

knowing himself through toil, efforts, meditation, intuition, constant struggle, study of Islam and the Quran as well as through mysticism, culture, attending to the vicissitudes of Muslim and Indian people and governments and, finally, by means of active political, literary, artistic, and philosophical participation for the cause of independence and in the search for justice in efforts against colonialism.

In the end, through self-realization and self-education, he recaptured his 'self' and after wandering about and contemplating the world of yesterday and today, he turned the 'self' into an oriental Muslim, a progressive scholar, a liberal-minded believer who, having illuminated his soul, perceived as a *mujtahid*, philosopher, artist, literary figure, and Islamologist.

This is the significance of returning to one's 'self'. This is what amounts to being a 20th century man. This is an intellectuals' role in a backward, Islamic, oriental society plagued by colonialism and imperialism. This amounts to the possession of a school of thought and action and a world view based on firm and authentic convictions in the midst of philosophical deadlock and confused thinking which are prevalent today. This is becoming Ali-like. In short, this is Muhammad Iqbal, a full-fledged Muslim, the architect of the reconstruction of Islamic thought in our century.

### Chapter Three: Ideology

God is immortal and the human being is His confederate, the bearer of His Spirit, the fulfiller of His mission, and, finally, His successor in this sacred and meaningful nature. Just as a mirror, the human being reflects the Might, Omniscience, and Beauty of God. He is a living portrait, conscious of self who revolves, grows, nurtures, lives, and enlivens God's Commands.

From the heart of every particle of His dark earth, a sun shines forth. On the tongue of every particle of His sand, every leaf of His trees, and from the sound of His water, the sound of His earth and the sound of His flowers, songs of love and His praise can be heard. He is neither a spiritless and senseless entity nor an insignificant, aimless, and cold mass composed of futile and absurd elements, but He is the endless variation of waves from the boundless ocean of Truth and a highly polished mirror faithfully reflecting the signs of a spirit, a Being that is the living and illuminating Source of life as well as the beauty, value, awareness, and perfection and all that gives meaning to the world and to being, gives meaning to being human, gives value to life, and responsibility and direction to movement. With such a God and such a universe,

the human being, this divine-like creature is free, conscious, and creative, before whom angels prostrated themselves and the earth, heaven, and whatever lies between them are his to take.

He hunts for truth, beauty and goodness with the weapon of knowledge, art, and ethics. He praises greatness and respects values. He seeks freedom and, through knowledge of the universe, he attains the stage of consciousness of self and thence to consciousness of God. Then, on the day of his death, he moves to eternity, from multiplicity to unity, from becoming to being, from worldliness (through observing, thinking, choosing, going, living, and being) to providence and salvation in the next world, from subsistence to resurrection, from multitheism to monotheism, from the ascension in the Masjid al-Aqsā (the Farthest Mosque in Jerusalem) of the world to the Lote-Tree of the Boundary of Nearness which is but two spans away from God and even closer than that. He breathes with the Spirit of God, has a divine primordial nature. When faced by good deeds, he responds with love. When faced by unlawful deeds, with disgust.

His consciousness of self draws him to alienation and solitude, finds this world strange, foreign where his divine-like 'self' is in exile. Then, he experiences an apprehension for the Unseen, the need to search for 'origin', longing for union, impatient for escape, bored with staying where he is and ardently desirous of going to an unknown place which is not here. He becomes annoyed and harassed by his being. His clothes feel tight. His shoes pinch his feet. He wants to fly to a higher plane, impatient to escape. Being as he is, staying as he is, living as he is, all become humiliating and suffocating.

He goes farther than knowledge and reasoning, achieving a divine art, and a miraculous elixir by which he learns to reach subsistence through the annihilation of 'self', to prove his 'self' through its negation, to attain martyrdom through his death for human life, freedom through servitude, and

rebellion through devotion.

Five times everyday and night throughout his lifetime when the drum of divine sovereignty sounds in the heavens, he belittles all pretensions to greatness through his praise of God (*allah akbar*, God is Greater). He throws asunder all pride, all lordships, kingships, and deities which are but satanic suggestions and temptations of the deceiving devil and stands attentively, face to face, with the only true Almighty, worshipped by those whose hearts love beauty and whose spirits are devoted to the truth.

While multitheists and those who cover over the truth spend their lives running like dogs in search of a bone, going on errands for a master, serving at the threshold of an idol, flattering whoever is praised by others, in servitude, in Iqbal's words, 'like a dog before a dog', worshipping power, gold, and women, humiliating themselves at the doors of inhumane masters, and begging the favors of their masters at the cost of their own honor, the monotheist divides life into years, years into months, months into weeks, and weeks into days. Every morning when he awakens, at noon when he returns from work, in the afternoon when he goes back to work, at sunset when he again returns from work and in the evening before going to bed, he addresses Him, announcing to all those who rebel against God's Commands (*taghut*), by repeating:

*"In the Name of God, the Compassionate, the Merciful. Praise belongs to God, the Lord of all Being, the All-compassionate, the All-merciful, the Master of the Day of Doom, Thee only we serve; to Thee alone we pray for help. Guide us in the straight path, the path of those whom Thou hast blessed, not of those against whom Thou art wrathful, nor of those who are astray." (1:1-7)*

And, finally, the human being who has made a covenant with God, who has fortified himself with monotheism, is wearing the clothes of 'guarding against evil', who sees with the eyes of gnosis, who, through prayer and devotions,

reaches towards Lordship, who is being consumed in love, in commanding to good and preventing what is not, in migration, and in *jihad* transforms the 'self' and the world.

In his translation of Khayyam's quatrains, Edward Fitzgerald, the well-known English poet, has artistically used his imagination resulting in a very free translation of Khayyam's verses making the verses very famous in the West. He translated one quatrain, thusly:

Ah, love! Could thou and I with fate conspire  
To grasp this sorry Scheme of Things entire  
Would not we shatter it to bits  
And then re-mould it nearer to the heart's desire!

In the words of Radhakrishnan, "We are essentially called upon to take part in this conspiracy." The miraculously created accomplices—God, the human being, and love—will never be defeated because humanity—which is "becoming" in moving towards God—will be made manifest. In spite of the whisperings of satanic forces, the darkness of the enveloping dark night, the conjuring of bond-breaking sorceresses, the back-stabbing of envious traitors, the Spirit of God within the human being will creature a life and a victorious movement overflowing with virtue and perfection. Ultimately, time will bear witness to the fact that the earth, after having been made the victim of cruelty and injustice, will be covered with justice and truth and that the deprived will become the leaders of humanity and the heirs of history.

We are Easterners, orientals. We want to stand against the West which is trying to finalize and make absolute its own style of civilization, culture, mode of life, and human behavior and to impose a world upon us at the cost of our negation, the elimination of our identity and denial of all of our values, to metamorphosize us and make us faceless and, consequently, parrot-like, docile individuals. We should extricate ourselves

from the inauspicious influence of this evil which has enveloped our age like a dark night and which is busy casting a spell on people while it devours the globe. We should, indeed, entrust ourselves to the Light which has illuminated us with love throughout the lifetime of humanity and which is now hidden behind terrible clouds that darken the atmosphere and never give forth rain.

We are connected to the Third World. It would be more correct to call it the Second World because there have been and are two worlds for human beings. If we accept the definition of Third World advanced by a writer as 'the collection of nationalities with one common concern', then it should be said that in this world of downtrodden nations, and, in Fanon's words, 'people on the earth whose portion is wrath', we, as well as all those true human beings who are striving for what is right and who follow a correct path to transform the order and the life system of their fellow man, have a unique past and fate. Each of us, in company with our group, send our greetings to each other five times each day and night in the course of our ritual prayers.

We are passing time in this century, although we do not exactly live in it. Nevertheless, we should not restrict our vision to the narrow confines of our environment. We should not devote all of our attention to the events in close proximity to us or to what is involved within the rigid framework of our personal relationships, customs, imagination, motives, traditions, or ethnic or tribal issues. We should not ignore the age we live in nor the situation created for us by the rulers of the world. We should look beyond our frontiers and clearly see the world, all fronts, places of ambush, plots, good and evil, clearly recognize the world, humanity at large, both in its ugly and its beautiful aspects, its achievements, ailments, rough edges, and predicaments, lest we stand still in reactionaryism and stagnation, becoming innocent victims of others and easy prey to those who are ready to devour us.

We should be in the midst of realities, in the heart of clashes, in the center of events and movements of nations. We should be the central figure in the arena of our age, not absent, negligent, or solitary so that they do not take us into account and take no notice of us when they are shaping the destiny of humanity and history. We should undertake certain missions, responsibilities, and contributions. Finally, we are Muslims and Islam for us, at this point, is more than anything else, an ideology.

Islam is not merely a set of definite ideas, inculcated affections, metaphysical relationships, sacred, hereditary traditions, customs, and rites, ancient culture, something that gives spiritual solace and advisable ethical criteria, acting as an inner policeman in our private lives. In short, it is not a religion akin to others like Judaism, Christianity, Buddhism, or Hinduism. For us, Islam is a full ideology by which we see and on the basis of which we determine our world view, view of the human being, and the relationship between the two, our philosophy of history, our essence of life, our social system, the foundation of individual and collective subsistence, mode of life, and the form and content of our social, human, and group relationships. It is a school through which we develop the 'self' and it is the foundation of our system of values. With this view in mind, we can meditate upon, get in touch with, choose and initiate our human, social, cultural, historic reconstruction of our beliefs in this world and this civilization when confronted by the ideologies which are prevalent today.

Reference has been made to the need for recognition and an authentic position-taking in this century vis-a-vis the West, a return to the East, being sympathetic with the down-trodden and deprived people of the world as well as the necessity for the reconstruction of our world view of Islam as a monotheistic ideology built upon its primary foundations:

Wisdom, the Book, equity, the covenant, good deeds, salvation, the spirit, piety or guarding against evil, commanding to good and preventing what is not, duty, responsibility, balance, iron, representative of God upon the earth, perfection, the entrusting of the earth to God's righteous people, the inheritance of the earth by the deprived, and their leadership over humanity.

Mention has been made of all of these yet nothing has been said of Iqbal. We have not made mention of him. Yea. But it was Iqbal who said:

It is the custom of clouds to take water from the sea  
And again take the drops of rain back to the sea<sup>1</sup>

These are the lessons which can be learned in his school. It is he who gave ideological consistency to Sayyid Jamāl's revolutionary uprising. He gave deep, intellectual roots to his fertile and sturdy tree.

Return to the East? After becoming familiar with our age, after moving through the highest horizons of Western thought, and after years of mixing and learning in schools of thought whose masters were wondrous genius' of the new culture such as Hegel, Nietzsche, Kant, and Goethe, this invulnerable hero of European thought, philosophy, and culture, threw it all down at the feet of the Rustam of poetry—Rumi—to blind him with the dazzling light of the arrow of love.

Guided by this divinely-inspired saint, he abandoned the spiritless and lifeless tower of Paris and the blind-folded stone statue of justice, responded to the call of the minaret whose very being is but a throat to cry out and its entire life—one morning and one evening—the repetition of one invitation, one call, the invitation to the human being to rise above the murky waters and move towards God. He took a step towards the dawn, ascended to its summit, and, then, gave himself up to the ever moving waves of the ocean of mysti-

cism. He returned to the East. When he raised his head from the shores of Islam, he found tranquility in the Holy Quran and said:

What a pity for those futile  
And fruitless years wasted in Europe.<sup>2</sup>

European philosophy, science, human values, way of life, and sentiments are all dry, spiritless, dishonored products of a machine called the 'mind', a 'mind', the most sensitive and truthful example of which is a camera which takes photographs of nature, life, motions, and people but is itself devoid of life, essence, and love. By life, essence, and love, I do not mean an ascetic, sophistic or idealistic sense but the life of nature, the essence of things, and the meaning of the human being.

The image-making, abstract, calculating, and rationalizing mind only recognizes phenomenon and regards the scientific analysis of a living object—in truth, a complex, significant, beautiful, and profound truth in which are hidden the essence of creation, the radiating light of existence and intoxicating love—raw materials and pre-fabricated mental patterns. Furthermore, this mind examines flowers by means of a lifeless, visible logic. It knows fire as only a chemical formula not by gazing at its light or through feeling its heat. This amounts to reasoning about an object, not understanding it or perceiving it.

The first consequence of this kind of attitude is to think about ways and means to use different objects to meet one's requirements, to achieve power, and to extend one's influence and domination. In this way, all of man's divine aptitude for comprehending the truth and the universe, for consciousness and development of the self, for illuminating existence, for longing to unite with the Spirit within, for the establishment of a harmony with the pulse of life, for re-creation, for the

revelation of nature concealed under facades, relationships, and patterns imposed upon us by history, the environment, and our heritage, and, finally, the human being's divine aptitude for ascension, for the perfection of values, for a liberating movement as well as for individual and collective transformation are all summarized in mental reasoning about objects and in finding the instrumental talents of creatures. Hence, the human being's only reaction is to employ them in order to extend the scope of his life and to allow body organs to continue functioning.

It is not a coincidence that we observe not only science but philosophy, the arts, and aesthetics, even revolutionary ideologies which help to develop the human being and which bring justice are ultimately leading to technology according to the world view of the West. Do they themselves not admit that ideology is being employed by technology? We know that their ideology has been and is subdued by technology, feeding on the breast of the bourgeoisie, and growing up in the arms of materialism.

It is a method that has produced many sick and corrupt children throughout history. Some examples are: Recklessness, licentiousness, injustice, bullying, the worship of carnal desires, immorality, ardent desires for worldly gain, quarrelsomeness as well as mental and behavioral attitudes of Yazid-like individuals who ridicule all principles, who feel free and disregard any limitation whatsoever on hoarding, amassing fortunes, passion, trampling on the rights of others, and discrediting all values.

Individuals of this type maintain that there is no God, no accounting to anybody, no limit to anything, ridiculing every principle. There is no tomorrow. Whatever there is, this is it. It is natural and a matter of common sense to declare that if truth does not exist, then, pleasure should rule. When there is no question of being called into account in this world, then any restrictions or obligations are fictitious. In a senseless,

aimless world, values would be considered to be figments of the imagination or in Lenin's words: Any principle of ethics is a lie. In such a world, even inculcated sentiments and unscientific tendencies that are cooked up by deceitful people are simply to lull the masses. Even when stressing realism and materialism, the Western world view is an idealistic world view which conceives of matter as a mental phenomenon and a rational, abstract form—in this world view, objectivity. As it finds this category materialistic, so it imagines the imposition of one's rational subjectivity on external objects to be materialistic. We are now witnessing that the dictates of history, sociology, social revolution, and class dialectics are all inconsistent with and contradictory to dialectic materialism.

All socialist revolutions have taken place in non-industrial societies and among a people who are several centuries away from capitalism, machines, and the proletariat. Not even one can be found which took place in a capitalist society by an industrial, proletariat class. On the contrary, the more progress made by capitalism and industry, the farther away they have gone from class exploitation. Even European and American proletariats have lost that revolutionary zeal they experienced 100 years ago. Western communist countries are fast tending towards the right and they are living in peaceful co-existence with the political instruments of capitalism, that is, the governments of their countries.

It is very clear that revolutionary fervor and socialist motives are to be found in countries like Ethiopia and Yemen—which are typical held-back nations which have not as yet reached the stage of feudalism nor even taken the form of a society but not in countries of North America, northern Europe or Federal Germany which typify the industrial development, capitalist power, and growth of a proletariat class.

In recent years, we have everywhere been witness to

outstanding examples of the human share, the factor of awareness, the will of the masses, the role of leadership in creating historic destiny, social changes in the infrastructure, denunciations of the exigencies of history, and the tools and methods of production vis-a-vis conscious, determined fighters. Those who do not impose their 'mental realism' on reality or their 'rational materialism' on matter through verbal sophisms or new scholastic prejudices or who do not, in the words of the Prophet—interpret verses of the Quran, this divinely revealed Book, this recitation of nature—based on their own opinion, would understand this sign as a divine tradition that 'it is a revolution which creates a social structure and not a social structure which creates a revolution'.

But the mental principles of dialectic materialism pitifully strives, in the most imaginary use of verbal, fanatic idealism, to put material realities into materialistic patterns which they call material facts. In this way, they fail to perceive the reality of the human being, history, movement, and a proper interpretation of the events of our time in a reliable and direct way. Furthermore, they resort to misinterpretation and they misconstrue the objective facts of society as well as man's authentic needs and propensities. Consequently, the most fundamental task of an ideology, that is, the recognition of the facts, the determination of man's mission, and guiding on the correct path are all put into abeyance. If the lights of a car do not work and its steering wheel is locked, then the more powerful its motor, the more dangerous and disastrous it would be!

In the Eastern world view, not only human values, manifestations of spirit, beauty, and perfection, but also perceptible nature and material (in the Western sense) phenomena are seen as celestial signs and as spiritual reflections. In Platonic idealism and Greek metaphysical philosophy, even in the philosophical and verbal culture of Christianity and Islam, the universe is divided into the physical and the metaphysical. The earthly abode is despised, the world of

generation and corruption is considered to be base and a hindrance to enlightenment. God, along with the angels, saints, and incorporeal beings are searched for in metaphysics and are regarded as inhabiting the higher world and heaven.

It is not accidental that, contrary to the above views, in the authentic and genuine Islamic world view of Islam, natural objects 'are all regarded as being colored pieces of glass upon which the rays of existence (i.e., God) are shining.' Unlike Aristotelian philosophizing, orators or Platonic sophists, the Quran, which is the language of revelation and the most authentic holy text, relies entirely on nature, history, life, and fixed, scientific rules in order to prove the existence of God. Not only does it seek God upon the earth, show His presence in natural, objective manifestations and in the law of motion but in that which materialists call materialistic determinism and material object, as well. The Quran calls them Signs of God and in order to prove the existence of God, regard His presence as the origin of Being, self-will, creative force, sensible movement, animated truth, science, order, reckoning, and accountability, aim, source of life, love, values, and, finally, as the brain, spirit, and heart of this universe which is a living body and which is the macrocosm to man's microcosm.

It does not regard nature as being either a cruel, automatic-drive machine nor a false, confusing, and enchanting mirage-like dust particle at the mercy of the wind nor as a bubble on the surface of the water, but it considers nature to be 'the world of witnessing'.

The Quran regards the establishment of scientific (or material, so to speak) laws in physics, physiology, and biology as revelation. It gives the name of Bee to a chapter in the Quran that deals with the Prophet's mission in guiding mankind. Although it is a book of revelation, it does not call the chapters after angels, heavenly qualities, metaphysical, occult, or even after philosophical, spiritual, and artistic

expressions or after sophisticated, idealistic, subjective, and intellectual interpretations.

Rather, it chooses names that are objective, real, historic, humanistic, practical, natural, utilitarian, dynamic, and aware to show society as mobilization, responsibility, and good. Some examples are: Sun, Thunder, Light, Smoke, Mountain, Star, Moon, Iron, Cave, Towers, Dawn, Morning, Night, Earthquake. Or, names of animals: Cow, Bee, Ant, Spider, Elephant. Or, groups of human beings: Women, Believers, Poets, Mankind, Hypocrites, People Who Cover Over the Truth. Or, history: The Family of Imran, Bani Israel, Companions, Saba, Quraysh, Romans. Or, those charged with bringing a message or who had a mission: Abraham, Jonah, Hud, Joseph, Mary, Prophets, Noah. Or, human and social concerns: Ink, Pen, Sincerity, Help, Evening, Age, Ambition, Value, Panting Horses in a Battlefield, Victory, Consultation.

Do not be surprised. These are not low, mundane, worthless, and materialist, but rather, sacred things to which God has taken an oath. Look at the things to which the language of revelation has sworn by:

*"By the Age! Surely the human being is in the way of loss, save those who believe and do righteous deeds and counsel each other unto the truth and counsel each other to be steadfast."* (103:1-5)

*"Nun. By the Pen and what they inscribe. Thou art not, by the blessing of thy Lord, a man possessed."* (68:1)

*"No! I swear by the Day of Resurrection. No! I swear by the reproachful soul."* (75:1)

*"By those that pluck out vehemently and those that draw out violently, by those that swim serenely and those that outstrip suddenly, by those that direct an affair!"* (79:1)

*"By the loosed ones successively storming tempestuously by the scatters scattering and the severally severing and those hurling a reminder, excusing or warning, surely that which you are promised is about to fall."* (77:1)

*"By the heaven of the constellations, by the promised day, by the*

witness and the witnessed." (85:1)

"By heaven and the night-star! And what shall teach thee what is the night-star? The piercing star! Over every soul there is a watcher." (86:1)

"By the dawn and ten nights, by the even and the odd, by the night when it journeys on!" (89:1)]

"No. I swear by this land and thou art a lodger in this land; by the begotten and that he begot." (90:1)

"By the sun and his morning brightness and by the moon when she follows him and by the day when it displays him and by the night when it enshrouds him! By the heaven and that which built it and by the earth and that which extended it! By the soul and that which shaped it and inspired it to lewdness and godfearing!" (101:1-5)

"By the night enshrouding and the day in splendor and that which created the male and the female, surely your striving is to diverse ends." (92:1-5)

"By the white forenoon and the brooding night!" (103:1)

"By the fig and the olive and Mt. Sinai." (95:1)

"By the snorting chargers, by the strikers of fire, by the dawn-raiders blazing a trail of dust." (100:1)

Do these words have the effect of opium on the masses? Is it like reciting incantations or lullabies to listen to such fiery legends? Feuerbach says: God derives His wealth and His power from the poverty and weakness of His worshippers. When worshipping and obeying God, one loses himself, suffers from the paralysis of his will and from alienation. Marx remarks: Oh this religious misery! It is a powerless creature, the heart of the heartless world, the spirit of a spiritless entity, and opium for the public.

Before making such conclusive statements, why did they not take the time to read a few short sentences from the Book that one in four inhabitants of the earth believes in? A researcher who bases his judgment neither on the behavior of the masses nor on the statements of the learned but from direct research into original texts can, when speaking about

religion, glance at the Quran, which, at least from the historic point of view, is one of the four texts among the greatest religions in the course of the history of the world.

As conscious, authentic, and responsible intellectuals of the East, we should understand that the intellectuals in the West do not, in principle, understand us. Nothing can be more disastrous than when our intellectuals put on the spectacles of others in order to better see themselves and consciously, or worse still, unconsciously, imitate their mental patterns, way of thinking, their attitude, and interpretations in order to grasp their own Eastern thoughts, culture, and beliefs, that is, human content and identity.

Has Iqbal not been unduly influenced by the East as a sort of regional position-taking? With his *Return to Self*, Iqbal does not advocate retrogression and reaction or a kind of archaic, narrow-minded cultural authenticity. In fact, no trace of romantic nostalgia can be found in the psychology of his intellectual school.

In spite of the intensity of his campaign against the West, the emphasis he laid is on India and on the mobilization of his people. In spite of his contempt for the culture, spirit, and role of Europe and his glorification of history and the emphasis on the values hidden in the very soul of his nation, Iqbal did not suffer from the ailment and ill-effects of nationalism. He did not take it as a gift, particularly as early 20th century Germany was afflicted with the fever of fascism, when he returned to his home.

In spite of his religious zeal, his slogan of the return to the Quran, his hostility towards the progressive, anti-religious philosophies of Hegel and Nietzsche and the 19th century scientific attitude, in spite of his love for God, Islam, the Prophet, Ali, Fāṭimah, and Ḥusayn, Iqbal is not captivated by religious fanaticism, dogmatism, or a reliance upon idealism. Such a point of view, tendency and call are not to be construed as alienation from the world and the humanity of our age or



from the objective realities governing the relationships between powers, nations, and classes. Nor can such a point of view be regarded as a deviated side-road or the glorification of a reaction or extreme conservatism.

By means of his exclusive reliance upon the unification of the Muslim world, the revival of Islamic world power, the dissolution of the various nations that believe in Islam into a great religious *ummah*, into a concentrated political unit, Iqbal had no aim but the formation of a religious empire or, in fact, the reconstruction of the Islamic caliphate, that is, those efforts embarked upon by Sayyid Jamāl which proved futile and ended in deadlock.

After the fall of the Ottoman Empire and the disintegration of the Muslim world, efforts for unification and the establishment of an Islamic caliphate system was first begun in India, developing into an extensive movement and culminating in the establishment of Pakistan. Some may ask: Are Iqbal's aspirations for the establishment of a religious country where the political regime, legal system, economic foundation, educational organization, legislature, the press, and the entire socio-political and spiritual talents are put under the control of one particular religion nothing but a sort of reactionary move towards intellectual dictatorship, religious despotism, a return to the Middle Ages, a new form of the inquisition, the freezing of the intellect, the captivity of science, the death of democracy as well as trampling on all of those rights which mankind had been striving to achieve in the course of centuries?

By relying upon religion and the particular religion of Islam, at that, Iqbal's aim is to transform it from being a personal belief, a spiritual motive, an ethical system that merely governs the relationships between individuals and God into an ideology encompassing the entire dimensions of human existence and that of society as well as its material and spiritual aspects. This ideology is to undertake and fulfill the

mission for the reconstruction of the very foundation of society and its mobilization, giving direction, determining its methods, ways, and ideals reflected in its history, changing the nature and destiny of the human being and of his responsibility, way of life, class relationships, economic production, distribution and consumption, ethical, educational, and cultural systems and, finally, the basis, philosophy, criteria, and idea for leadership.

Consequently, it is no longer possible to restrict it to the cozy and idle confines of the temple or to the closed cells of monasteries nor can it be kept totally occupied with prayer beads, girdles (which Christians in the Middle East were obliged to wear to distinguish them from Muslims), invocations, the mentioning and repetition of stories about miracles, inspirations, propagation of laudable qualities, the observance of rights as, so to speak, that are customarily held each year. Under these circumstances, was not the emergence of Islam as an ideology, the call, the mission, the advent, the shift of position from philosophy to life, from the sky to the earth, from the past to the present, from post-mortem to ante-mortem, and the return to unity, leadership, justice... as dangerous to British imperialist domination (because its influence and strength depended upon public ignorance, weakness, stupidity, and superstitions and because the then practiced version of Islam was much to its liking) as it was a profound and powerful resistance of influence and growth of the revolution which should simultaneously cut across Dehli and Shanghai according to the forecasts of the astrologers of the scientific philosophy of history?

Since Islam, as Louis Gardet put it, is both a religion and a community and as its founder held the mission of prophethood as well as the responsibility of leadership, if it recaptures itself, naturally it could defeat imperialism on the material, ideological, and revolutionary levels and, hence, render it baseless.

Now a question can be raised in this connection. Does Iqbal's idea of the reconstruction of religious thought, his revival of mystic zeal, emphasis on ethical values, and on piety, extreme spiritualism, revival of the spirit, thoughts and culture of the past, the founding of a pure society in a utopia illuminated with selfhood and glowing with the fire of love mean that he has digressed from the path history is taking and the evolutionary trend of the human being? Does it mean that it differs from the inevitable course of objective realities when we consider that the mentality of our age is advancing towards scientific logic, human authenticity, the government of the people, freedom of thought and expression, de-emphasis upon religion by political regimes and in social foundations, understanding and unifying of the Third World and the colonized and held-back nations regardless of race or religion vis-a-vis world imperialism? Finally, does it mean going against the intensification of class struggles aimed at the annihilation of the bourgeoisie, capitalism, and the exploitation of man by man? Furthermore, has he not been influenced by his educational environment, particularly in his course of study, by a sophist outlook, and a religious upbringing and, consequently, suffered from futile efforts to build an unattainable utopia, based upon philosophical idealism, revolutionary romanticism, religious fanaticism, Eastern sophistic tendencies, and, lastly, ethical sentimentalism? If we think European-like and see things Western-like and speak with a foreign tongue, then the answer to the above questions is positive because Iqbal fits these descriptions.

Our great tragedy is that, essentially, our modern intellectuals, possessing these very qualities, have arisen from the fabric of our people and then assumed these cultural and literary, and, hence, human and social distinctions. Our intellectual cannot be considered to be the result of a natural and logical evolution, the continuation of our historic transformation and developer of the culture of our society. The

cultural father of our people is 'Ali or Imām Ṣādiq whereas the cultural father of these intellectuals is God knows who and their cultural mother is 'Mirzā Malkam Khān, the rogue!

Our intellectuals do not have a mother-tongue or national language. The sort of Persian they speak is French or English translated into Persian. At the same time, they do not know English or French other than a few exceptions who know them to the extent a tourist guide does.

They are incapable of understanding anything of our culture, religion, ethics, thoughts, aesthetics, arts, or feelings of our history. In fact, they have been infiltrated by a special kind of comprehension which is difficult to get rid of. Nothing will change unless this kind of comprehension or misplaced intellect is pumped out of them like cancerous blood and, instead, a healthy kind of blood is injected into them. *"Surely God does not change the condition of a people until they change their own condition (themselves)."* (13:11) Here, changing their condition through changing their own 'selves' assumes profound and far-reaching significance.

In order to understand Iqbal, our sort of European way of thinking must be altered. Let us look at the experience of those people who made the most of every opportunity, taking each night as a Night of Power and who were able to sacrifice the dearest of Ishmaels even while the three satanic forces remained put.

Also, let us look at the experience of hajjis who, after having stoned the last idol on the hajj, take off the sacred garment and return to their daily lives with the pleasant thought that they are now hajjis. Then, suddenly, they realize that their Minā (land of faith, love, hope, sacrifice, stoning idols) has turned into a bazaar. Upon opening their fists, the head-shaved hajjis see, much to their surprise, that the pebbles in their hands have turned to gold coins by means of magic and satanic temptations.

It is surprising how the followers of Abraham get into

friendly conversation with Nimrod and take nothing with them but coins from the cave of the Companions of the Cave. After returning from the hajj, they are even more malevolent and deceitful—those poor simple, charming rites. Worse than that, they are swindled, then robbed of whatever they had earned by means of the sweat of their brow and toil of their hands and are then thrown into dark dungeons.

These are not merely experiences of history but the throbbing pain felt by the present generations of the Third World. These are experiences of unsuccessful attempts to produce, change, or bring about changes that lead in the wrong direction. There is no liberal-minded intellectual who has not comprehended the futile efforts, failures, and deviations of the humanity of our age.

With the passing of time, catastrophes become so shameless and clear that even those who are infatuated, those who are disciples or imitators and even the idolaters come to their senses, cured by their stupefaction and they feel the bitter pain with its full intensity. But they have not been able, as yet, to put their finger on the exact spot of their pain and find the root cause of catastrophe. Like a physician who is incapable of diagnosing an illness or a politician who lacks the faculty of discernment or a superficial sociologist, they try to find a scapegoat and then through surmise, guesswork, analogy, even insult and accusation, they try to disentangle themselves from the task of research and the responsibility of finding causes and orientating themselves to the right direction, thus, consoling themselves and continuing to deceive others, as well as themselves.

We have been witnessing a great deal of futile commotion and ineffective arguments as well as endless factionalism and excommunication. It reminds us of the verbal, religious, and jurisprudential strife of the Middle Ages that resulted in so much bloodshed, in the perpetual displacement of innocent people, and in the wasting of the time of so many generations

and, then, everything eventually subsiding like the subsiding of the brawls of truant children. The only conclusion that all of the opposing factions and hostile groups reached was to make the man of our age reluctant to indulge in anything that smacks of religious disputes, factional fighting, or verbal wrangling....

All these arguments amount to tackling the effect rather than the cause, or according to our philosophers, stopping at close-at-hand causes while ignoring the most important cause which is some distance away.

Concerning those intellectuals who are prejudiced towards a highly scientific philosophy of history and who believe in continuity or who believe in following the dictates on religious matters (*taqlid*) even in the area of principles and beliefs, which is forbidden in Islam, whether the person being followed is dead or alive, they declare in their Manifesto: It is not man's consciousness of self which determines his existence, but, rather, his consciousness of self is shaped and determined by his social position.

It should be said that in spite of the great emphasis upon the human being, people, worker, and so forth, in their political literature, their philosophical thoughts and scientific analyses rely solely on tools of labor and methods of production and they regard the human being, people, and the worker as the latter's product just like any other commodity.

Consequently, ideology, human values, a social revolution, or any movement, ideal, responsibility, action, or crusade is considered to be dependent on the developmental level of the tools of labor and the advancement of science to the point that the destiny of a nation is dependent upon and determined by economic production and the fate of an individual or human society is determined by the powerful hands of an external environment. As Marx and Engels put it: The human conscience is the inevitable, natural product of man's social situation. It does not require great intelligence,

but, a bit of common sense, to understand the fact that the affirmation of this principle would amount to the negation of human authenticity.

Islam never seeks to undermine the scientific laws and social factors in history. On the contrary, it relies on them by calling the human being to recognize and pursue these laws. For the determination of destiny and for changing the social system, Islam directly addresses the aware and liberated person who is capable of effective action and has the ability to choose, that is, the responsible human being. Thereby, it considers a change in destiny to result from a conscious transformation of way of thinking and type of constructive action not in automatic changes in production methods.

The emphasis upon faith and virtuous deeds which are repeatedly referred to in an inseparable connection in the language of Islam, clearly shows that Islam considers the change in a social situation to result from a change in the human situation and in order to change the latter, it stresses forms, mannerisms, eternal relationships, and superficial displacements that are called revolution today. It emphasizes that the real content or condition of a society will not necessarily change unless people transform themselves in the sense of their real content and the quality by which they are considered to be human. "*Surely God does not change the condition of a people until they change their own condition (themselves).*" (13:11)

From here the authenticity, importance, and the weight of the human being's responsibility becomes immediately apparent in face of the changes in one's social situation, institutions, bases of life, as well as one's historic destiny. They become immediately apparent because the men whose destinies are moulded by social events are not 'responsible', but, rather, simple 'effects'.

Thus, Islam lays the heavy burden of shaping the destiny of a nation upon the shoulder's of the human being—that is,

the conscious, free will of the human being. An intellectual who is not merely an effect and a creature developed through a suprastructure, nor one who has been moulded by the exigencies of the economic system or by the infrastructure of production, but one who is the cause and the creator, who must fulfill the mission of change, construction, and leadership in history. He is, therefore, committed and responsible. Therefore, he must accept the guilt for the confusion, poverty, decline, and captivity of his society.

It is, then, just as justifiable to praise him in the role of Moses and Abraham as to reprimand him in the role of a Pharaoh or a Nimrod because he is the main factor in the movement of history and in the formation of his society. Not only does such an attitude towards people in history and towards an intellectual's obligations to society teach us how to analyze social problems, political movements, and historic transformations but it guides us in how to take action, how to discharge responsibilities and how to take sides, as well.

This is why not only as a great thinker and an intelligent Islamologist but also as an anti-colonial fighter, a responsible intellectual, a *mujāhid*, and a man who acts in his own age for the benefit of his people, Iqbal chooses as his main ground the psychological-intellectual transformation of the conscience of his people. Those who do not regard social acts to be exclusively physical acts or political acts, can thoroughly understand that this task constitutes the most fundamental responsibility of an intellectual.