Chapter V

Conclusion
Religion is a phenomenon, which controls the attitude towards life of each individual. Also it is a way of life (which embraces a total world view, certain ethical demands, and social practices) and refuses to accept the view that sees human life as nothing more than complex bundles of atoms in an ultimately meaningless universe. Shariati considers religion as a road or a path leading man to God and delivering him from violence, stagnation and ignorance and lowliness. It is a road leading people towards a common destination under a single leader and along a single road. Also he describes it a process for man from ‘being’ to ‘becoming’, which never ends. Religion never means to be a goal but only a means. All the misfortunes to the religious societies have stemmed from the fact that ‘means’ have been taken as ‘goal’. Belief in supernatural (ghyb) is one of the common elements almost in all the religions of Semitic, Aryan or Barberic cultures. Faith of man in Fitches, Taboo, Totem, Manna, idol worship, stars, sun, fire, animism and his belief in various religions is the indication of man’s inner natural urge and tendency of worship. Man’s inclination towards art, poetry, music etc. are nothing but the demonstration of his inner search for the truth – an attempt to emancipate oneself from the corporal prison of ‘self’ and finding away to the ultimate truth. The fabrication of mythological tales by man is itself a history, which must have had but is not. All this indicates that man is instinctually attracted towards the supernatural phenomenon and he finds a gate open to end this realm and that is religion. It is faith and religion which bestows direction to the science.

In order to evaluate a religion, Shariati, advocated three methods of typology i.e. compare and contrast the god or gods of every religion, the founders of each religion, the book or books of each religion and lastly the
individual each religion nurtures and produces. Most of the non-Semitic religions seem possibly deviating from its balanced position. They adopted either extreme spiritualism, tendency towards futurity or extreme materialism and worldliness. Taoism rejects any effort for the sake of life and enjoying the blessings of the world, while as Confucianism ascertains its direction towards society, civic life and materialism. Hinduism diverted the average prosperous society towards splendour loving, pleasure seeking, and amusement in material life, luxuries and corruption. It divided the society into classes and castes and in a sense into 'haves' and 'have-nots'. Buddha tried to maintain the equilibrium and campaigned against this corrupt form of religion, but his concept of Nirvana proved more a cessation of existence – a nihilistic conception only. The study of the non-Semitic religions reveal that their message proved oriented exclusively either to hereafter and renunciation to this world or merely to the material world. On the one hand we see Confucius and Zoroaster highlighting the worldly and corporal aspects of man and the universe on the other hand Lao-tzu, Buddha, the Vedic religions the spiritual aspect.

Besides, all the non-Semitic religions according to Shariati belonged to the royal or aristocratic class of society. We reach the remarkable conclusion that all non-Semitic prophets turn immediately to the existing secular power and seek association with it and propagated their message in society under their shelter and protection. One other remarkable point regarding non-Semitic religions is that all the religions emerged during sixth and seventh centuries B.C. Lao-tzu, Confucius, Buddha and Zoroaster have been contemporaries. Besides, 'pseudo prophets' like Socrates and other thinkers have too emerged in 4th, 5th, 6th and 7th centuries B.C before the above non-Semitic Eastern prophets. It is this period when according to Shariati the concept of private property ownership came into existence, which gave birth to many social evils and the result was the emergence of the above religions.
In contrast Islam is the religion based on particular ideology. Ideology consists of those particular beliefs or ideas adhered to by a particular group, a social class, or a nation or a race. Ideology is based on the worldview. Worldview indicates how one considers the universal phenomenon, and how one perceives and receives the world. This understanding of universe in a particular way is termed as a world-view. The idealism of Hegel, the dialectic materialism of Marx, the existentialism of Heiddeger, Jaspers and Sartre, the absurdity of the futilism of Albert Camus and Beckett, the religion of Catholicism and, the Taoism of LaoTsu, the *karma* of Hinduism, the pain and *niruana* of Buddha, the unity of being of Hallaj, the pessimistic determinism of Khayyam, Schopenhauer and Metternich, are all world views. From this worldview, there emerges a particular ‘belief’, on the basis of which one’s approach to the world is called ‘ideology’. So every ideology depends on its worldview. There are two kinds of worldviews, materialistic and Islamic. The philosophy of materialism suggests the worldview of godless universe where everything is permitted. There is no way to distinguish good from evil. Materialism has taken a form of school of thought in 18\textsuperscript{th} and 19\textsuperscript{th} century, which was not the case before this time. Because although materialistic tendencies were existing here and there, but they had not assumed a status of an ideology or worldview.

In the view of Shariati the main factors responsible for materialistic worldview have been science and socialism. Science never possessed the capacity to guide the man for achieving his high idealistic goals, rather science was itself exploited and was put in the service of capitalism. Besides, inadequacy of Church whether due to its theological ideas or its inhuman attitude towards the masses and especially its intolerant attitude towards new scientific approaches were responsible for such a drifting of masses in the Europe towards materialism.
The worldview of Islam or the worldview of Tawhid contrary to materialistic worldview of divine unity is opposed to contrariety in human race, in the world of existence, between the physical and the metaphysical. In the scriptures of monotheistic faiths, man and nature are seen to have meaning, purposes, and self-awareness. This kind of worldview holds that the universe is divine, conscious and responsive to man’s spiritual needs and aspirations. The worldview of Tawhid nullifies any kind of trinity or duality. In Islam Allah is illah (God) and at the same time a Nourisher (Rubb) too; He is Lord (Ma’lik) too and at the same time Master (Malik) too. Shariati considers the worldview of Tawhid not only in the sense of oneness of God, but regards the whole universe as a unity. Shariati has derived from worldview of Tawhid three major branches: (i) Sociology, (ii) Anthropology and (iii) Philosophy of History. In such a world-view, world is considered to be a living being, possessing a single and harmonious order that is endowed with life, will, sensation and purpose. The unseen and manifest does not represent a form of dualism in the worldview of tawhid. Quran considers the outer and sensible manifestations and of the universe as ‘sign’ (a’ayat). These are all the indications pointing to the truth and it is only by means of contemplating them in a serious and scientific fashion that one can attain the truth, not by ignoring them and throwing them aside. It is worldview of tawhid on which Islamic ideology is based. Ideology, according to Shariati, is ‘human self-consciousness’. The domain of this ‘self-consciousness’ extends beyond the pale of all other consciousness such as political, social, technical, artistic, philosophic and so forth. All activities of man whether political, social, technical and artistic depends upon one’s ideological or self-consciousness foundation. Contrary to what Durkheim defines religion “a collection of ancestral beliefs and individual feelings; an imitation of socially established modes, religions, rituals, rules, conventions and practices passing from generation to generation”, religion as ideology is a faith consciously chosen to
respond to the existing needs and problems of society. To give direction and purpose to one’s belief, one has to choose an ideology and this ideology is chosen to change or revolutionize the status quo.

Shariati has identified some main revolutionary dimensions of Islam vis-à-vis Imamat, Ijtihad and Hajj. Imamat consists of grave mission of guiding and driving a society and individual, from ‘that which is’ to ‘that which should be’. Shariati suggests to explore the usage and social application of doctrines and beliefs instead of examining a belief from philosophical, scientific, logical and theological point of view, or examining the belief through theories of physics and chemistry, and trying to determine its validity or invalidity. He wants that there should be a glaring difference of a society, which believe in Imamat and the society, which do not believe in it at all. He does not find fault in the principal of Imamat itself, instead he opines that the understanding of this principle on the part of believers is faulty. Besides, Shariati does not confine Imamat to twelve infallible Imams, but considers it a social responsibility in the social and historical life of Muslims. He thinks that Imamat and justice are part and parcel to each other. Islamic society being based on a particular ideology, relationship, laws, social classification, and aspects wherefrom ultimately emerges Imamat. In contrast aristocracy, democratic, oligarchy type, monarchal and dictatorial systems, Imamat in principle is a different system of life and a different principle, which on the basis of a particular thought possesses a particular social system. In Islam the concept of Imamat is a divine arrangement in political, social, economical and spiritual vistas of life for the next generations to come in order to establish an ideal ummah in human society.

Ijtihad is second most revolutionary dimension of Islam, which is responsible to upkeep and maintain the lofty ideals of Islam alive. In order to save the religion from any stagnation and from becoming out of date, it is obligatory on the part of mujtahid to purify the society from feeble traditions
and superstitions, without making any harm to the fundamentals. Shariati doesn’t want to confine ijtihad only to ‘fiqh’ (jurisprudence) but he thinks it compulsory to extend it to other fields like doctrinal notions (aqayid) and especially to contemporary issues also. Ijtihad in jurisprudence (fiqh) being secondary obligatory (wajib-kifaie), it is incumbent upon mujtahidone to make ijtihad in social, economic, political and educational fields. In order to widen and strengthen the field of ijtihad, Shariati has promoted the idea of specialization in different disciplines of ijtihad. He regrets that most of the ulama are exclusively experts in field of fiqh alone. In such a situation, it is not possible to expect a sort of complete and concrete expertise concerning every aspect of different Islamic issues from them. As a remedial measure he has suggested specialization that too in the wide, modern, and scientific sense of the world. Jursits and thinkers like Mutahhari have suggested council of fuqaha in the field of ijtihad. In his opinion individual thinking and individual labour has no value in modern times. Rather exchange of views and cooperation among the scholars and the collective and joint efforts involves less effort but produce more fruits. Mutahhari opines, if scientific councils are formed in fiqh, the principle of exchange of views will be realized in its complete form; Islamic fiqh will tread the path of progress and advancement, and many disagreements in fatwa will also disappear. Shariati has even sought a joint venture of both the material and spiritual aspects of life. It is a catastrophe that religious sciences and non-religious sciences; the present world and the world hereafter are considered two distinct and two separate things. In this way Islamic science have become obsolete and confined within the walls of old schools imprisoned among its old books. The active and responsible brain of the contemporary social and scientific community and the intelligentsia became alienated from Islam, having embraced the “new sciences” and accepted the Western mode of thinking.
In Islam ijtihad is compared or similarized with a refinery or a factory. A mujtahid acquires raw material from reliable sources i.e. Qur’an, hadith, ijmā etc. and softens and refines it through the process of reasoning and supplies the product to the Islamic society i.e. ummah. Besides other preliminary qualifications required for a mujtahid, Shariati opines that ijtihad is not merely based on possessing knowledge and capability of deducing the law from its sources, but a mujtahid should necessarily possess the quality of piety (taqwa) too. He does not consider ijtihad simply an affair of research but bestows the position of centralization of movement to a mujtahid. It gets various potentialities and energies organised that brings order, discipline and direction to the ummah.

Shariati has rejected the idea of closing the door of ijtihād and he never agrees that the difference of opinion may cause any division in the ummah. He finds the possibility of free expression of opinions and the evolution of science and intellect only when there is freedom of scientific research and when thinkers’ and researchers’ ideas clash with one another – will become a reality. For any ijtihādi research to be concluded on an advanced university level and in a scientific methodological fashion, it is necessary that the resources and methodology of the social sciences and humanities, particularly history, theology, law, economics, sociology, orientology, and history of civilizations, in the contemporary world and in scientific and research centres be utilized. They should be employed for research and scientific analysis of the Islamic schools of thought, history, culture society, philosophy, sciences, literature, art, and civilization. Islamic research would then be competing with the works of the Orientalists and Western and Eastern Islamologists, but stand above them because the work of the later cannot be trusted either because those who have done it are not Muslims, or because they have political or colonial biases, or because they harbour religious, racial, ethnic or historical hatred and fanaticism. Shariati wants that a new breed of Muslim scientists should take
over, who feel Islam in their hearts and minds, who have scientific familiarity with Islamic culture, civilization, and schools of thought, who know scientific research methodology, know the progress of sciences in the contemporary world, and in short, know both cultures. The most important factor in the lack of scientific knowledge of Islam, according to Shariati, has been that those who know the Islamic culture often have not been familiar with scientific outlook and new research methods, while those who were of the contemporary culture and knew the modern scientific research methods were alienated from Islam. Thus, to him, at the outset of Islamic and scientific research, most important scientific and Islamic goal should be to facilitate the cooperation of these two groups and open a path in which all scientific resources and all existing progress in contemporary research can be utilized in the service of understanding the truth of Islam and its true culture.

Although *ijtihad* guarantees permanent revolution, a profound scientific movement, based on research-oriented *ijtihad*, is urgently needed. The objective of such movement would be to present the real truth and the original face of Islam; to raise the level of understanding and religious awareness in the society; and to familiarize the educated stratum and the young generation with that Islam from which cultural colonizers have made tremendous efforts to alienate them, by propagating their own values and culture.

*Ijtihad*, on the one hand, gives vigour and viability to legal thought and, on the other, does not allow the *ahkam* to remain in the outdated moulds of obsolete expressions and terms, by expounding them in the language of every age and in accordance with its needs. Although the Divine laws are fixed and unchangeable, the mode of their expression and exposition is subject to variation. A part of the function of *ijtihad* is to recognize the consequences arising from this fact. Hence it has been said that *ijtihad* is an agent of renovation in *fiqh*, and that it is a force that operates in history by developing the scope of *fiqh* with the expansion of its applications. At the same time,
ijtihad safeguards the stability of legislation through time. Since the Sacred Lawgiver knew that various aspects of human life are subject to change and its multifarious needs are open to variation, He recognized the role of *ijtihad* as a force which should emerge with the emergence of *fiqh* and remain in its service throughout the course of history in order to enable *fiqh* to fulfil the human need for law. The *ijtihad*, which the Lawgiver has sanctioned and which is to be employed in the service of *fiqh*, represents a specific meaning of the term ‘*ijtihad*’.

Other revolutionary aspect of Islam, according to Shariati, is Hajj. He describes it a symbolic spiritual feature in which God is the director, the language of the play is movement and the principal characters are Adam, Ibrahim, Hajar and Iblis. Scene take place in the sacred area: the Masjid al-Haram, Mas’a, ‘Arfat’, Mashar and Mina and symbols: the Ka’bah, safā and Marwah, day and night, sunset and sunrise, idol and sacrifice dress and ornaments: ahram, halaq and taqsir. And the actors most amazing only one person “Haji” (one who is performing Hajj).

Hajj is not just an accumulation of some dry rituals, rather an action, possessing some deep-rooted purpose. Shariati opines that everything which God wished to say to humanity was spilled, all at once, into the Hajj; it includes the philosophy of existence, a world-view of the philosophy of the creation of the human being and the course of history, in particular, the transformative phases of humanity from the time of the creation of mankind upon the earth, till the final peak of its perfection, the formation of the Ummah, model of humanity, the transformation towards perfection.

Hajj is a migration from the house of ‘self’ to the House of God. Shariati symbolizes the *Ahram* with the very essence of human being. One has to change his own synthetic clothes, i.e. he has to shun off whatever race, colour, nation, class group, family, degree, status, designation he belongs to. These are all artificial boundaries in the land of humanity. The classification of
different sects, nations and groups are all artificial coverings on the very human essence, which have no reality like clothes.

Ka‘bah just like a powerful magnet and the people from nook and corner of the world like tiny particles of iron, are thronged around it. Being simple structure – an empty room, in the midst of an uncovered area, Ka‘bah represent shapeless, colourless, and unique realm of God. One can say his prayers to whatever direction he wishes. Ka‘bah is only a sign, a symbol or an arrow, but not a goal, which shows direction. It is not the end of the way rather the beginning that which exists here is movement, direction and nothing else.

Ka‘bah dates back to the story of Hajra who put her utmost trust in the God, obeyed the orders of her Lord, stayed in the lonely desert, under the scorching heat, a desert without any sign of life, water and plant, with her little baby Ismail. She never hesitated to obey the commands of God, the Almighty, with the result God declared His house in the house of Hajra, a black African female slave.

Circumambulating of people with constancy and movement around Kabah exemplify an imagination of a solar system or the representation of the entire world. It presents a world-view of monotheism that God is the ‘heart’ of the universe- the axis of existence and the centre of the universe which everything circumambulates around, and man, in this system is a particle in movement It is His Will and Power that whole universe involves itself in movement and activity. Circumambulating around Ka‘bah, indicates that the way towards God passes through the people.

Hajar al-aswad (The black stone) is mystery of the hand - The Right Hand of God. It is here that one has to start his circumbulation. This is no more a custom but an allegiance in the hands of Most Supreme and Almighty so that all previous allegiances may get lost their validity.

Standing in the station of Ibrahim means to stand facing God. Haji has to perform role of Ibrahim throughout his life, who after breaking of idols,
defeating Nimrod, resisted against the torture, struggled against Iblis and offered the sacrifice of his beloved son, Isma'il and lastly migrated, and passed from prophethood to the position of Imamat. In the practical world, man like Ibrahim, has to be the architect of Ka’bah of faith. He has to move his people out from the stagnant swamp of life, from the dead-like living, from the quiet sleep of the abasement of tyranny and from the darkness of ignorance; give them direction in order to make one’s land a sacred area.

Sa’ý is another ritual of Hajj which means the endeavour, the search, searching in a struggle; a searching movement; having a purpose, hurrying and running between two hills – Safa and Marwah. Shariati symbolizes the ‘Search’ with the human free will, choice, intellect, logic, need, life, reality, and objectivity, that which causes endeavour. Contrary to circumambulating of a moath sa’ý seems to be an eagle’s flight over the peaks of hard and black mountains with the long wings of its will-power in search of food; it snatches its bait from the heart of rocks; heaven and earth and within its rang; winds are the tamed of its flight; far horizons limit its sight. Hajj presents a solution for the complicated problems of man, who is combination of two opposites i.e. materiality and spirituality. This combination of opposites has pre-occupied humanity throughout history; material v/s Ideal; intellect v/s Illumination; this world or the next; pleasure or piety; free will or decree and, finally, reliance upon God or the self. The solution is utilization of ones’ free will, putting every and one’s utmost effort on the stake to achieve his material gains, but having his total trust and reliance upon God. This is what really circumambulating and sear (sa’ý) mean. After lot of hardships, toil and amidst the dry, uninhabited mountains around Makkah, Hajara’s search ends in failure; she returns to her child in despair. She is astonished to see that the child has dug out the sandy ground with his feet Zamzam.(the spring of water) gushing out from the depth of stone.
Hajj being ritual in two phases i.e. Umrah and greater Hajj. In the first phase one had to face the Qiblah, it began to face the qiblah, but in greater hajj one has to leave the Ka’bah.

On the ninth day Hajji has to pause in ‘Arafat. For the night of the tenth there is a pause in Mash’ar. From the morning of the 10th until the 12th and optionally until the 13th, also one has to pause in Mina. ‘Arafat comes from the word meaning knowledge, Mash’ar comes from the word meaning consciousness. And Mina comes from the word meaning love, faith. ‘Arafat here represents the beginning of human history and Mash’ar represents as land of consciousness - consciousness of self. Here we see the phase after knowledge, consciousness i.e. first man has to acquire knowledge and then comes the turn of consciousness. Shariati resembnates Mash’ar with knowledge and ‘Arafat to idealism. He says that if first there is consciousness (Mash’ar), then knowledge (‘Arafat), it is imaginary idealism. If first there is love, faith (Mina), then it becomes gnosis, a way which lacks consciousness (Mash’ar) and knowledge (‘Arafat). Knowledge (‘Arafat) without consciousness (Mash’ar) and love (Mina) is materialism; scientism without God; without consciousness of self; science left over in phenomena; absurd life, spiritless civilization, ideal-less progress. Also consciousness (Mash’ar) and love (Mina) without knowledge (‘Arafat) is religion as everyone understands it. But in this religion, mankind is an earthly phenomenon of most interfere material yet in movement with the power of the Divine Trust which begins with knowledge; the understanding of the realities of the universe – materialistic view; and from that station it reaches human consciousness of self. This consciousness, the station between ‘Arafat and Mina, is born of knowledge and gives birth to love; and from that base, jumps over the highest peak of ascent, the final phase of perfection, ascension to heaven, until, love (Mina).
In Mina Hajji has to stone three bases of Satan, one after another (Jamarah 'ula, Wusta and 'uqba) every base a few hundred meters from the other on a straight line, a route and a statue, a symbolic form, an idol. The shooting of idol does not simply mean to show one’s anger to the lifeless idols of stone. It is also not right to imagine that the struggle of the prophets of God against idolatry was limited to lifeless images of wood and stone but were absent from the scene when it came to struggle against tyrants and exploiters. Satan in his multi-faceted manifestations attacks a man from every direction and tries to deviate him from the right path. So there is need for continuous struggle for keeping away the Satan from every moment of one’s life. At Mina, one has to play the role of Ibrahim. Ibrahim has brought here his beloved son, Ismail, for sacrifice in the way of Allah. If one has more attachment to the thing, which has to lay on the alter and is hesitating to do so, makes one blind and deaf to hear the call of responsibility and makes him a plaything of Iblis. In Islam there is no greater war than the war with ‘Self’. It is termed as Jihad-i-akbar (the greater jihad).

Shariati like Ayatullah Khomenie highlights the social and political dimensions of Hajj more persistently. Both of them find Hajj a best platform for the Muslims provided by Allah to discuss the pains, needs, difficulties and ideals with other fellow-sympathizers, fellow-sufferers, fellow-companions who have gathered here from all parts of the world with the warmth from the same love, having been illuminated with the same faith. Scholars from Muslim countries, responsible intellectuals from all continents of the world, Muslim mujahids entangled in their countries with colonialism, exploitation, cruelty, poverty, ignorance, superstition, hypocrisy and corruption should come to know each other, discuss problems and seek each other’s assistance. Muslims of the world should study the world of Islam and Islam, in this, their contemporary age; plan and discuss the common dangers, conspiracies against them and the enmity of the great powers of the world and their internal agents.
In the opinion of Shariati it is the place to find solutions to various problems facing Muslims and Islam and prepare a worldwide plan for the development and prosperity.

The Hajj comes to an end with the message that every month is Dhilhajjah, every land is Mina and life is the Hajj. Hajj thus presents, on the state of history, Ibrahim and Ismail to construct a model of guidance, a blue print of *Ummah*, a pole star for Tawhid, a pivot around which man's activities revolve.

Shariati being deeply conscious of the sociological dimensions of Islamic institutions has never lost the humanistic purport behind all these institutions. He unlike the traditional scholars and 'Ulama was more exposed to the new trends in society, which were unfolding with a rapid pace, especially in the wake of Westernization and modernization of Islamic societies. Keeping pace with these societal developments, Shariati, however, has never lost sight of the perennial Islamic legacy and oriental ethos. He has breathed a new life in the otherwise inert doctrines and practices of religion, which were rendered lifeless by the dogmatic explanations of the stagnant clerks of Islam.

Imamat, Hajj, Ijtihad and other such Islamic issues were taken seriously by Shariati and were presented by him in the context of modern milieu, with added emphasis on their significance from sociological and humanistic view points. Being fully conscious of the challenges presented to Muslims by the ever-changing times, in the wake of technological revolution and scientism, Shariati was intellectually in a better position to face the ideological undercurrents of these developments. He thus attracted new generation of Iran to his captivating insights coupled with Islamic ethos at the same time. His religious views were progressive, realistic, pragmatic and mature and his criticism of the anti-religious philosophy of twentieth century very calculated and astute. In this respect we can compare Shariati with Jean Paul Sartre, William James and C.D.Joad in Western context and, Radhakrishnan, Arbindo Ghosh and Swami
Vivekananda in the Indian context and to Dr. Iqbal, Jamaluddin Afghani and Ismail Raji Faruqi in the Muslim context. In the religious field, he rendered a great service to Islam and revived the long ignored Islamic legacy of comparative study of religions, which was once very hallmark of the past Islamic thinkers like Ibn Hazm, Al-Bisim, Sharistani etc.