypt, to build an Islamic society that he believed would be fair and in the interests of the general public. A detailed analysis of the scientific works of Hasan al-Banna showed that the ideologist of Islamic fundamentalism sought to build a totalitarian society where all spheres of human life would be regulated by Islamic laws. As history has shown, most modern Islamic organizations were part of the religious political organization the Muslim Brotherhood. The ideology of Hassan al-Banna continues to find its supporters not only in Arab countries, but throughout the Islamic world.

Key words: Hasan al-Banna, Egypt, Islamic Fundamentalism, Muslim Brotherhood, Islam.

Стаття присвячена Єгипетському релігійному, політичному та громадському діячеві Хасану аль-Банна. Він зміг створити політичну та релігійну організацію Брати Мусульмани, яка є найбільшою та найвпливовішою громадською організацією на Близькому Сході. Життя та ідеї Хасана аль-Банна тісно пов'язані з ісламським рухом, який був націлений на реформування мусульманського суспільства. Життєвий шлях Хасана аль-Банна був присвячений боротьбі зі спадщиною колоніалізму в Єгипті, боротьбі з єгипетською монархією та військовою диктатурою організації "вільні офіцери". Головною життєвою метою Хасана аль-Банна стала побудова ісламського суспільства, яке мало стати фундаментом у створенні ісламської держави. Хасан аль-Банна вважав, що ісламська держава має стати стрижнем ісламського світу, який він вважав найідеальнішим для функціонування людської цивілізації. Ідеолог ісламського фундаменталізму критично ставився до західного світу, демократії, лібералізму, західного розуміння прав людини, способу життя та дозвілля. Лідер єгипетських ісламістів вважав, що західна ідеологія та адміністративна система управління державою не може бути використана у мусульманських країнах. Зі свого боку, Хасан аль-Банна розробив маніфест із п'ятдесяти пунктів, в якому він детально виклав своє бачення реформування всіх сфер життя в Єгипті, для побудови ісламського суспільства, яке на його думку буде справедливим і відповідатиме інтересам широкого загалу населення. Детальний аналіз наукових праць Хасана ал-Банна показав, що ідеолог ісламського фундаменталізму прагнув побудувати тоталітарне суспільство, де всі сфери життя людини регулювалися б ісламськими законами. Як показала історія, більшість сучасних ісламських організацій були частиною релігійної політичної організації Брати Мусульмани. Ідеологія Хасана аль-Банна продовжує знаходити своїх прихильників не тільки в арабських країнах, а й у всьому ісламському світі.

Ключові слова: Хасан аль-Банна, Єгипет, Ісламський Фундаменталізм, Брати Мусульмани, Іслам.

Introduction. The political Islam cannot be imagined without the Egyptian Islamic political organization the Muslim Brotherhood and its founder, ideologist Hassan al-Banna. At the present stage, the ideology of al-Banna remains popular in many Muslim countries. The Muslim Brotherhood became the platform on which many major Islamic projects emerged and developed aimed at reforming Islamic society and carrying out gradual political and social reforms based on Islamic values. Most of the political movements that are currently active in the political arena in the countries of the Middle East are either supporters of the Muslim Brotherhood or have come

out of its structure. The ideological heritage of the movement's founder, Hassan al-Banna, became the basis for the development of the radical direction of Islamism. This becomes especially important in the modern world, where the Islamic world is expanding its zone of influence.

Purpose of the study. The purpose of the article is to study the ideological works and political struggle of Hasan al-Banna as the father of Islamic political organization Muslim Brotherhood.

Research methods. For the article, the following research methods were used: the analysis method, the systematic approach and the content analysis method.

The main research material. In the modern world, Islamism has become one of the main developing ideologies, which is gradually claiming a dominant role in the world. Islamism itself is a complex and diverse phenomenon. Historically, the term Islamism was used as a synonym for the concept of Islam, that is, the religion of Muslims itself. By the early beginning of the twentieth century, the term Islamism began to be actively used by Western orientalist. Before the Islamic revolution in Iran in 1978-1979, Islamism was not of much interest to the public in the Western world, and remained the prerogative of the interests of a narrow circle of scientists and government officials. At the same time, in the countries of the Islamic world, Islamism actively developed, evolved and claimed the dominant role of ideology not only in one country, but also in regions where the population professing Islam is dominant. Islamism as a modern ideology of Muslims began to take shape in the thirties of the twentieth century in Egypt, as a natural reaction to the colonial and imperial policies of European countries, primarily the British Empire.

German political scientist and Syrian-born scholar Bassam Tibi explains the concept of Islamism as a concept of a political order that is not inherently democratic. Islamists themselves call the world order built on the concept of Islamism the rule of God. Islamism is an alternative vision of the world order, in which Islamists are a counter-elite that opposes the world elites. One of the important ideologists of modern Islamism is Hasan al-Banna. An Egyptian thinker, political and public figure, al-Banna saw the development of Egyptian society and the entire Islamic world with the help of the ideology of Islamism, which, according to al-Banna, represents the historical ideology of Muslims. In his opinion, Western ideologies and the Western type of organization of government, which was used by Arab and Muslim leaders after the departure of the European colonialists, cannot effectively cope with the problems and challenges in Muslim society. To realize his vision of the development of Egypt, the Islamic world, as well as the spread of Islam beyond its historical presence, Hasan al-Banna created the organization of the Muslim Brotherhood, which for a hundred years has been one of the strongest and most influential Islamic organizations not only in the Islamic world but also beyond [1, c. 2-3].

Let's consider the personality of the ideologist and creator of the Islamic organization Muslim Brotherhood, Hasan al-Banna. Hasan al-Banna's full name, Hassan ibn Ahmad al-Banna, was born in 1906 in the Egyptian city of Mahmudiya.

His father, Ahmad ibn Abd ar-Rahman al-Banna, was a graduate of the world's oldest Muslim theological university, Al-Azhar, and was the imam of the local mosque. Strict Islamic morals reigned in the family of Hassan al-Banna. His studies were greatly influenced by his father's devotion to Islam.

Hasan al-Banna was greatly influenced by Egypt's colonial dependence from the British Empire. At the age of thirteen, al-Banna actively participated in strikes and demonstrations against the British colonial authorities. Al-Banna called for leading an Islamic lifestyle, adhering to Islamic morality, was against Christian missionary activity and fought against all non-Islamic manifestations in Egypt imposed by the Western Christian world. At the age of seventeen, Hassan al-Banna entered the Dar el-Uloom Pedagogical University in Cairo, graduating in 1927, after which he began teaching Arabic in the city of Ismailia, located near the Sinai Peninsula.

As stated earlier, al-Banna's religious and political views were formed during childhood and adolescence. From an early age, Hassan al-Banna was concerned about the problems of Muslim society. He was very concerned about the weakening of Islamic morals and ethics, as well as the disunity of Muslims in the Middle East. Al-Banna perceived the collapse of the Ottoman Empire and the Caliphate as a personal tragedy and a tragedy for the Islamic world and blamed it on the actions of Western states. As his goal in life, Banna chose the development and formation of a unified Muslim society, the development of Islamic morality and ethics, as well as expanding the boundaries of Islam.

Hasan al-Banna was concerned about the growth of secularism in Egypt, as well as the development of the Western way of life, which he considered alien to Islamic society, leading to the destruction of Islamic morality and specifically propagated by the British Empire. Banna saw Islam as an ideology of opposition to Western rule, materialism and secularism. To realize his plans to build an Islamic society, Hassan al-Banna believed that it was necessary to fully comply with Sharia law, strengthen religious education in schools, as well as a ban on alcohol consumption, prostitution, and a reorganization of the Muslim tax system [2, c. 8-31].

Hasan al-Banna became the founding father of the religious-political organization the Muslim Brotherhood, which was established in the Egyptian city of Ismailia in March 1928. The need for the emergence of such a political, social and religious organization as the Muslim Brotherhood was due to the fact that after the collapse of the Ottoman Empire and the cessation of the existence of the caliphate as a religious component of the Ottoman Empire, the newly formed Arab states became secular and Islam lost its former significance that it had during the rule of the Turkish Sultans. During World War I, Arab tribes, with the help of British military advisers, dealt a significant blow to Ottoman rule in the Levant, Mesopotamia and Arabia. From the point of view of the ideological basis, the Arab tribes were guided by Arab nationalism, fatigue from the rule of the Turks and the desire to build their own states. Their desire

to fight was not driven by Islamic fundamentalism. With the departure of the Ottoman Empire from the political map of the Middle East, the caliphate also left, and with it political Islam, which regulated life in the empire. After the emergence of secular Egypt, which did not live up to the expectations of part of the population, a need arose for the return of political Islam.

The Muslim Brotherhood proclaimed the idea that Islam offers solutions to all social problems, but also stated that they represented Islam. Hassan al-Banna understood that to implement his project, it was necessary to take power in Egypt.

For the Muslim Brotherhood, overthrowing the Egyptian monarchy and taking power in the country was an intermediate goal. The organization has set itself the goal of reviving the Islamic caliphate as the most natural state system in which Muslims can live successfully and comfortably. The Muslim Brotherhood gave priority to building a caliphate. Hassan al-Banna declared: "The Muslim Brotherhood believes that the Caliphate is a symbol of Muslim unity."

To implement his plans, Al-Banna proposed certain tactics and strategies. He believed that the Muslim Brotherhood organization should rely on the poor, namely the Egyptian peasantry, the urban poor and students. This social stratum is the most aggressive towards the ruling regime in Egypt and the political and financial elite.

The Muslim Brothers in the provinces and big cities opened free schools, clinics, hospitals that served the poor, and also conducted political propaganda. The education offered was Islamic, which contributed to the Islamization of the lower classes of Egyptian society. Further, according to al-Banna's plan, the Islamized Egyptian society was supposed to take part in elections, be elected to leadership positions at various levels and introduce the Sharia legal system, which contributed to the gradual construction of an Islamic state from the bottom to the top.

Al-Banna believed that Islamists should come to power in all Muslim countries. After this, all Muslim countries should unite into a union, which should become an Islamic caliphate [3, c. 243-259].

Hasan al-Banna was the author of many ideological works. In particular, the most famous and influential of them are the "50 Point Program" and "Toward the Light". The 50-point program was published in 1936 after the coronation of King Farouk. Al-Banna sent his document for consideration to the king of Egypt, the prime minister of the country and the leaders of other Arab states. The 50-point program is a manifesto proposing a socio-political solution to Egypt's problems through Islam as a tool of social engineering.

The comprehensive program proposed comprehensive reforms, the main goal of which

was to be the construction of an Islamic state. It was proposed to carry out reforms in the political life of Egypt, educational and economic reform, as well as the introduction of a zakat system, an Islamic tax to eliminate social inequality among the population. Also, the manifesto talks about blurring the line between the public and private lives of people, and proposes the introduction of surveillance of officials, as well as ordinary citizens, in their daily lives. Islamic morality must play an important role. It must be implemented through censorship of songs, films, books, prohibition of gambling, Western clothing, drinking alcohol, and Islamization of the living conditions of Arab homes.

Hassan al-Banna, in the first part of his manifesto, proposes the adoption of a one-party system. The Muslim Brotherhood sought to unite the political forces of Egypt into a united political front to implement their plans. Hassan al-Banna uses the term phalanx to refer to the united political forces of Egypt as the driving force for reform in Egypt. The Fifty Points of Reform Manifesto was written in the thirties, when the fascists came to power in Europe. Hasan al-Banna in his manifesto uses the term phalanx, which he borrowed from the Italian fascists to describe the driving political force in Egypt that he sought to create.

The 50-point reform program is divided into three parts. Its first part is devoted to the political, judicial and administrative sectors. In it, Hassan al-Banna proposes the establishment of a one-party system, reforming the legislative framework to introduce the Sharia system of legislation, reforming the armed forces of Egypt and preparing young men for jihad, strengthening interaction between Arab states to strengthen relations to build an Arab caliphate in the future, hiring in authorities and armed forces are only graduates of the religious university al-Azhar.

The second part of the program is dedicated to the social and educational sector. In this part of the manifesto, Hasan al-Banna proposes the introduction of severe punishments for immoral crimes, the prohibition of prostitution as well as adultery and punishment by public flogging of the perpetrator, the prohibition of gambling, the prohibition of alcohol and any substances that alter the mental state of a person, gender segregation in the sphere of education and work, banning immoral cinema and theater productions, banning dances, transferring schools in the provinces to the management of mosques, using the Arabic language for all spheres of life and eradicating foreign words. The entertainment and recreational sphere of people's lives should be based on Islamic and Arabic culture.

The last part of the manifesto is devoted to the issue of economic development. In this segment, al-Banna proposes a ban on usury and interest rates in the banking system, the creation of a large number of economic projects to increase jobs, the fight against

monopoly business, the reduction unnecessary government positions to save budget funds, etc [4].

Hassan al-Banna, through his 50-point program, is trying to use Islam as the key to solving Egypt's political, social and economic problems. Al-Banna rejects all known ideologies of the 1930s, such as capitalism, socialism and fascism, and emphasizes Islam as the ideology closest to Egyptian society. However, it is worth emphasizing that his manifesto clearly traces the narrative of the dictatorship of Islam over all spheres of life of the population, and also proposes a mechanism for establishing social justice and helping the poor. It can be easily seen that Hassan al-Banna's 50-point Manifesto was influenced by the then widespread ideology of fascism in Europe, as well as communism or socialism in the Soviet Union. But al-Banna considered these ideologies alien to Arab Muslim society, and developed his own ideology, on the basis of which he planned to reform Egyptian society and the entire state system.

Another important work written by Hassan al-Banna is called "Towards the Light". In this work, which is also an ideological manifesto, al-Banna sees in Islam the only teaching capable of ensuring social progress and well-being not only of Arab society, but of all humanity. In "Towards the Light", he tries to explain why, in his opinion, the establishment of an Islamic order is inevitable. In his work, al-Banna sees the decline of Islamic civilization, including Egypt, in the harmful influence of the Western world. Al-Banna says that the ideology of the United States and European countries is absolutely alien to the Islamic world.

Hassan al-Banna explains that at certain points in history, different civilizations dominated others through ideology and better management of society.

From the beginning, eastern civilizations dominated, such as Babylon, the Sumerians and the Assyrians. Later, the world was built on the foundations of Western civilizations such as ancient Greece and the Roman Empire. At one time, their ideology, administrative control system, army, military technology and military strategy and tactics, art, philosophy, architecture were advanced. In the second half of the first millennium, the Islamic world experienced its dawn, which was expressed through the construction of several Arab Muslim empires known as the caliphate. Later, in the second millennium, the primacy of Islamic civilization passed to the Ottoman Empire, which for five hundred years was the flagship of the Islamic world until its collapse after defeat in the First World War. After the fall of the Ottoman Empire, decolonization and the emergence of independent Arab states, as well as Islamic states such as Turkey, Iran, Afghanistan, Pakistan and others, Islamic civilization was fragmented into countries incapable of creating narratives that could revive the greatness of the Islamic world, which could

lay claim to dominance not only in its region but also on the European Continent, Africa and Asia. Hasan al-Banna defines this current situation as the decline of Islamic civilization. He believes that the adaptation of Western ideology, primarily democracy, capitalism and a Western-style market economy, the Western view of human rights, attitudes towards religion, the spread of secularism, the entertainment segment and so on, led to the decline of Islamic civilization.

In his work "Towards the Light", Hassan al-Banna proposes, with the help of Islam, to reform such areas of human life as the armed forces, the health care system, science, economics, the administrative sector, the legislative and political systems and education. So, al-Banna says that reforming society through Islam will revive the former greatness of the Arab peoples and give them high moral and ethical values. Hassan al-Banna believed that at first stage, Egypt should be reformed, as an example for other Arab countries. After this, other Arab countries must go through the described reforms and unite into one large state, which will be the embodiment of the Islamic world [5].

Also, one of the ideas of Hassan al-Banna was anti-Semitism. He did not recognize the existence of Israel and believed that the Jewish state should be destroyed. Hasan al-Banna declared: "Israel will exist and will continue to exist until Islam abolishes it, as it abolished what came before it." The Muslim Brotherhood actively supported the Palestinian uprising of 1936-1939, provided moral support in the Arab-Israeli War of 1948, and in 1940 organized the Palestinian jihadist movement to protect Muslims from the Zionist movement in Palestine and against British colonial forces [6, c. 3].

Conclusion. Hasan al-Banna was one of the most influential modern ideologues of Islamic fundamentalism. After the long colonial rule of the British Empire in Egypt, the country's society demanded a new ideology that would be understandable to broad sections of the population. Al-Banna believed that Islam could be used to build society and the state. He argued that Islam is a universal religion that can regulate all spheres of human life, and can be used by all nations for all ages. According to Hassan al-Banna, Islam should be applied in domestic and foreign policy, economic system, education, family institution, law, science, morality and ethics.

In his work "Towards the Light" Hasan al-Banna explains in detail how Islam should penetrate into all spheres of social life of society. Al-Banna believed that the implementation of the Western type of governance for Egypt is not an effective model. Egyptian society, Arab countries as well as the Islamic world need to turn to their historical roots and formulate new social goals that they want to achieve. The creation of the political and religious organization the Muslim

Brotherhood was necessary to create a vehicle through which the Islamic forces in his country could come to power. Egypt was just the beginning. Hasan al-Banna saw Egypt as a field for social experiment to transform society into an Islamic nation. Further, in his opinion, the model for building an Islamic society should be exported to other Arab countries as well as to the countries of the Islamic world. This would make it possible to gradually unite countries in which Islam dominates as a religion into one large Islamic caliphate. At the same time, the proposed ideas of Hassan al-Banna were authoritarian, and the leader of the Islamic movement essentially proposed building an Islamic dictatorship. This is not surprising, since al-Banna carried out his active political activities in

the thirties of the twentieth century, when totalitarian regimes were in power in countries on the European continent.

The struggle of the Muslim Brotherhood began against the Egyptian monarchy, and later against the military dictatorship that formed after the change of political regime in Egypt in 1952. The Muslim Brotherhood organization was able to come to power only in 2012, when Mohammed Morsi became President of Egypt for one year. Despite the fact that the Muslim Brotherhood in the countries of the Middle East was completely unable to gain a foothold in power, the ideas and ideology developed by Hassan al-Banna continue to be relevant and find their followers.

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