



Editorial

Syria's Expulsion from Arab League could be a prelude to US/NATO intervention in Syria

The Arab League has expelled Syria, apparently on account of the Syrian government's brutal crackdown on anti government demonstrators. This is very significant move and dangerous consequences could follow. One has to take a fuller view of reality to grasp the political meaning of this move. Seen in isolation, the Arab League's decisions would otherwise hardly merit attention, coming as they are, from a bunch of client regimes who when they meet each other, mostly talk about women and wine. This decision, however, is a very vital step towards the US strategic designs in the region, and without a tiniest fraction of doubt has been directly dictated by United States. Let us look at the whole picture now:

1) After the dismemberment of Ottoman state in 1923, the West's colonial campaign of subjugating Muslim lands continued with the establishment of subservient Arab regimes, and the process reached its culmination when the Zionist entity 'Israel' was planted in the strategic heartland of Islam. From that day onwards, strengthening the Zionist entity has been the sole strategic objective of the West's - and more visibly of the USA's (it being the political-military leader of the West after World War-2) - policies in the region. That is because the Zionist entity was created in the first place to put a final seal on the West-created political order in the region, and functioning as its police post, to perpetuate that order. Unfortunately the West's designs did not face any sustained and credible resistance, and the Zionist entity went on expanding. Not to speak of surrounding neighbours like Egypt and Syria who put up a brief but unsuccessful fight in 1967, but later caved in with Egypt signing the Camp David accords, the Palestine Liberation Organization - which was founded with the sole aim of reclaiming Palestine - also gave up its rightful claim signing the US-brokered Oslo accords in 1991. Thus it was a cakewalk for the colonial forces, with virtually no resistance to the West's agenda in the Middle East.

2) The Islamic Revolution of Iran changed the whole picture: in the most basic and wide ranging sense it represented a credible and authentic challenge to the West's global hegemony, and more specifically a strong voice of defiance against the blatantly pro-Israel agenda pursued by the West. The Islamic Republic took a principled stand against Zionism, and the Zionist entity - and upheld the right of Palestinian refugees to return to the homes they had been expelled from in 1948. The Islamic Republic opposed all the so-called peace moves/processes which only sought to legitimize the Zionist entity while giving empty promises to Palestinians. With Hamas in Gaza and Hizbollah in Lebanon, Israel for the first time, came across a new force, namely, the Islamic Movement, and as we witnessed in 2006 in Lebanon, and 2008 in Gaza, it suffered a humiliating defeat, and the myth of its invincibility owing largely to its victory in previous wars, came crashing down. The Islamic Movement has now become the main reality of the region while the PLO has been exposed as a bunch of treacherous thugs.

3) Things have moved much further, with the current uprisings in the Arab world changing the strategic landscape of the region. With Zionist collaborators like Hosni Mubarak of Egypt no longer around, Israel is headed for extremely difficult times. The peoples' uprisings in the Middle East and North Africa are a very significant phenomenon. These uprisings are not, in a narrow sense of the term, engineered by Iran but are definitely inspired by the message of Islamic Revolution which in turn is going

to decisively influence their future outcome. The Islamic Republic and its political role has already started shaping the political landscape of the region, leading to the emergence of a resistant politics, resisting the West-backed pro-Zionist agenda, as opposed to conformist politics which had hitherto dominated the political landscape and because of which the Zionist agenda had a free hand. As a result we now have a resistant politics represented by Islamic Movement led by the Islamic Republic of Iran, and a conformist politics represented by client Sheikdoms led by the British created tribal clan, the Ale-Saud or the Saudi Kingdom. The former consider the Zionist entity as the source of all insecurity and instability in the region, whereas the latter consider Iran as the main 'evil' in the region.

4) As it follows from above, promoting the pro-Zionist agenda effectively means acting against the Islamic Movement and particularly its leading edge; the Islamic Republic of Iran. This is exactly what the West - in collaboration with its client regimes in the region (comprising the conformist camp) - is doing. We need to understand some vital facts here: First, Lebanon is absolutely important in this whole affair. Whether Lebanon remains a part of resistant politics, which it is now, or becomes a part of conformist politics will have a make or break effect on the political future of the region. Lebanon matters to the West in two important and inter-related ways: one, since it borders Israel so, for the security of the Zionist entity it has a crucial importance; two, Hizbollah has firmly established itself as a powerful player in Lebanese affairs, and at the same time it has deep ideological connections with Iran. Political analysts, when analyzing the costs a possible US invasion of Iran could involve, give much weight to Iran-Hizbollah strategic relationship considering it an important strategic edge Iran has in any conflict with USA/Israel. By engineering a change in Lebanon favourable to itself, United states will be killing two birds with one stone: It will be easing the Zionist entity of a resistant neighbourhood, and, simultaneously, depriving Iran of a strategic advantage which in turn will enhance US options in militarily dealing with Iran. Second, Syria is absolutely pivotal in determining the political role of Lebanon, and the route of bringing about a change in Lebanon goes through Syria. There are already Saudi moles like Saad Hariri in Lebanon who want to somehow curtail Hizbollah's dominant position in Lebanese state affairs. If that happens resistant politics will be deprived of its most strategically important element.

5) The present Syrian government like other dynastic dinosaurs deserves to be wound up - and the sooner the better. But there are huge considerations here: it is not Libya or Tunisia. Syrian government is a part of the axis of resistance extending from Iran to Lebanon. Nobody cares about the Assad regime, but the functionality of this axis is a genuine matter of concern. There are clear evidences of brazen Saudi interference in Syria against the Assad regime. This is in sharp contrast to Saudi Arabia's role in the present uprisings in the Arab world where they have stood against the people and with the tyrants. Zein-ul-Abidin Ben Ali, the ousted dictator of Tunisia is being sheltered by the Saudi Kingdom, Hosni Mubarak was offered refuge by them, Saudi 'Ulema' - as expected- issued fatwas against public demonstrations, and above all the Kingdom militarily intervened for the regime and against people in neighbouring Bahrain. So what do we conclude from this? There is a foul agenda

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A New Chapter has Started in the History of Muslim Ummah

Excerpts from the Supreme Leader AYATOLLAH KHAMENEI'S MESSAGE TO HAJJ PILGRIMS - 2011

In the Name of Allah, the All-beneficent, the All-merciful.

All praise belongs to Allah, the Lord of the worlds, and may blessings and greetings be to the Master of the creatures, Muhammad al-Mustafa and his immaculate Family and his elect Companions.

This new chapter in the history of Our Ummah reveals certain truths which are all manifest Divine signs and give us vital lessons. These truths should be taken into account by Muslim nations in all their calculations.

First, a young generation has emerged from the bowels of these nations after decades of political subjugation to foreign powers, which with its admirable self-confidence, is ready to face dangers, confront the dominant powers and is determined to change the status-quo.

Second, despite the authority and efforts of secular rulers and their overt and covert measures to curtail the influence of religion in these countries, Islam, with its conspicuous and impressive presence, has become the guiding principle of popular expression and sentiment. Like a fountainhead effusing through popular discourse and behavior it has given vitality and freshness to the rallies and activities of the millions. The mosques and minarets, Islamic slogans and calls of Allahu Akbar, all are clear indications of this fact and the recent Tunisian elections provide decisive evidence for this claim. Without doubt, free elections in any Islamic country will hardly result in anything except what happened in Tunisia.

Moreover, as revealed for all by this year's events, God Almighty has placed such a force in the resolve and determination of nations that no power whatsoever can withstand it. With this God-given power nations can change their destiny and partake of Divine help.....

Nevertheless, the entire Islamic Ummah and especially the revolutionary nations stand in need of two basic elements:

First, the continuity of their stand and avoidance of slackness in resolve.

At the present, the most significant aspect of God-fearing for the risen nations is not to halt in their auspicious movement, and not to let themselves be diverted by the achievements of this phase. This is the important part of the God-fearing and piety whose possessors are rewarded with the "favorable outcome."

Second, vigilance with regard to the plots and gimmicks of the arrogant international powers who have suffered a setback from these uprisings and revolutions. They will not sit idle.... The vigilant eyes of the youth, intellectuals and religious scholars should be closely watchful.

The biggest danger posed by the Camp of Unfaith and arrogant powers lies in its intervention and influence over the structures of the new political systems in these countries. They will do their utmost to see that the new systems do not take on an Islamic and democratic identity. All the concerned people in these countries and all those who cherish their homeland's honor, dignity and progress should work to ensure the complete and perfect Islamic and democratic character of the emergent polity. In this regard, the role of the constitutions will be prominent. National unity and official recognition of sectarian, tribal and ethnic differences are a precondition of future success....

May Peace be upon God's righteous servants!

Seyyed Ali Hossaini Khamenei

29 Dhul Qa'dah, 1432

5 Aban, 1390

27 October, 2011

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(We have been serializing the commentary of sura Fatihah, and till now first three verses have been covered. In this issue verses 4 and 5 are explained.)

مَلِكِ يَوْمِ الدِّينِ

Translation: The Master of the Day of Judgment.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Translation: Thee do we worship and Thee do we beseech for help.

Commentary

“The Master of the Day of Judgment”: We have explained above the meaning of ownership, that is, mastership [Please refer to the previous issue of Al-Mizan Vol-2 Issue-2]. The word “al-malik” is derived from al-milk (possession, to possess). Some reciters have read this word as “al -malik” (the sovereign, the king); it is derived from al-mulk (country; kingdom). The king is the one who has the authority to manage his nation’s affairs; nevertheless he does not own the nation or the country. In other words, he holds the authority for management and administration.

The reciters have given the reasons for their preference of either recitation. But the fact remains that Allāh is the Master as well as the King, and both words are equally correct, so far as the divine authority is concerned. Looking at it from linguistic point of view, the word, “King” is generally used in context of time and period. It is said, “the King of that time”; but they do not say “the master of that time”, as it would be stretching the meaning too far. In this verse, Allāh has used this word in reference to a certain “day”; therefore, linguistically, it would be more proper to say, “the King of the Day of Judgement”. Moreover, Allāh has used the word, “Kingdom” in context of the same day in other verse: **To whom belongs the kingdom of this day? To Allāh, the One, the Subduer (of all) (40:16).**

QUR’ĀN: Thee do we worship and Thee do we beseech for help:

“al- Abd” means slave, a human being who is owned. In its abstract sense, it is applied to other intellectual beings also, as the words of Allāh show: **There is no one in the heavens and the earth but will come to the Beneficent God as (“abdan”) a slave (19:93).** In modern usage, it is commonly translated as ‘servant’

“al -‘Ibādah “ (to serve, to worship, to obey) is derived from this word. Its inflexion and meaning changes according to the context. al-Jawhari has written in his dictionary, as-Ṣihāh, that “the basis of al-‘ubūdiyyah (bondage, servitude) is “al-khudu’ (submission).” But this explanation is not of the word; it only shows a concomitant quality of its meaning; because al-khudu’ is used with the preposition “li” and al-‘ibādah is used without any preposition.

When a servant of Allāh worships Him, he stands before the Lord as a slave stands before his master. That is why worship is diametrically opposed to arrogance and pride - but it is not so opposed to polytheism; after all, a slave may be jointly owned by two or more masters. Allāh

says: **Verily those who are arrogant to My worship shall soon enter Hell, disgraced (40:60).** Also He says: . . . **and he should not join anyone in the worship of his Lord (18:110).** It should be noted here that polytheism - joining someone in the worship of Allāh - is a possibility, and that is why it has been made subject of this prohibition; none forbids an impossible thing. But arrogance does not exist with worship, and that is why the expression, “arrogant to my worship”, has been used in the first verse.

Servitude is effective in those affairs which are owned or controlled by the master; and not in other matters related to the slave, like his being son of his father, or having a height of so many centimetres - there is no submission or servitude in such things. But the mastership of Allāh is not limited; His mastership is not shared by anyone else, nor is the servitude of the creatures divided between Allāh and someone else. A master has only limited authority over his servants - he may employ them to perform certain duties, but he cannot kill them or punish them unjustly. But Allāh has total and all-encompassing authority over His servants; He does whatsoever He wills with them and about them. His ownership is unconditional and

that in which the worshipped and the worshipper both are present. Allāh should be worshipped as the One who is present before the worshipper - and that is why the third person of the preceding verses has been changed to the second person in this verse, “Thee do we worship”. The worshipper should be present before his Lord, not only with his body but also with his soul; otherwise, the worship would be a body without soul, a form without life. Nor should he divide his attention between his Lord and someone (or something) else - neither openly, (as the idol worshippers do) - nor secretly (like the one whose mind is on something else while worshipping Allāh, or the one who worships Allāh because he wants to enter the Garden or to save himself from the hell). All these diversions are various facets of polytheism, and Allāh has forbidden it in His Book: . . . **therefore, worship Allāh, being sincere to Him in religion (39:2).** Now, surely, sincere religion is for Allāh (alone), and (as for) those who take guardians besides Him, (saying): **We do not worship them save that they may make us nearer to Allāh, surely Allāh will judge between them in that in which they differ (39:3).**

Worship shall be a true worship when it is done with pure intention, and this purity has been named as the presence of the worshipper. This will happen only when the attention of the Worshipper is not fixed on anyone other than Allāh (otherwise, it would be polytheism); and when his aim of worship is not any other hope or fear like that of the paradise or the hell (otherwise, the worship would not be purely for Allāh). Moreover, he should not be concerned with his own self, as it would tantamount to egotism and arrogance, completely opposite of submission and servitude. Probably the plural pronoun - “we” worship - points to this fact; it negates the individuality of the worshipper as he includes himself in a multitude of people; it removes egotism, creates humility, and effaces the tendency of self-importance.

The declaration of one’s servitude with the words, “Thee do we worship”, is free from all defects, so far as its meaning and purity are concerned. Yet, as the servant describes the worship as his own act, it could create an impression that he thought to be independent in existence, power and will, while in fact he is only a slave and slave owns nothing. The second sentence, “and Thee do we beseech for help”, removes this possible misunderstanding. It means: “We ascribe the worship to ourselves and make this

claim only with Thy help; we are never independent of Thee. In other words, the complete verse, “Thee do we worship and Thee do we beseech for help”, gives a single meaning, and that is “worship with purity of intention”. Probably, that is why both sentences have the same style; otherwise, it could be said, “Thee do we worship; help us and guide us . . .” The style has been changed in the next verse, “guide us . . .” and its reason will be explained later.

The above-given explanation makes it clear why the pronouns in this verse have been changed from the third to the second person; why the restrictive device of putting the object (“Thee”) before the verb has been chosen; why the worship, in “do we worship”, is used without any condition; why worshipper includes others with him in this declaration of allegiance and worship; why the second sentence is needed after the first; and why both have the same construction and style.

The scholars have written other fine points about this verse; the reader is advised to refer to their books for this purpose; Allāh is the creditor whose debt can never be repaid. ●

Next issue: What is ‘sirat-i-mustaqim’ the Straight Path...

The Most Noble Words from the Noblest of the Creation, our beloved Prophet Muhammad (May peace and blessings of Allah be on him, his noble family, and truthful companions)

Imam Muslim says: Zuhayr ibn Harb and Shuja` ibn Makhlad narrated to me from `Ulayyah that he said: Zuhayr said: narrated to us Isma`il ibn Ibrahim, from Abu Hayyan, from Yazid ibn Hayyan, who said: “I, Husayn ibn Sabrah and `Umar ibn Muslim went to see Zayd ibn Arqam. When we sat down with him, Husayn said to him, ‘O Zayd, you have been greatly fortunate. You have seen the Messenger of Allah, upon whom be Allah’s peace and benedictions, heard his speech, fought with him in battles and have prayed behind him. Indeed, O Zayd, you have been enormously fortunate. Narrate to us what you have heard from the Messenger of Allah, may Allah’s peace and benedictions be upon him.’

“Zayd said: ‘O brother, by God, I have become aged and old and I have forgotten some of what I used to remember from the Messenger of Allah, upon whom be Allah’s peace and benedictions. So accept what I narrate to you and as to what I don’t, trouble me not regarding it.’ Then he said: ‘One day the Messenger of Allah, upon whom be Allah’s peace and benedictions, addressed us near a pond called Khumm between Makkah and Madinah. He praised God and extolled Him and preached and reminded (us). Then he said, “Lo, O people, I am only a human being and I am about to respond to the messenger of my Lord [i.e. the call of death]. I am leaving behind two precious things (thaqalayn) among you. The first of the two is the Book of Allah. In it is guidance and light. So get hold of the Book of Allah and adhere to it.” Then he urged and motivated (us) regarding the Book of Allah. Then he said, “And my Ahl alBayt (family). I urge you to remember God regarding my Ahl alBayt. I urge you to remember God regarding my Ahl alBayt.”’

(Sahih Muslim, part 7, Kitab fada`il alSahabah [Maktabat wa Matba`at Muhammad `Ali Subayh wa Awladuhu: Cairo] pp. 122-123.)

unlimited; and the servitude of His creatures is likewise unconditional and unlimited. This “ownership” is true and exclusive on both sides: The Lord has the exclusive ownership, and the slave has the exclusive servitude. The construction of the sentence, “Thee do we worship”, points to this exclusiveness - the object, “Thee”, has been placed before the verb, and worship is mentioned without any condition.

It has been explained earlier that the owned thing exists and subsists because of, and with, its owner. In this sense, it should not divert an onlooker’s attention from its owner. You look at a house belonging to Zayd; if you are looking at it merely as a house, you may possibly lose sight of Zayd; but if you look at it from the angle that it is a property of Zayd, you cannot wean your thoughts from him.

The only true attribute of the universe is that it is created and owned by Allāh. Nothing in the creation can hide the divine presence, nor should looking at these things make one forgetful of Allāh. He is ever present, as He has said: **Is it not sufficient as regards your Lord that he is a witness over all things? Now surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things (41:53-54).** The true worship, therefore, is

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behind Assad’s removal, much fowler than the Assad regime itself. The people on the streets may not be a party to this, but those who are, are the ones who are calling the shots.

Looking at the whole picture as very briefly described above makes things easy to understand. Why did Arab League have to suspend Syria? Isn’t it a fact that League itself is mostly made up of dynastic dinosaurs? What moral right did the Qatari Sheikh, when announcing the decision of Syria’s suspension before the press, have? Does he know what people, or as the Noble Quran says ‘An-naas’ means? Their opinion; their rights; and their dignity? No, he doesn’t know any of this, nor does he need to know for the decision was directly dictated by the United States through their clients, the Ale-Saud.

Now what is the game-plan? Firstly to isolate Syria, next to build up a case for US/NATO military intervention and after that install a puppet regime and work for political change in Lebanon with a view to pushing Hizbollah to the fringes. That will pave the way for further action against the resistance politics and its fountainhead, the Islamic Movement led by Iran. But that, however, is a long but unfulfilled wish of the West despite the fact that ‘solving the problem’ of Iran by forcing it into submission has been at the top of the American agenda since the inception of Islamic Revolution in 1979. The 8 year imposed war by Saddam, sanctions, military missions, all have proved futile, and now with Saddam in grave, Hosni Mubarak on road, and the Saudi regime with a dynastic house of 22000 royals about to follow suit, the American ambition is doomed to fail. ●

The Worldview of Tauhid-4

By: Murtadha Mutahhary

Every path and philosophy of life is based on a belief, outlook, and value system vis-a-vis being or on an explanation and analysis of the world. The kind of conception that a school of thought presents of the world and of being, the manner in which it contemplates it, is considered the intellectual foundation and support of that school. This foundation and support is termed the world view. All religions, customs, schools of thought, and social philosophies rest on a world view. A school's aims, methods, musts and must nots all result necessarily from its world view.

Worship

To know the One God as the most perfect Essence, with the most perfect attributes, above all lack and imperfection, and to know His relation to the universe of creation, preservation, and emanation, of kindness and mercy, induce a response in us termed "worship."

Worship is a kind of relation of humility, adoration, and thanks-giving that man establishes with his God and can establish only with his God. It is correct and permissible only in relation to God. To recognize God as the only Source of being, the only Master, and the Lord of all things entails our pairing no created thing with Him in worship. The Noble Qur'an repeatedly affirms and stresses that worship must be reserved for God, that there is no sin like shirk toward God.

Two preliminary remarks are required to clarify the meaning of worship:

1. Worship is either verbal or active. Verbal worship consists in reciting a series of phrases and invocations, as in reciting the Opening and another sura of the Qur'an as well as invocations during the bows and prostrations of prayer and in pronouncing the tashahhud or by calling Labbayka during the hajj. Active worship is (exemplified by the motions of standing, bowing, and prostrating in prayer or, on the hajj, by the standing at 'Arafat and the Mash'ar and by the circumambulation of the Ka'ba. Most acts of worship include both verbal and active components, as is the case with the prayer and the hajj.

2. Man's actions are of two kinds. Some acts have no special referent; they are not accomplished as signs of something else but only for the sake of their natural and inherent results. For instance, a farmer carries out a series of labors connected with agriculture to reap the natural results of such labors. The farmer does not carry on agriculture as a sign and symbol, as an expression of a series of meanings and sentiments. But we do some things as signs with a series of meanings, as expressions of sentiments of certain kinds.

For instance, we nod our heads as a sign of assent; in a gathering, we sit by the door as a sign of humility; and we bow as a sign of veneration and honor to another. Most human actions are of the first kind. But some human actions are of this second kind, done to represent a meaning, to express sentiments. Such actions have the force of words in conveying a meaning and expressing an intention.

Remembering Allama Iqbalcontinued from Page 4

conceived by the minds of human beings to be incompatible with human freedom, esteem, authenticity, and responsibility whereas Islam, without resorting to philosophical justification and interpretation, clearly declares that "the day when the human being shall see what his two hands have sent before." (78:40)

With his attitude, his orientation to faith and his Islamic mysticism, Iqbal passed through all philosophical and spiritual stations of this age. It can be said that he was a Muslim migrant who appeared in the depths of the ocean of India and rose to the highest peaks of honor of the majestic European mountains, but he did not remain there. He returned to us to offer his nation—that is, us—whatever he had learned in his wondrous journey. Through his personality, I see that once again Islam in the 20th century presents a model, an example, for the anguished but confused generation which is aware of itself.

A polished spirit, full of Eastern inspiration, is selected from the land of the heart of spiritual culture and of illumination. The great thoughts of the West, the land of civilization, intellect, knowledge with the power of creativity and advancement are placed in his mind. Then, with all of this investment, he becomes knowledgeable of the 20th century.

He is not one of those reactionaries and worshippers of the past to have enmity towards the West and whatever is new, to oppose a new civilization without sound reason. He is also not like those who imitate and are absorbed in the West without having the courage to criticize and to choose. On the one hand, he employs science and, on the other, he senses its inadequacies and shortcomings in meeting spiritual needs and the evolutionary requirements of humanity. He offers solutions for its completion. Iqbal is a person who has a world view and he has developed philosophical spiritual interpretations which he offers the world and people, based upon it.

Iqbal is a person who bases his social school upon his world view and, then, offers his spiritual and philosophical interpretations to it. Based upon the culture and history which he is connected to, he develops a person based on the standard of an Ali, to the extent that the material for developing a human being in our century allows.

What does the standard of Ali mean? It means a human being with an Eastern heart and a Western mind. It means a person who thinks deeply and profoundly. It means a human being who expresses a beautiful and splendid love. It refers to a person who is well acquainted with the anguishes of the spirit as well as with the sufferings of life. It means a human being who both knows God and the people. It is a devotee possessing the light of knowledge who burns with love and faith and whose penetrating eyes never allow negligence and ignorance to prevail without questioning the fate of enslaved nations. It is a person who seeks reform, revolution, and change of mental attitudes. As a thinker, he realizes that the spiritless eye of science (according to Francis Bacon) is incapable of seeing all the realities of the universe. He also feels that a love sick heart attains nothing if it is only concerned with asceticism, self-abasement, and purification because a human being affiliated with society and affiliated to life and the material cannot disentangle the "self" alone. An individual moves with the caravan of society and cannot choose a way separate from it.

This is why we wish to have a school of thought and action which both responds to our philosophical needs, and, at the same time, develops a thinking being who is accepted by the world, recognized by civilization, and the new culture of the world and not one alienated from us and our rich cultural resources. We wish for a school of thought and action which nurtures a human being who closely is aware of our culture and all of

Worship, whether verbal or active, is a significant action. Man through his words of worship expresses a truth, or rather truths, and through his acts of worship, such as bowing and prostration, halting and circumambulation, or commencing the fast, expresses the meanings he recites verbally.

Man expresses five things in his verbal and active worship:

1. Praise of God by means of those attributes and qualities that are uniquely God's—that is, those qualities that refer to the Absolute Perfection, such as absolute knowledge, absolute power, absolute will. The meaning of absolute perfection, absolute knowledge, absolute power, and absolute will is that they are not limited or conditional upon anything. They entail God's being free of need.

2. Praise of God by affirming that He is beyond all lacks and defects, such as mortality, limitation, ignorance, miserliness, and injustice.

3. Thanksgiving to God as the original Source of all good things and blessings, affirmation that all the blessings we enjoy come from Him and Him alone, that things other than Him are means He has established.

4. Utter surrender and utter obedience toward Him, acknowledgement that He is to be obeyed unconditionally and deserves obedience and surrender. He, in being God, fittingly gives commands, and we, in being servants, fittingly obey and surrender to Him.

5. Acknowledgment that He has no partner in any of the four matters: There is no absolute perfection but Him; there is no essence beyond defect other than Him; there is no benefactor or original source of blessings to whom all acts of thanksgiving revert but Him; there is no being deserving of absolute obedience and absolute surrender but Him. Every act of obedience, such as obedience to the Prophet, the Imam, the legitimate Islamic ruler, one's mother and father, or one's teacher must in the end equal obedience to Him and satisfaction of Him; otherwise it is impermissible.

This is the response that is appropriate to a servant before the great God. It is neither correct nor permissible in reference to any other being. ●

Next issue: Levels and Degrees of Tauhid

our good spiritual and religious assets, who is not alienated from the times, and who does not live in the 4th or 5th century. We long for it to develop a human being who can think, who has a scientific mind, yet does not remain negligent of the anguish, life, captivity, and hardships of his ummah. We desire the development of a human being who, even if he thinks about the real and material anguishes of humanity and about the present confusions and difficulties of human society or his society, he does not forget the ideal human being or the significance of the human being or the eternal mission of humanity in history and does not lower all human ideals to the level of material consumption.

All that we seek in these various domains can be seen in Iqbal because the only thing that Iqbal did and this is the greatest success of Iqbal as a Muslim in an Islamic society in the 20th century—based upon the knowledge he had of the rich new and old culture was that he was able to develop himself based on the model which his ideological school—that is, Islam, gave. This is the greatest success of Iqbal in an Islamic society in the 20th century.

We do not say he is a perfect human being. No. We do not say he is a symbolic person. No. He is a personality who had been reconstructed into a complete Muslim person and a perfect Islamic personality in the 20th century after his disintegration. This reconstruction is the beginning point from which we Muslim intellectuals must ourselves begin. We must feel our greatest responsibility to be in reconstructing ourselves and our society. Seyyed Jamal was the first who produced such a feeling of re-awakening: Who are you? Who were you? Iqbal was the first fruit of the seed of the movement which Seyyed Jamal planted in this ummah. The first product is a great model, an example, and our very awakening. As Easterners, we are affiliated to this part of the world. We are connected to this history. We are human beings confronted by nature and the West.

But what do we mean when we say Iqbal was a reformer? Can reform really save a society from all of its misfortunes, anguishes, and difficulties? Must not a sudden, severe, deep-rooted revolution take place in thought and in relation to society? When we say Iqbal was a reformer, those present, who are familiar with the expressions prevalent among the educated class, think reform means something opposite of revolution in a socio-political sense. Most often when we say reform, we mean gradual change or change in the super-structure and when we say revolution, we mean a sudden, abrupt change in the infrastructure, a total collapse and then total reconstruction. But when in these changes we say that Iqbal was a reformer, we are not referring to the slow and gradual change in society. Our intent is not gradual change or external reform but we use this word in its general sense which also includes the meaning of revolution.

When we say Iqbal was a reformer or that the great thinkers after Seyyed Jamal are known as being the greatest reformers of the century in the world, it is not in the sense that they supported gradual and external change in society. No. They were supporters of a Deep seeded revolution, a revolution in thought, in views, in feelings an ideological and cultural revolution. Iqbal, Seyyed Jamal, Kawakebi, Muhammad Abduh, Ibn Ibrahim and members of the Maqrib JamaA Association are great men who shook the East in the last one hundred years. Their reforms or, still better, re-forming revolutions, stand upon this principle for they believe individual reform is no longer an answer. It is an altogether different matter if reform effects society. A person can no longer think and live in a way which he has chosen himself, nor accept any influence from his age or his society and develop himself into a pure and real human being in a corrupt age and in a degenerate society for if this were to be, social responsibility and commitment would make no sense. ●

Tribute

Remembering Allama Iqbal on his 134th Birth Anniversary

Mohammad Iqbal.....A Manifestation of Self-reconstruction and Reformation

Dr. Ali Shariati

If one were to reconstruct the form of Islam which has been made to degenerate in the course of history, re-assemble it in such a way that the spirit could return to a total body, transform the present dazed elements into that spirit as if the trumpet of Israfil were to blow in the 20th century over a dead society and awaken its movement, power, spirit, and meaning, it is, then, that exemplary Muslim personalities will be reconstructed and reborn like Muhammad Iqbal.

Muhammad Iqbal is not just a Muslim mystic (Aref) who is solely concerned with mysticism or gnosis as Ghazzali, Muhyi Din ibn Arabi, and Rumi were. They emphasized individual evolution, purification of the soul, and the inner illuminated 'self'. They only developed and trained a few people like themselves but, for the most part, remained oblivious to the outer world, having been almost unaware of the Mongol attack and the subsequent despotic rule and suppression of the people.

Iqbal is also not like Abu Muslim or Hasan Sabah or Saladin Ayyubi and personalities like them who, in the history of Islam, are simply men of the sword, power, war, and struggle and who consider the exercise of power and the defeat of the enemy enough to effect reform and revolution in the minds of the people and in their social relations.

Nor is Iqbal similar to those learned individuals like the Indian, Sir Sayyid Ahmad Khan, who imagine that no matter in what situation Islamic society be (even if it be under the domination of a British viceroy), it can be revived with modern scholarly interpretations or with 20th century scientific and logical commentaries on Islamic tenets and Quranic verses as well as through profound philosophical and scholarly research.

Iqbal is not among some Western people who consider science to be sufficient for human salvation, for evolution, and for the cure of anguishes. He is not one of those philosophers who think meeting economic needs is tantamount to meeting all human needs. Nor is he like his fellow countrymen, that is, the great Hindu and Buddhist thinkers who consider peace of mind and spiritual salvation to be transmiration or who consider the cycle of kanna to nirvana to be the fulfillment of the mission of humanity and who imagine that in a society, where there is one hungry person, where slavery, deprivation, and

disgrace exist, one can still develop pure, elevated spirits and disciplined, educated people who have attained well-being and even a sense of morality!

No. Iqbal shows with his very being and with his school that thoughts which are related to Islam are thoughts which, while paying careful attention to this world and the material needs of humanity, also give the human being a heart as he himself says, "I find the most beautiful states of life in the yearnings and meditations of daybreak to dawn."

He is a great mystic, with a pure spirit, delivered of materiality and, at the same time, a man who respects and honors science, technological progress, and the advancement of human reason in our age.

He is not a thinker who debases science, reason, and scientific advancement having had his emotions aroused by Sufism, Christianity, the religion of Lao Tzu, or Buddha. Neither is he a proponent of dry science like the science of Francis Bacon or Claude Bernard which is limited to the discovery of relations between phenomena or material manifestations and the employment of natural forces for material life. At the same time, he is not a thinker who assembles philosophy, illumination, science, religion, reason, and revelation together in an incongruous way as some have done.

Rather, in his outlook and attitude towards this world, he regards reason and science in the very sense they are understood today as allies of love, emotion, and inspiration in the evolution of the human spirit, but he does not accept their goal.

The greatest advice of Iqbal to humanity is: Have a heart like Jesus, a thought like Socrates, and a hand like the hand of a Caesar but all in one human being, in one creature of humanity, based upon one spirit in order to attain one goal. That is, Iqbal himself: A man who attains the height of political awareness of his time to the extent that some people believe him to be solely a political figure and a liberated, nationalist leader who is a 20th century anti-colonist. A man who, in philosophical thought, rises to such a high level that he is considered to be a contemporary thinker and philosopher of the same rank as Bergson in the West today or of the same level as Ghazzali in Islamic history.

At the same time, he is a man we regard as being a reformer of Islamic society, who thinks about the conditions of human and Islamic society, a society in which he himself lives and for which he performs the jihad for the salvation, awareness, and liberation of Muslim people. His efforts are not just casual and scientific forms or of the kind that Sartre called 'intellectual demonstrations of political, pseudo-left-ists' but rather of the kind exhibited by responsible individuals. He strives and endeavors and, at the same time, he is also a lover of Rumi. He journeys with him in his spiritual ascensions and burns from the lover's flames, anguishes, and spiritual anxieties. This great man does not become one-dimensional, does not disintegrate, does not become a one-sided or one-dimensional Muslim. He is a complete Muslim. Even though he loves Rumi, he is not obliterated in him.

Iqbal goes to Europe and becomes a philosopher. He comes to know the European schools of philosophy and makes them known to others. Everyone admits that he is a 20th century philosopher, but he does not surrender to the West. On the contrary, he conquers the West. He lives with a critical mind and the power of choice in the 20th century and in Western civilization. He is devoted to and a disciple of Rumi to an extent that does not contradict and is not incompatible with the authentic dimensions of the Islamic spirit.

Sufism says:

As our fate has been pre-determined in our absence If it is not to your satisfaction, do not complain. Or, If the world does not agree with you or suit you, You agree with the world.

But Iqbal, the mystic, says:

If the world does not agree with you, Arise against it!

The world means the destiny and life of human beings. The human being is a wave, not a still shore. His or her being and becoming is in movement.

What do I mean? It is to be in movement. In the mysticism of Iqbal, which is neither Hindu mysticism nor religious fanaticism, but Quranic mysticism, the human being must change the world. Quranic Islam has substituted 'heavenly fate' in which the human being is nothing, with 'human fate' in which the human being plays an important role. This is the greatest revolutionary as well as being progressive and constructive principle which Islam has created in its world view, philosophy of life, and ethics.

The greatest criticism that humanism and liberal intellectuals have leveled and continue to level against religion is that because religious beliefs have been interpreted as being founded on absolute determinism or Divine Will, therefore, the absolute subjugation of human will, the human being is logically reduced to being weak in terms of free-choice in relation to the Absolute. If this were true, it would be a disgrace. It would be servitude and a means for the negation of power, freedom, and responsibility. It would be to submit to the status quo, to 'whatever will be, will be', to accept any fate which is imposed upon the human being in this world and to admit to the futility and uselessness of life.

As the past, present, and future events have been and will continue to be dictated by fate, in this view, any criticism or objection, then, or efforts to attain our hearts' desires or to change the situation, must be subjugated to 'whatever has been pre-destined for us'. In this way, the human being's ability to change, convert, and amend the status quo becomes impossible, unreasonable, and ill-advised.

But in the philosophy of Islam, although the One God has Absolute Power and is Almighty and although for Him is the Creation, Guidance, Expediency, and Rule over the universe, "His is the Creation and the Command," (7:54) at the same time, the human being, in this extensive universe, is considered in such a way that while one cannot dissociate oneself from the rule of God and from Divine Sovereignty, one can live freely.

A Muslim has free will and the power to rebel and surrender. Thus, he or she is responsible and the maker of his or her own image. "Every soul is held in pledge for what he earns." (74:38) "And the human being shall have nothing but what he strives for." (53:30)

In his mystic journey with the Quran, Iqbal attained this principle that is, authenticity of deed and responsibility towards human beings that which humanists, existentialist, or radicals endeavor to help humanity achieve by negating religion and denying God.

These people, quite rightly, see the religion and the God

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The Arab League's Expulsion of Syria: background, implications, and all that at <http://blog.mahazi-islami.com>

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Healing of the Hearts

On Walking

If you are intelligent, then you should be of firm resolution and sincere intention before you set out for any place, for surely the self's nature is to overstep the bounds and encroach on the forbidden. You should reflect when you walk, and take note of the wonders of Allah's work wherever you go. Do not be mocking, or strut when you walk;

Allah said,

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا.....

Do not go about in the land exulting overmuch. (31:18)

Lower your gaze from whatever is inappropriate to faith, and remember Allah frequently. There is a tradition which says that those places where, and in connection with which, Allah is mentioned will testify to that before Allah on the Day of Judgement and will ask forgiveness for those people so that Allah will let them enter the Garden.

Do not speak excessively with people along the way, for that is bad manners. Most of the roads are the traps and markets of Satan, so do not feel safe from his tricks. Make your coming and your going in obedience to Allah, striving for His pleasure, for all your movements will be recorded in your book, as Allah said,

يَوْمَ تَشْهَدُ عَلَيْهِمُ السِّنُّهُمُ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

On the day when their tongues and their hands and their feet shall bear witness against them regarding what they did, (24:24) and

وَكَلَّ إِنَّسَنِ الزَّمَنَةَ طَيْرُهُ فِي عُنُقِهِ.

We have made every man's actions to cling to his neck. (17:13)

Hazrat Imam Ja'far Sadiq