

**MAN,
MARXISM AND
ISLAM**



DR. ALI SHARIATI

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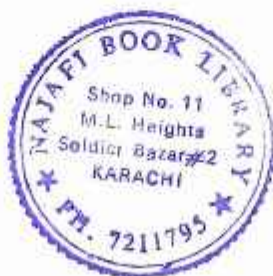
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ISLAM**

DR. ALI SHARIATI

MAN
AND ISLAM
AL SHARIATI

1987

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Author: Dr. Ali Shariati
Translator: Dr. Abdolmajid Memarsadeghi
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In the Name of God

Let there arise out of you

A bond of people

Inviting to all that is good,... Al-î- 'Imrân, 104

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Man's Authenticity

The Necessity of Man's Cognition

An agreement on a (precise logical definition) of Man is almost impossible; because it varies according to different scientific insight, philosophical schools and religious ideas.

Science has not discovered this «microcosm» yet; and according to Alexis Karl: «Man has been detached from himself and has forgotten his truth, to the same extent that he has understood his external world and has advanced in it.» Thus, it is not accidental that he as the first founder of the special institute for «scientific anthropology», and at the same time, as one of the prominent figures of science in our days, refers to man as «the unknown».(1) Meanwhile, we cannot help trying to know man, as well as having an understanding of his essence and substantial truth. To know man, means knowing ourselves, without which we are steeped in a kind of «dark unknowingness» which the shining light of science (knowingness) is unable to lead us anywhere.

This is the same disastrous shortage that, inspite of his enormous success in the realm of science, deprives the modern man of a correct understanding of the concept of life and his existence. According to Dewey, it makes him more ignorant

(1). His book entitled: L' Homme cet inconnu

and weaker on his self - governing than his ancestors.

Man is an unknown being whose cognition is necessary prior to any other kinds of cognition, and basically, this is a «vital one». It is not exaggerating to say that the basic reason for the failure of all contemporary scientific, social and ideological efforts for the genuine salvation of man or giving him at least, a feeling of being happy lies in the fact that, the basic aim of all these efforts, which is man has remained unknown or forgotten in one way or another.

It will be quite meaningless for some of the most prominent engineers and architects to talk about the best and the most comfortable house, on the basis of the high technical principles, before knowing the type of family dwelling there, their temperament, goals and genuine needs.

This is why the modern system of education - in spite of its surprising advances and its enjoyment of the great technical facilities and the most recent scientific findings of psychology - except for furnishing the new generation with the technical and scientific learning, has not only been unsuccessful, but in many aspects has proved to be barren in comparison with the past educational systems and schools. The modern educational system has been shaped in a way that the modern man is able to make man more than his predecessors, but knows less what to make.

It is the same about life, he can live in any way he wants, but he does not know how. Because, he does not know why.

These are the essential questions which no one can answer in capitalist countries and no one is able to propound in communist societies.

Thus, we can find out why the new ideologies that try to substitute the ancient religions, are unable to meet the man's basic needs, and finally leads him to absurdity or being enslaved. And now, in the two spurious worlds of «Western Liberalism» and «Eastern Communism» the «purpose of

human life» is neither this nor that. In both, what has been sacrificed is «the free growth of man's essence». To reach this judgement, first we should know the concept of the human essence and then talk about free growth, or metamorphosis and its decline. Therefore, again we feel the necessity of having a definition of the man's essence and truth, because it is the man who is the criterion of right and wrong, verification and negation of any school or any life style.

Humanism - Man's Authenticity

In spite of all the scientific obscurity surrounding the existentialist concept of man, and although each school and religion interprets man in a different way, we reach an agreement about human being, if we agree upon the most basic principles which are common among the greatest scientific, religious and social schools.

In a broad sense, we can label this collection of common human institution as «humanism». Humanism is a school which declares its goal as the salvation and perfection of man in the world. It considers man as a noble creature and the principles it suggests are for the sake of fulfilling the basic needs constituting mankind.

Today there are four great intellectual trends we are facing with claiming this humanism, in spite of their basic and inherent contradictions and contrasts. 1. Western Liberalism 2. Marxism 3. Existentialism 4. Religion.

Western Liberalism regards itself as the major inheritor of the philosophy and the culture of humanism in history and considers it as a «continuous intellectual and cultural trend» which has begun from ancient Greece and has achieved relative perfection in modern Europe.

The western humanism is based on that specific insight of the Greek mythology in which there is contradiction, even jealousy and vengeance between earth and heavens (the world

of gods and the world of man), and gods are anti-human powers who focus their efforts on enslaving man because, they fear man's self-consciousness, independency, freedom and authority over nature. It is a great sin and a rebellion if a man moves against gods, and consequently he is subject to the worst tortures and penalties. On the other hand, man always seeks his rescue from this slavery and tries to achieve independence by obtaining the godlike powers and to substitute him in nature **thus**, takes his destiny in his own hand and releases himself from their claws, and place them under his own will-power.

Of course, this hostile relationship between man and gods in the Greek mythology was quite natural and logical, and in a way, is quite right and progressive, because in Greek myths gods are «gods and goddesses» and the representation of natural forces such as sea, river, earth, rain, beauty, physical force, prosperity, seasons, flood, earthquake, disease, famine and death.

Therefore, the conflict between gods and men is, in fact, the man's fight against the sovereignty of natural force, which governs man's life, will and destiny. And man tries to escape the sovereignty of these forces through his power ever-increasing awareness, and to free himself from these ruling powers and to become his own ruler and presents himself as the most dominant power in nature, i. e., to take the place of Zeus who is the symbol of nature sovereignty over man.

The great and surprising falsification of modern humanists from Diderot and Voltaire to Feuerbach and Marx is that they unified the mythological world of ancient Greece, limiting to the material nature with the spiritual and divine world of the great eastern religions being in substantial opposition to Greek mythology and compared or even equated the relationship between man and Ormuzd, Rama, Tao, Christ (saviour father) and Allah the same as the relationship between

man and Zeus.

While these two relationships are exactly opposite, there Prometheus, who offers man the «divine fire», first steals it from the gods and then brings it to the earth secretly while they are asleep and because of this sin he is subjected to the bounds and tortures of gods.

Here, Satan, the great angel is rejected and damned by God, because he did not prostrate himself before Adam as the other angels did.

Besides, here this divine fire is entrusted by the heavens on the bearers of the divine mission as «light» (sophia, message) in order to give it to man and lead children of Adam from «darkness to the light» through divine appeal effort, and hope.

We see that god, unlike Zeus wants to save man from nature's yoke, and declares that through the pursuit of «Promethean light» man can achieve freedom. Therefore, we can reach this conclusion that in world outlook of the great religions, God invites man to conquer Zeus and says that «all angels have prostrated before Adam and the land and the sea are under his control and are his obedient.

This is why in the mythological world outlook of the Greeks, it is natural and logical that «humanism» is formed against the ruling of Gods - «Gods and goddesses», and there is contradiction between man's and Gods' authenticity.

On this basis, Greek humanism tried to assert man's nobility by the negation of gods, repudiation of their authority and by breaking the thread of human slavery of «man-heaven». It considers man himself as the criterion of right and wrong assumes the man's physical appearance as the criterion of beauty. (1) and stresses only those elements of life which

(1). That is why, when in Greek aestheticism, observing man's body and exposing the beauties of nudes becomes as the base and the Greek sculpture, which presents the most beautiful bust and puts the

provide man with power or pleasure.

Since this kind of «humanism» was formed against heaven, it becomes secular and tended towards «materialism». This is why humanism in the Western view, from ancient Greece to the contemporary Europe, directed to materialism and faced the same destiny in the liberalism of the Encyclopedists, and in the culture of the western bourgeois and Marxism.

What also causes the humanism in the west to form a great deal in the opposite direction to «theism», was the Medieval Catholicism which puts Christianity-as the absolute religion-against humanity, and sets the same contradiction between earth and heaven existing in the ancient Greek and Roman mythology. This Catholicism with its Hellenic interpretations of the first sin, and expulsion of Adam from heaven, regarded man as the doomed instrument of God's Providence on the earth, and called him a «damned, weak and mean sinner», and the only class of society to be excepted from this sin were theologians who were the bearers of that «spirit», and the only way of salvation for the others lies in absolute obedience, and blind imitative relation with these clergyman and membership in one of the official institutes which is governed by these official representatives of God on the earth.

This attitude, set «theism» against humanism; hence the way to fulfill divine sovereignty passes through the altar of human authenticity. This is why humanism is suppressed in Medieval Age and man loses his dignity in science, culture, life, morals and even in art and aesthetics, hence all the artistic and aesthetic manifestations of Medieval Age are nothing but metaphysical stories, as in Holy Ghost, Christ, angels, Miracles,

→
beauties of nudes as its basic substance, is a style which originates from this humanism, and introduces the art of humanism in modern Europe.

and Sainly acts.... And, if there is a human face, it is only theologians and **disciples** who are covered all over in long and loose gown with masked faces faded into a halo of «heavenly light».

Literature? Repetition of these stories.

Arts? Illustration of these tales and quotations.

Science? Approval of the same concepts.

Ethics? Suppression of all natural desires to be redeemed from the first sin.

Secular Life? The one to be sacrificed to reach the life to come. We see that, everywhere in the medieval Catholicism, man reaches God by negation of human authenticity; that is, bringing about God's satisfaction.

What a close similarity exists between Christian God and Zeus!

In this way, if we can say that the humanism of the post-Renaissance in the modern Europe is the continuation of the ancient Greek humanism, it can also be said that «metaphysics» of Medieval Christianity is also the continuation of the Greek mythology. In West everything has originated from Greece, whether in Medieval or modern Ages and the history of western culture is the continuation of these two opposite trends which are derived from that source, whether religion or science.

Now, it is easier to understand that: Today, these two opposite trends have originated from this «Greek humanism» both bourgeoisie and Marxism-which in practice and theory have their common points in their human materialism and both Voltaire and Marx have neglected the spiritual dimensions of human essence in the same way. Likewise, both liberal bourgeois and the organized societies of communism ultimately reach the same attitude toward human life and society. The tendency toward bourgeoisie in the advanced communist societies which has become unjustified,

is not accidental neither transient nor Revisionistic deviations; because everything ends in man and naturally those philosophies which have similar insight of man ultimately end in the same destination, no matter where their starting point has been.

However, both liberalism of Western bourgeois and Marxism speak of humanism. The former claims that freedom of man and ideas in scientific investigations, ideological conflicts and economical production will achieve the flourishing of human aptitude. The latter claims that it will achieve the same end by negation of these freedoms, and their monopolizing it under the control of a dictatorial leadership that rules this society as one unified institution on the basis of an identical ideology and form. But the goals and attitude on man toward life remains just like the one lies in liberal bourgeois philosophy: «generalization of the life of bourgeois class over the whole society».

Is it not an irony to say: «Marxism is more bourgeois than the bourgeois itself?». Yes, it is an irony which is objectively true from the view point of humanism.

Just as the liberalism of Western bourgeois considers itself as the inheritor of humanistic culture of history, and Marxism represents itself as a way to humanism and thus, existentialism is itself a humanism, of course it has the right to claim this more than its two other predecessors.

The fourth great intellectual trend, which is more ancient and deeply rooted than those three, is the religious world outlook. Since, each religion claims «the guidance of man to ultimate salvation» as the basis of its invitation, it necessarily should have a «definite philosophy of man», for we cannot speak of man's salvation if it is not previously clarified what the definition of man is. That is why, all religions begin with the philosophy of creation especially the creation of man.

Therefore, on the basis of what these four intellectual

trends, which are under discussion today in the world, have considered, man as a «principle» or a «noble species», and claim it identical to their school, we can bring forth a definition which can function as a basis for the beginning of our discussion.

Man's Substantial Image

Radicals, who are one of the most prominent propagandists and thinkers of new humanism in the 18th and the beginning of 19th centuries in Europe, declared, in a declaration published in 1800, to remove God from the moral position and substitute him with conscience; because man possesses a «noble moral conscience». This is originated in man's substantial nature relying on the natural essence and «moral conscience» and it is the basic and the fixed foundation of «godless Western humanism» in this age. (1)

Although, with the appearance of the age of «scientific analysis», especially the growth of sociology which disarmed psychology and held it back, a fixed principle called «human nature» was suspected and repudiated and then moral conscience, instead of originating from the depth of this nature converted into a social conscience which derived from essence of man's social environment, inevitably changable, and with its change, social conscience also changes. This morality as a set of metaphysical and celestial values, was subjected to instability and threatened to decline.

Still, Western liberalism of bourgeois which considers

(1). However, this philosophy brought about sinister consequences in education to the extent that it officially was discarded and deleted from schools. According to Isoulet, this peculiar style presented a «black morals» in France and proved that all the efforts practicing, from the time of Socrates to remove God from the moral basis, have been failed.

itself as a system based on new humanism, regards man as a being possessing eternal moral virtues and noble, metaphysical values. Virtues and values whose main focus is man. That is why, it relies on «man's nobility» against nature and metaphysics.

In this humanism, ethics has entirely been taken from religion, but only its religious justification has been repudiated, declaring the possibility of spiritual development and the growth of devotion to the moral virtues disbelieving in God.

In this respect, Marxism is divided into two parts; the part in which Marx confronts the capitalistic system of this age and attacks it severely, and the other is the one in which he proposes a terminology, that is, the «social communism». In the second part, which is the confirming aspect of Marxism, it is felt that the surprising sensivity which was shown by Marx on the man's moral virtues has been overshadowed by political, economical and revolutionary enthusiasm of communism. He has changed into a powerful political leader who shows desire for victory, but in this critical aspect which is the Marx's effective feature and has attracted those who suffer from capitalism, Marx attacks capitalism as «one which suppresses man's excellent values». He talks about man in a mystic tone as «one who is zealous, conscious, honest, proud, free, self-conscious and possessor of moral virtues», and one who has alienated from himself in a cruel system of machinism, rivalry, exploitation and moral corruption and selfishness of capitalism. He also cries that: «labor is man's essence and capitalism regards it as a moral commodity and evaluates it with money, so a labourer is enslaved by his stomach». But when Marx speaks about the principle of production, the primacy of the tools of production, the principle of the economic abundance and specially economical programming of the whole society into his socialism, this «mystic tone» turns into a materialistic one».

In the negative aspect of Marxism, the praising of man is to such extent that some like Aron, Deuorje' and even Henry Lefevre-ironically and seriously have pointed to a kind of mystic humanism in Marx's critical and philosophical works.

Existentialism, in a surprising philosophical justification of creation, introduces man as a unique being in the world. A being who does not possess any specific feature granted by God or nature to him, but having a will-power to choose, he himself can make and create his own being and existence.

In great Eastern religions, man has special kinship with God. In Zoroastrainism, man is Ahuramazda's assistant and supports him even in the great challenge of creation, he helps him for the victory of virtue over «Angre-Meuno» and his army.

In the mystic religions, pantheism and above all Hinduism «God, man and love are plotting to recreate the world». Here, man and God are admired in such a way that their logical separation is impossible, as it is also definitely clear in our great Sufists' works, and in Islam though the distance between man and God had been extended to «infinity», it removes it entirely and introduces man as the only being who possesses «the spirit of God» and is responsible for «His trust» and «should adapt himself to God's temperament.»

Now, we can portrait the most essential principles of mankind in a humanism to which everyone approves of, as follows:

1. Man is a «noble being», in the sense that, among all natural and metaphysical creatures, he possesses an «independant self» and a noble essence».
2. Man possesses an independant will, which is his greatest, extraordinary and uninterpretable power. Will, in the sense that, in the chain of causes, which has absolutely subjected cosmos, history and society, he enters and acts and intervenes as a «primary and independant cause» in this obligatory

system. Freedom and choice, two aspects of his essence have given him God's attributes.

3. Man is a conscious creature, consciousness is his most prominent characteristic. Consciousness in the sense of having the wonderful and miraculous power of thinking to understand the reality of external world. He discovers every intangible mysteries and can analyse each reality and fact and does not remain on the surface of perception and causality, but traces beyond tangibility and deduces cause from effect, and thus, disclosing the limit of his perception and also expanding his time limit of past and future in which he is not present, and to gain a correct deep and extended concept of his environment.

Man is nothing but a reed, said Pascal, «a tiny drop is enough for his annihilation, but if the whole world tends to kill him, still he is nobler than the whole world. The world is not conscious while annihilating man, but man understands his annihilation. In other words, awareness is a substance superior to «existence».

4. Man is a self-conscious being, that is, a living being, who has intuitive knowledge about himself. He can analyse, examine, recognize, and evaluate himself as a being «independent from himself» and consequently change himself. Ninety, the great scholar of history in this age, says: «modern civilization reached its highest peak of historical perfection, because it is only the present civilization which knows that it is declining.»

5. Man is a creative being, which is integrated with his labor, puts him completely against nature and beside God. This creativity gives him an extraordinary power and enables him to go beyond the natural dimension of existence and his limited possibilities. It also gives him a blooming and unlimited expansion of existence and provides him with what nature has not granted him. This creativity also gives him the power in nature, so that he creates what he wants, and what nature lacks.

Therefore, on the basis of his creative power, first innovates tools and then art.

6. Man is «desirous» or utopian, that is, he never submits or stops to what there is, and tries to transform it into what it should be. That is why he always uses his crafts and presents himself as the only being who is not the product of environment but its creator. In short, he always imposes «wishes» upon reality, and thus, he is not only ever-moving and moves toward perfection, but also, unlike other living creatures, he himself determines his direction towards perfection and is aware of it, in advance.

Seeking ideals is the greatest motivation for man's movement and development and makes him transgress the fixed and finite limit of the present reality both in nature and life, and this is the very power which makes him always thoughtful, inventive and discoverer, curious, realist both in spiritual and material affairs.

Industry, art, literature and the entire prosperous human culture are the manifestations of the spirit of man, seeking ideals, who is never content to submit to the condition which the world has provided for him.

7. Man is a moral being. Here we come to the important issue of value. Value is a relationship between man, a «phenomenon», a «behavior», an «action» or a «state» in which there is a motivation beyond utility, so we can call it a «holy relation», which interrelates with dignity and worship to such extent that man feels it acceptable to devote or sacrifice his being and his life for it.

And though what acquires considerable thinking is that, our justification can never be a «natural, rational and scientific one». At the same time this feeling is confessed as the highest existential manifestation of man in the course of history and in all religions and cultures. This feeling constitutes the dearest asset, the most magnificent glories, the

most invaluable loves and happenings and facts, and wonders in the culture of every nation and religion and in the great culture of man.

From those who have forgotten their material lives for the sake of literature, art and science to religious martyres, crusaders (Mojahed of truth) and great champions of nation, from one who prefers loves to prudence in his marriage to one who sacrifices his individual likes and even himself for the sake of ideas, nation or humanity, all are the products of human values in man's life.

Value and utility are two opposite categories. What gives man as «spiritual creature» among other creatures in nature, an «independence with substantial preference» is his «impartial praising of values».

Values are neither in nature nor have external objectivity in matter, therefore, realism cannot admit values; because if there is not man, there will be no values. Here we come to the decisive conclusion; that values outflows from within, therefore, they are considered idealistic or subjective categories. Here the realists have to deny them. But how can the highest manifestations of man's existence be rejected? Of course, it is a difficult and at the same time a terrible and shameful deed, but how can a realist prove it without confessing the fact of «man's priority over material reality or priority of subjectivism over objectivism?» And this is the denial of realism.

But philosophers of realism like materialists and naturalists, who are restricted to their philosophical and scientific thoughts in sociology, psychology and anthropology, do not hesitate to repudiate values. They justify these values as superstitions, hallucinations, imitative habits, or social conventions which result from the framework of material life or biological emotions of this homo-logous. They also destroy their inner respect, holiness and virtues with

their merciless and hard quasiscientific analysis, and analyze these as organic and living texture into its dead mineral and primary elements.

Realists interpret the feeling of the man who forgets himself for the sake of science, and the discovery of the truth; who sacrifices his life for his nation and the one who prefers ideology to benefits and maintains more value to beauty and virtue, in the same way as taking part in a circumcision ceremony.

But here Marxism has been caught in the worst possible situation in which an ideology might fall. Because, Marx is not a mere materialist in philosophy like Sartre who says: «what you choose in the state of freedom, free-will and good intention are value and prosper». Even if it is evil and selfish. Because Marx is a social ideologist who advances to the extents of being a political leader of proletariat in his age and advanced to the constituting a party in the «stage of practice 7. So he is the possessor of a specific appeal and in spite of Sartre, he says that: «what you should choose, moreover, you are responsible for them». As a result, you make your efforts and sacrifice your life in order to prove these specified ideas.

It means that you should sacrifice all your material motivations, economical needs, instinctive inclinations and individual benefits and even your life for this cause. Therefore, he undoubtedly speaks of a set of even your life for this cause. he undoubtedly speaks of a set of «values» which are in contrast to utility and are beyond the material aspect of man's being.

Even when he speaks of a capitalist system and the psychology of bourgeois, in which man's substantial values are compared with money and makes man inferior from the view of morals and constitutes a «corrupted» society puts «moral values» as his major support.

But when he presents the basis of his thought, and talks about dialectic materialism, and zealously tries to show

himself loyal to realism and approves whatever can be included in the materialistic and biological domain of natural science, he analyzes the human values as baseless, nonsense and invalid in the same way as other materialists and the strictest realists do.

Marx, repeatedly and proudly points out the scientific trick he has used to preserve human respect and, that is: «dialectic» he does not consider man the same as naturalists and other materialists do, namely, to consider him as a «constant material object» in the mechanical world, but defines man as a being in the state of becoming and evolving who moves with historic dialectics. With this policy, Marx, transfers man from «nature» to «history». But in his promotion, man does not find any substantial nobility, because, history, as Marx says: «is the continuation of the movement of material nature. Man in his historical position again returns to the same mechanical nature of naturalists in the final analysis and he is considered as a material object, in this way, all the values which are offered to him by Marx in the «social position» are taken from him by the dialectic materialism.

Here we should recall the meaningful speech of Shundal who says: «Marx as a philosopher crushes all the substantial values under the blind chariot of determinism of dialectic materialism, but he as a politician and leader, with hilarious praising of these values, motivates man to gain power and victory». Is it not reliance on the values, which their authenticity is doubtful, in order to achieve success? In this case, this is the most explicit political deception.

However, the following definition can be derived from collection of the main speech approved by these four intellectual trends, dominant on the contemporary world:

Man is an authentic being in nature who has his own specific essence and is a unique noble creature or phenomenon

who intervenes in it as an independent cause and has the power of choice because of possessing «free will». He has a hand in the perfection of his fate and natural destiny and this power provides him with responsibility or commitment and this is not meaningful unless it is propounded through a system of values.

At the same time, man is a utopian and tries to change the direction of the «reality» toward the way of «truth» or «what is» toward «what should be» in «society» or «himself». This change in him provides him with the movement toward perfection. He is also a being, who presents himself as an anti-nature force through «his own labor». Thus, he recreates «nature» and «his own essence». Likewise, through the power of creativity man gives himself and the nature a kind of substantial expansion. In this way, by creating beauty, art and literature, he offers to the material world what it lacks. Also by creating crafts, he provides himself with those powers that the nature has not given him.

At the same time, he is one who thinks and by this meta-aptitude he becomes aware of the universe, existence, and his human condition in the world, society and time. Thus, he extends his substantial boundaries beyond the limitations of his existence and, in the depth, he plunges beyond the surface of substantial phenomena and in the height, emerges beyond the narrow material world. Wherever the «milieu» ends for him he continues constantly, so this «substantial sub-limitation» is infinite in him.

Finally, man has a holy essence from which a kind of «sacred concepts» flows out whose worship is the most magnificent manifestation and metaphysical of his substance. On the whole, these sacred concepts constitute the «human value» from which loves, worships and sacrifices have been projected in the history of mankind and constitute the entire magnificent spiritual asset of humanity. Although the

foregoing holy concepts have changeable «references», they are absolute and eternal and only change when the species of man would change and become annihilated.

«Nietzsche, the greatest philosopher, sacrificed his life in order to save a cart horse». Rationalism considers this action not only an absurd one but also injurious and doomed, because here a genius sacrifices his life for the sake of an «animal».

But, in man's surprising essence, there is a wonderful ultra-factor which admires this event and values «this dealing» for «Nietzsche created a value by sacrificing his life», a moral value which is superior to the substantial value of a person—even if it is a genius.

What causes this judgment and motivation to appear in mankind, is the metaphysical dimension of man's essence which materialism and dialectic materialism through repudiating it negates man and by confessing it negates itself.

The New Catastrophies

The new catastrophies which terminate to man's decline and metamorphosis may be divided into two main groups:

First, the social systems.

Second Intellectual systems.

Between the two apparently contrasting social systems which have surrounded man or tended to do so, what is clearly perceptible, is the catastrophe of forgetting man as an authentic, metaphysical essence.

Both social systems of capitalism and communism, although in two different forms, consider man as «homo-economics». The difference in the form lies in the fact that, which one is more successful in fulfilling the needs of this animal?

Economics is the foundation of the philosophy in life in

the industrial, capitalist society in west, where as Bacon says: «science abandons the search for truth, but willingly seeks power! ».

The material needs are generated everyday and increased progressively in order to expand the range of consumption in quality, quantity or variety. Thus, they increase the material interest of the great productive plants which are revolved astoundingly to convert man into greedy consumers.

These needs impose on man the heavy troublesome load of an ever-increasing endeavour, so that even the miracle of the new technology, which should release man from the slavery of material labor and increase his leisure time, is unable to do a thing. The rate of production of the luxurious products becomes more than the extraordinary pace of the technology of production. And entangled in this astounding troublesome speed becomes more and more condemned, drowned, and self-alienated. Therefore, not only there is no opportunity for the flourishing of the spiritual values, moral wonders and man's holy aptitudes, but to speed into an effort from material consumption and into consumption for material endeavour and sink into a frantically competition for luxury which cause the breaking and annihilation of man's traditional values of morality.

In a communist society, the curve of man's moral movement is this. Many intellectuals, because of the political contradiction and difference in economical system between communist and capitalist societies, consider communist societies from western capitalism separately regarding anthropology, the philosophy of life and humanism. While we see clearly that the communist societies that achieve the economical growth to some extent, find a close similarity with the western bourgeois from the outlook of social behaviour, mass psychology and individualistic world-view. What is put forward as formalism, embourgeoisment and even liberalism

in communist societies today, is nothing except the inclination toward the modern western man and excessive attention to luxury and fashion which have been prevailed not only in individual lives, but also in the system of state production. This tendency results from this principle that in practice, marxist and capitalist societies present the same kind of individual to the history of man.

Democracy and western liberalism, inspite of holiness in their subjective concepts, are practically nothing but a free opportunity for the manifestation of this spirit that the more the better and the tough and fast invasion of the material forces which seek benefits and strive for the man's metamorphosis in order to convert him into an economic consuming animal.

As we see, the state capitalism, as socialism, state dictatorship as proletarian rule, the intellectual tyranny, as unified party, the prejudice in belief, as diamate(1), and finally dependance on the principle of machinism and economism, as quick transition to the «abundance of production to pass from socialism and achieve communism...!». These are debris which fall down on man as a «holly, free and creative will» and moulds him as «social object» in a strict and inclusive system which is the most obvious sample of «intellectual and political alienation that Marx mentioned on man in a bourgeois society. The second type of «new catastrophies» are ideological ones. Here, we use ideology in its broader sense. All the new kinds of ideologies which claim that, they are based on modern science, negate man as an «authenticity», even those which boast of humanism.

(1). The contraction of dialectic-materialism which is the so-called, credible principles on which the education of generations, scientific research, literature, art, philosophy and scientific theories should be based. It means a kind of religious government without religion.

Historism, the authenticity of history, presents a material and deterministic current of history which in its course, constitutes elements as «mankind» in accordance with «the compulsory laws of historical movement». Therefore, historism terminates to a kind of material determinism in its final analysis in which man is helpless.

Biology, natural sciences, the authenticity of the laws of natural life, considers man exactly as an animal, and the only credit which is offered to man, is to consider him as the last link of chain of the evolution of creatures, but according to this school, all the spiritual manifestations and specific features of man, as well as his natural instincts are in accordance with his temper.

Social sciences, the authenticity of sociology, considers man as a plant which grows up in the field of social environment in accordance with its climate and soil and only through the change of this field, its human products would change, on the basis of scientific laws which are beyond the reach of mankind, and are dominant man and even its construction.

If we add materialism and naturalism to these schools, which consider man as a material object or natural animal and a biological being, we can have an image of the catastrophes of today's beliefs.

Meanwhile, Marxism has a complicated situation. Marx is on one hand, a materialist so he cannot accept man as an «existence» except as an element enclosed in material world. So Marx after studying Darwin's works, in a letter to Engels, says, «I accept this theory as the biological foundation of my philosophy of history».

On the other hand, he as a very radical socialist, in a way that he gives independence to society in contrast to naturalism and humanism, and through a biased decisive division of it, into infra-structure and sub-structure in which infra-structure

is the form of economical production and sub-structure is a culture, morals, philosophy, literature, art and ideology and...., in fact, he introduces man as substructure, because man is but a complex of these elements. Therefore, man would be born out of the form of material production and since this is determined by the «tools of production», in their final analysis, the «humanity» in Marxism would be emerged out of the «authenticity of tools» that is, man is the child of tools and not Adam's, as Islam claims.

Adhering dialectics to materialism, Marx not only disgraces man but also imposes a knid determinism on man's historical fate which is another chain on the hands of praxis and in fact, to enslave man's will, which offer him nobility in the world, and finally is the man's fall in the abyss of that determinism, which was dug for him by the superstitious religions or those philosophers and the oratores who are subordinated to the governments in the past. Therefore, it won't be an accusation if here we mention a kind of «material fanaticism».

Man Under the Threat of Three Disasters.

From past to present, we see that modern man's disaster, before all, is a «human disaster», man as a «species» is destroyed, metamorphosed and even like a caterpillar in a cocoon becomes a victim of his artistic success and struggle.

More surprising is that man in the course of history has often becomes the victim of the thought for his own salvation! The desire for salvation in a «historical transmutation» and the road to rescue and hope led man to captivity and entangled him in a trap!

Religion, which is both a powerful love and an invitation to perfection and deliverance, after coming out of its first limpid sources and flowing in the course of history, loses its colour, flavor and effect. Its direction has been determined by those power which have had the control of history and had

held the reins on an «era».

This is why in China, the school of Laotsuthat in the beginning was an appeal to save man from captivity of artificial life, limited intellect and harsh civilization which put the true man in chain and deteriorate his nature which is in harmony with (Tao), made man worship many gods exploiting man economically or intellectually and subjects his life to fears and infinite flateries.

Confucius, for his people's savior from the captivity of these superstitious forces, fought against these superstitions and drew them out of continuous sacrifices, offerings and man's weakening mortifications and brought them back into the history, society, life and rationality. He laid the foundation of «LI» as an intellectual basis and rational system of life. This foundation later becomes as fixed imitative traditions which choked any movement and reformation in the society. The man like frozen animals in freezing weather, was subjected to fanatic and conservative silence. As a sociologist says, «We see that Chinese society and civilization have neither declined completely nor developed during two thousand five hundred years, it is because of the dominance of the conservative and old-fashioned rationalism of Confucius.

Hinduism, which inherits the pure human mysticism along with profound unification of man-nature-god and blows the «spirit» into the universe and was the cause of man's spiritual transcendence, was changed into dreadful superstitions in which a great number of gods attack man and even snatch morsel from their poor servant's mouths and then condemn those who were the divine bearers of the mission of rescue (Muksha), and great orient mysticism (Vidya) to the fictitious fatal mortification objectness and servitude before formal theologians.

Buddha came to save them and invited the followers of

hinduism to be freed from the chain of worshipping gods of heaven. His followers became Budda's advocates to such extent that today the word «Idol» in Persian which is considered the same as «Budda», is indeed the usual and the most disastrous form of polytheism or idolatry.

Christ, the promised saviour, came to save man from the trap of materialism, submission to rabbi; to set free religion from aggression of Israelite racialists; to settle peace, affection and salvation of soul; to rescue man from rabbi's and Pharissess' superstitions, and from the imperialistic slavery of cruel Caesar. But we saw how Christianity itself became its successor and Roman Church continued Caesar's cruel imperial system. Escolastic became the intellectual basis for medieval feudalism and suffocated the free rational, progression and science. So much blood was shed by the religion of peace that even the cruelest oppressors in history haven't committed such a blood shed. Therefore, Christianity from the intellectual and spiritual perspectives has reached to an opposite degree, that is the «man who should be god-like» on the contrary, «God became human-like!»

Finally Islam, the last evolutionary chain of religions in the history, began its invitation by the slogan of «monotheism» and «salvation.» Islam's aim, according to what a moslem soldier siad, was, «to cause the man's transcendance from the mean earth to the elevated heaven and invites him toward the justice of Islam in order to be saved from the oppression of other religions. But all those aims were changed into Arab's Caliphate, a factor to account for savage invasion of the world. Then as a powerful cultural factor and religious jurisprudence and sophism gave a religious reflection to the feudal system of Saljukian and Mongolian Turk and entangled man in the bound of «predestination». Salvation was no more interpreted in monotheism, piety, pious deeds and knowledge in imitation resorting to vow, inherent and traditional needs or

in scaping from reality, society, Habalqarnaim and pessimistic view toward history, progression and the human salvation in this world and oppression of all the man's desires and inclinations!

While religion was a preventive factor in the way of social and scientific advancement, and withering the intellectual and spiritual flourishing, from religion only collection of ceremonies, taboos and superstitions remained. Along with a dominant power over nation and thought and from their official custodians, in the center of church and pope, Renaissance came into power as the presentation of the motivating spirit of the society. Accordingly, intellectuals, in comparision with the enlightened age of Greece and ancient Rome and the congealation of ruling of religious custodians in Medieval Age, were invited to rescue their own people from the Latinate imperialism of pope and lead them toward nationalism and science.

What was the slogan? To free man from heavenly determined will, to free wisdom from the commands of religious ideas. To free science from dogmatic speech, to come down from heaven into the earth for making that promised heaven on the earth!

What an exciting slogan! Liberty of wisdom, leadership of science, heaven and earth! But who are to construct this heaven on earth? The colonization of nation, the exploitation of people, and the power of scientific technique, which means science and capital?

Science released itself from serving religion, and served powers and powerful authorities and was changed into an improvidential and frozen scienticism which killed «the Christ», but became the servant of Caesar.

Machine, that was means in man's hand in order to help him to rule over nature and free him from captivity, was changed into machinism and brought man under chain.

Finally, capitalism, the door keeper of this paradise, armed with science and technology, the new magician and his modern captivity, man under the heavy and cruel wheels of machinism, the ruling technology, and blind technobureaucracy converted man into an economic animal that could only «graze» in this paradise! The motto is consumption, consumption and consumption! And the slogan? Liberalism! That is, «undisciplined man in chain!» And democracy, that is, electing those who have already selected your essence.

Life? Materialism, Morals? Profiteer and egotism,

Goal? Consumption. The purpose of life? Insinct satisfaction.

Ideals? Comfort and enjoyment.. Faith? Ideal? Love? The meaning of existence? The meaning of human being?... nothing!

But Adam also rebelled in this earthly paradise:

1. Marxism!
2. Existentialism!

Marxism

Marxism is the negation of capitalism, class exploitation, government, specialization, mammonism, the morality of profiteer, and the most important one is the negation of man's captivity, metamorphosis of his truth in social and production system...strange! To establish a society in which not only «everybody according to his work» but «according to his needs!» What does this mean?

It means absolute equality of all men! It also means beyond everyone's receiving his right! It is a promising society in which everyone enjoys more than what he really deserves! A dream? or Utopia?» This time it is not religion to talk about paradise nor philosophy to construct a «Utopia.» It is neither idealists, nor moral socialists or Utopians.

But, this time, «scientific philosophy» talks about it. Whose hand or hands should build such an ideal society? It is not something to «construct», it is something to be constructed.» The discovery of determined laws of history promises to the determined construction of it!

What do these labourers who were harassed by poverty, capitalist system, exploitation, or those intellectuals who have rebelled against bourgeois paradise, and the thoughtful men who seek man's freedom, want?

This time instead of «omission of government» man is provided with «dictatorship of proletriat». The «free society and freedom of labour» are replaced by a society which has been entirely programmed from the above, and individuals are assigned the negation of «machinism» are supplanted by intensive reliance on «rapid industrial revolution» based on machinism. Instead of man's freedom from the bureaucracy of bourgeois it is superseded by man's enslavary in «single pivoted state bureaucracy». Instead of man's liberty from being disintegrated in the speciality «originting from capitalists, exorbitant for wealth, there is disintegration in the speciality which is caused by the government who demands for more and more. Man's freedom from being entangled in the official, economical, and capitalist organizations is replaced by his entangling in a strictly organized society. Instead of « man's free development», there is man who is shaped by certain social, cultural and moral moulds, and instead of «obedience to church there is «imitation and submission toward the ideological committee», and instead of repudiation of the character in history» we have «the worshipping of leadership». Finally, from the view point of «ideology», there is the decline of humanism in the the mean material economics. A man unbound from his will is aware, sensetive and enjoying exalted attributes ruling his existence now becomes the absolute plaything of the blind puppet show

in determined historical struggle constructed by dialectic materialism which rules the man's essence.

We see «unrestrained man» in «capitalism» «bounded man» in Marxism. There «falsified» and here, «fabricated!», then who is more disastrous?

Existentialism

Existentialism rebelled against both. Philanthropic thoughts, being always in search for man's salvation and his existing independence, faced with the danger of the disaster of anti-human capitalism and Western machinism since 18th and specially 19th century, and attacked them whether sentimentally, morally or through scientific and logical admiration. And consequently, they created a rich and lively literature from which Marxism could feed on fully. So much so that, Mr. R. Aron believes: «Marxism is nothing but a vigilant rendering of what non-Marxists have stated».

Interestingly enough, after distinct successes of capitalism and its definite victory in the flourishing civilization of Europe, being the symbol of man's civilization in the present age the resistance of «human spirit» against it reached its peak and struggling against it indicated the most essential responsibility of the philanthropists.

«Capital is productive, capital is the criterion for evaluation of commodity, it is a criterion for right and labor. This best manifestation of man's existence, is at the service of capital!»

Alack! Capital has become the great idol of our century. Man is nothing in comparison with it, the idol and idolater are self-alienated!

The second experience of humanity, in comparison with this experience proving into scientific reality, was bitter and disastrous.

Half a century after presenting its ideology thoroughly,

Marxism was put into practice, where no one expected it and even the Marxism itself was suspicious about it (Marx's first work on Russia).

Now, the «new idol!» «Man brought up by society, and society together with intellect, consciousness, moral values, culture, ideals and man's sentiment feeling are born out of «tools of production», and today it means «machine!» This is similar to the story of a Chinese poet(1) who left his sweet heart to be secure from her magic eyes. In order to forget her, he occupied himself with gardening. Hoping that gardening to save him from going out of his mind, but: Gradually the winter clouds disappeared. The season for narcissus approached and narcissus were in full bloom ALAS! he saw them turned into his beloved eyes.

The man, who entertained himself with Marxism in order to escape from the captivity of machinism, after the victory of Marxism and flourishing of communism, suddenly, more obviously, and heavily than industrial capitalism entrapped in machinism. So that the main condition for the fulfillment of an ideal communist society was announced as material abundance, and the main condition for «this abundance» is transferring the society into a heavy and complete industrial one, on the same basic criteria which Lenin mentioned: «we should learn from capitalism, that is, especialization, hierarchiacal order, technobureaucracy, and competition in accordance with personal motivation of beneficiary, and beyond all these, a dominant and expanding organization, rapidly proceeding to embrace all members of the society, and on the top of it establishes a new ruling class, consisting of experienced bureaucrats being at the same time capitalists».

Now man disappointed from «the promised world of

(1). Chinese poem, translated into good Farsi by Mr. Hamid Shirazi, but its source was not mentioned.

communism » opened a wide window to inhale, and that was existentialism. And on the top of all, stands Sartre who is the representative of conscious sufferer of these catastrophies.

Capitalism presenting man as an «economic animal» and in comparison with Marxism presenting man as an «organized materialistic object» and Catholicism considering, man as an indeterminate playthings of an invisible power (Divine Will), and dialectic materialism indicating man as an indetermined plaything in the course of planned development of the tools of labor, existentialism made a «God» out of man! Facing him with the most magnificent praising!

«The existence» or all the creatures in this world be brought into reality after indicating their «truth», but man whose truth would be brought into reality after indicating their existence ».

Walnut trees or talking parrots are known in advance, i.e., what they are or what they are going to be before coming into existence. While man is created first, not being obvious what his quality is or going to be? He himself makes his substantiality and will choose his own essence!

Therefore, man is neither God's creature, nor the creation of nature, and is not born out of the tools of production. «Man is a God who creates himself!»

It is obvious that after all disgrace which was committed by church, capitalism and communism toward man, how much this «new appeal» can stimulate those hearts who believe in «man's grace and dignity!»

It was destined that in our age this appeal is proclaimed by Sartre, the most remarkable social character who enjoys the most powerful and literal and artistic style among the new philosophers.

But Sartre suffers from the same contradiction as Marx did. Marx, on one hand, tries to stimulate laborers and intellectuals to «fight» for overthrowing the capitalism and

construct a socialist society. This means resorting to thought, idea and the free-will of man.

Therefore, Marxism is the other side of the coin, that is Western capitalism. The man's conscious, seeking freedom, stopped trying. Specially after world war two, the people of Asia and Africa moved toward the progressive anti-colonizing nationalism. They also turned to their own national character. But generation detached from religion hated the capitalistic machinism.

On the other hand, in dialectic materialism, there is no place for this man. And this «scientific philosophy based on the determined contradiction existing in the evolution and movement in change of quantity to quality and acts like determine and ultra-human laws is by itself the cause of the decline of the capitalist system and bringing the communist society into reality».

Where should we find the «human independent choice» in such a «materialistic, absolute determinism?» What is the meaning of the choice which is the inevitable fruit of this determinism? Therefore, what kind of responsibility does it convey?

Sarter, through the separation of the creation of nature from the creation of man, acknowledges a kind of dualism. The cosmology based on dualism; (the substantial dualism of existence), in the «historical dualism of Zoroaster, the «innate» dualism of Manichaeism and the Islamic «human» dualism is justifiable. Sarter, after Nietzsche, Hegel and Marx and even two centuries following Encyclopedists in the second half of twentieth century, in Europe, cannot or does not want to present himself as a «religious spirit». He remains faithful to materialism. In order to introduce his existantism as a philosophy moving along the evolutionary way of Marxism, he associates that existantism, which he imitates from «Heidegger» to the Marxism, to indicate that his existantism

is school of thought «following Marxism, and not one which precedes it.

The pitiful fall of this exalted existantialism, from the highest peak of «divine man» into the wilderness of «embarrassment of nihilism» originates from this fact.

Where do «dialectic materialism», «dualism» or materialism which is a materialistic unification», «this monotheism», and this «dualistic polytheism» (the duality of man and universe) come from?

Sarter, unlike Marx, who believes that the best exalted human qualities and ideals are the fruit of economical system of production, that is like commodity producing by the conditions of the material tools of labor, declares that «if a person born paralyzed, cannot be a champion in running, he himself would be responsible for it!»

well! But how can a Marxist «justify» this? what is the response of a materialist when confronting this question? Where does this supernatural will, dominating upon social milieu and even on natural structure of man, originate from?

Is matter, itself, a non-material essence?

Giving positive answer to this question by a materialist is a confession to the occurence of a «miracle». this confession is as much anti-materialism as believing in the creation of universe by invisible God.

But the suffering of the Sarter's existantialism does not end in the phase of «philosophical infra-structure», but its greater suffering lies where this school puts all its focus on the «man's action» and at the same time it is the most important in this case!

Man improves himself through «his action»

What is the meaning of «his action?»

In one word it means: «choice».

What is the meaning of «choice?»

That is, what «the man's free will «not originated from

any external, determining factor, materialistic or divinity, belongs to as an «original cause» and «independent» whether positive or negative.

Here, besides this problem which Sartre cannot answer, that is, from where this «metaphysical will», existing in materialistic universe and entering into the range of material causality or spontaneous dialectic struggle came into being? There is a more important problem remained unanswered by Sartre, and that is the «choice» even if practicing it independently and freely should be performed on the base of criteria and «values».

Therefore, we see that the old debate of «good» or «evil» or «moral» is set forth. Of course, Sartre is quite aware of this issue and purposes it.

What is «good» and «evil?»

Dialectic materialism is not obliged to answer this question as no «determinist» has this responsibility. Whether divine determinism or materialistic one. Because when man selects freely, we have the issue of responsibility and the problem of: «what to choose» and «why?»

But Sartre who promotes the problem of man's choice to the height of a metaphysical one, should offer criteria for distinguishing «good» from «evil», that is to indicate a yard stick for human choice in practice.

According to Heidegger, The Sartre's thought reference, man, is a lonely one who has been thrown into the wilderness of this world, «Sartre calls it «de laissement», that is «left to oneself» or «entrusting» which exists in our philosophy.

This dispatched man from God, nature, determined laws of history and milieu who possess divine free will, is «responsible», because he owns free will in doing his actions, but in front of whom is he responsible?

This is the second question that Sartre confronts! Sartre tries to give the answer, but unfortunately, there is no sign of

Sarter's power of reasoning, stability of logic and dignity of his writing in giving the answers.

Instead of criteria of «goodness» being a positive choice and «evil» being a negative one, Sarter sets forth the principle of «good intention», or «Bon-sens».

If a man, while choosing an action, feels that his selection should be imitated by common people, that action is good. If he perceives doing that won't make anybody follow, so it is an «evil».

For instance, a butcher selling fraudulent meat and willingly sells it cheaper than the current price, and he is the only one who does so.

Therefore, first, the criteria of «good» and «evil» become an individual perception. and secondly, a quite subjective matter.

Also a materialist tended to Marxism, justifies human action to the extent of individualism, subjectivism and idealism.

Is not Sarter aware of the weakness and unsolidity of existantial ethcics and its sinister consequences? Certainly, he is, but «there is no alternative».

This is his own answer. When we take a materialist view toward the world, everyone except Sarter, who wants to rescue man's liberty and dignity from old naturalism, materialism or new dialectic materialist and transcends man to his independant will, throws him into the blind and unconscious vanity of dialectical, natural and materialist determinism or keep him above there, but in an aimless, nihilistic attitude, while he is awfully detached from all human values! and we see that, heaven is stupid, existence is void, nature moves blindly and forcibly, universe lacking intellect, aim, sentiment or will, existence does not have nay definite meaning and in such a terrible enviornment man is alone and a stranger left to himself unchained is a free will who himself should create

meaning, value aim, and truth».

We see that existantialism offers man the powerful machine of «free will and liberty». Then it whispers in his ears that «there is no place to go. You can go wherever you want to, but you should be aware that every direction you proceed along is a way because of your selection. Otherwise, there is no difference between your direction and others, because all leads to wilderness», undoubtedly the value of this offering is useless and even dangerous!

Considering man as God, with a free will who can act in whatever ways he desires and in response to the questions, «how should he act?» The answer is «whatever he wants» is a false, detrimental cycle.

There is no alternative for Sarter, because on the one hand he has accepted dialectic materialism as his world-view and; on the other hand, he propagandizes liberty of choice for mankind. How can he show a criterion outside of individual's good will» in such materialistic and meaningless world?

This is why Sarter is quite aware that the summary of his social and moral existantialism would be as follows:

1. «You have the power to do whatever you want».

2. Whatever you did, if done freely, is permissible, since, there is no criteria for its prohibition outside your choice boundary».

The result? «Therefore, every action is permissible for this free and powerful man!».

Sarter also concludes and repeatedly quotes of Dostoyevsky's famous statement and acknowledges it several times confesses that: «If we omit God from world, everything is permissible for man!»

Therefore, by collapsing all objective criteria in freedom, choice, morals and all concepts in man, isn't there a danger that through the declaration of man's independence and free will in the world and society, Sarter's existantialism, tries to

make «God» out of man in nature, generates «Satan?»

Man in Contradiction with Marxism and Religion

Undoubtedly, speaking of religion is difficult today. The modern spirit, can hardly believe in religion as a liberating, perfecting and progressive factor.

What is this «modern spirit», and where has it been shaped and obtained this mentality? This spirit comes from the west, like other commodities and manifestations of modern life and civilization bearing lable of the West on them.

To day, when an intellectual in the East recalls the word West, it reminds him of capitalism, industry, Christianity, colonization and liberal bourgeois. When he wants to resist and negate it, he considers Marxism as the most decisive weapon against it.

But few have noticed that marxism itself is the pure production of the Western history, social system and cultural insight.

Not only because its founders and leaders are all from the West, but also, and from a Marxist point of view, it should be considered this ideology: A super-structure reflection of the social infra-structure and a production system of industrial bourgeois in modern West.

Marxism divides society into infra-structure and super-structure difinitely and dogmatically. It considers infra-structure as «the system of material production» which in turn is shaped in accordance with «tools of production». The from and types of super-structure consisting of religion, morals, literature, art, psychology, philosophy and political, social, economical, human and existantial ideas..., among them ideologies, are all products and offsprings of these «tools of production».

Who doubts this obvious principle and tangible reality

that the tools of production have been the same in capitalism and Marxism and they are also the same now?

Here, it is necessary to add this fact that the economic tools of production for Protestantism and Facism are the same for the above mentioned systems, that is, Protestantism, capitalism, Marxism and Facism!!

These four brothers have one kinship, that is, materialism, and have grown up in one home, that is, West, although they are four different currents.

Protestantism is a religion, but one having turned to «power» from «love». It has constituted an ideology and ethics out of Christianity, in concordance with bourgeois. Capitalism, propagated its ideology in form of liberalism, and its democracy based on materialism of 18th century (Encyclopedists), developed a culture in harmony with new bourgeois, on the basis of freedom, humanity, philosophy and science.

Marxism, through the economic justification of all man's substantial manifestations, history and life, made out of socialism, a pure economic system on the basis of «economic abundance through industry» and made out of Hegel dialectics ended to the generating of God in the man's history, a weapon which ends to the fulfillment of «the bourgeois life for proletarian class!»

Facism, originating from the same source as Marxism, was basically the revolution of technocrats and bureaucrats. Having no place between the two poles of capitalism and proletariats; it sought authority and power, so it made masses of middle class bourgeois follow it.

One of these four movements, is religion, the second one is the economic system, the other one is the revolutionary class ideology, and the last one is a fanatic, racial one. Is there any similarity among them?

1. The decisive negation or cancellation of man's spiritual

manifestation, and the denial of man as a being possessing an essence higher than nature whose substantial movement is transcendental and is idealistic in nature.

2. Restricting man's needs and ideals to the limited borders of power and consumption of commodities, and the dominance of economical need upon all human's needs.
3. Philosophical materialism or at least, moral and psychological materialism.
4. Relying on machine as an exclusive factor in fulfilling power and economical consumption. The admiration of the «production» principle, and consequently, to settle machine in the position of the greatest «new civilization idol».
5. And inevitably, opposition to religious faith, or the spiritual aspect of religion as the most powerful and resistant obstacle against this inclination.

Since Protestantism was a reformation, beneficial to the new bourgeois classes, in the framework of the Christianity, it has been remained in the same framework of the Christianity, has been remained in the same framework and cannot be a universal intellectual movement. Besides, it has lost its substantial philosophy as a movement and a new appeal in the western society today.

Facism began to decline as fast as it flourished. Besides, it has not been considered as a specific ideological and philosophical school in the course of time in the world.

Capitalism, today, has changed itself extremely, in comparison with the 19th century, furthermore, it is not an ideological and systematic school, but it is mainly an economical and social system having indirect opposition toward religion. Thus, the anti-religious intellectuals have fought against religion under the name of «science» not bourgeois or capitalism; though, they are fruits of this social system and the science they focus upon is a science with a new bourgeois status:

Firstly, because Marxism is a universal appeal with no specific religious, cultural and national limitation.

Secondly, since it is also a complete and definite ideology accompanied by prejudice against the hard and fixed dogmas.

Thirdly, Marxism does not set forth a specific economical or political system, but intervenes in all the material, spiritual, intellectual, and moral affairs of the social and individual life of man. It consists of all the manifestations and substantial dimensions of man's being and society.

Forthly, Marxism possesses a «philosophical and ideological foundation» on which it lays all the interpretations, justifications, solutions and appeals for solving all the problems akin to man, history, society, and future.

Fifthly, this «foundation», being definitely and decisively similar to the extreme religious fanaticism, is «dialectic materialism».

Sixthly, dialectic materialism in Marxism is not a «philosophical theory» like materialist or non-religious naturalists in the 18th century or in the ancient Greece, suggesting only one philosophical interpretation toward world and man, but it is proposed as the only «scientific reality», and is also a prejudicial appeal which cannot tolerate any philosophical theory. Therefore, because it considered itself as the only «absolute light» and the rest as the «absolute wrong», takes care of systematic eradication of any kind of religion, and because it not only considers religion as wrong, but also detrimental, illogical, people's enemy and as an obstacle on its way, and never conceals this Lenin's interpretation when he says: «we should fight against religion».

we should seek the philosophical foundation of Marxism anti-religious view in the writing of «those intellectuals whom Marxists consider as those depending upon the new

bourgeois».

For this reason, Marx, and following him, Lenin recommend the new editions of the entire «writings of Encyclopedists» by communists.

Feuerbach, an intermediate link between Hegel's idealism and Marx's dialectic materialism and the innovator of «inversion of Hegelian cone», which Marx and Engels consider their own, and even repeating his for religion to which Marx and his followers add nothing except repeating and paraphrasing it, and is basically the greatest and famous accusation against religion which has been proposed as «religious alienation», and has been introduced as the Marxism greatest discovery, is Feuerbach's specific interpretation.

Feuerbach, in his book, *The Nature of Christianity* has committed the same famous «conversion» he has imposed upon Hegel's school, about the relationship between «Son» (Christ) and «Father» (God). In the sense that he says, here father is born by son. God does not appear in the Christ but appear from Christ, and Christ who becomes God, is the external manifestation of man's spirit, a man who desires salvation. The Holy Ghost is nothing except the man's spirit who does not know any God, so he characterizes it in a metaphysical being and inserts what is in himself in the imaginary sky and this is «religious alienation», but if man gets rid of this «alienation», he reaches himself and perceives this self consciousness that:

«Man is his own god». (Homo Homini Deo)

At this time, Marx, a Hegelian youth, (the son of a Jewish converted to Protestantism, because of the establishment of those laws restricted the activities and the official advances of Jewish people) wrote in the introduction of his thesis that:

«Philosophy joins the Promethian faith, in short, I hate Gods, all reasons denoting God's existence, prove his non-

existence, the real evidence should be stated as follows: «Since nature does not have any appropriate organization, so there is God, and because there is illegal world, so there is God, in other words, irrationality denotes the basis of God's existence.

Who is Prometheus? Prometheus in the Greek mythology was one of the gods, who committed treason toward the gods to serve man, and stole the divine fire and offered it to him while the gods were asleep. When gods notified this secret, put Prometheus in chain because man's possession of divine fire was frightening to them. They desire man's dwelling on earth, in darkness and poverty and never transcends to the kingdom of heaven.

Marx, who takes the Promethean faith and circle from the humanist philosophers and sociologists, and is under the influence of Saint Simon and later Proudhon, similar to them has inherited the religious view from Greek mythology and overgeneralized the relationship of man-god in the Greek religions to all religions, while he is unaware that religious view of the great Eastern religions is quite the opposite and unlike Greece, there is neither rivalry between man and god, nor is God jealous and malicious to man and is afraid of him, but is his friend and the basis of god's appeal in the East is the man transcendence from earth to the heaven and from the rank of earthly animals toward divinity of heavenly domain.

In the Zoroastrianism, man along with Emshaspadan, fights for Ahuramazda's victory and Emshaspadan and Ahuramazda are the man's supporters in his life. In dualistic Manichaeism, man is responsible for presenting heavenly light in the world of being. Basically in Indian and Chinese mysticism there is neither separation nor unpassable border between man and God, but God is present, as a spirit of existence and the essence of truth, in man and even in nature and more important in Judaism, Christianity and Islam,

which have the same world-view, that heavenly fire in Greece, has changed into «forbidden tree» and Prometheus becomes «Satan» and it is God who becomes the man's Prometheus.

So, when Marx says: «I hate Gods» this interpretation is worth contemplation.

Choosing the word «hated» in the introduction of a philosophical thesis while talking about gods, is not natural. «Hatred» is a passionate expression not a philosophical or scientific one. The root of this spiritual hatred should be found in his private life and his unsuccessful love caused by Christian priests.

But in the last part of his speech when he says, «to prove God's existence, we should reason reversly», since nature has «no organized system therefore, God's existence, because the world is illegal so there is God and the basis of God's existence is on its irrationality». This kind of reasoning is a kind of falsification, adapted by Marx, here the common people's religious perspective was considered as the criteria for reasoning. This kind of common religious insight always seeks God outside the logical and natural laws and rational trend of affairs and reason on the basis of exceptional events and nonscientific evidence. But the religious books and above all Koran have asserted their way of reasoning on the basis of the nature of Sonnab (1), the constant laws of life, logic and the regularity of the affairs of universe and recognize these as real evidence denoting the authority of intellect over nature. Even the Holy Korn in a critical and harsh tone, addressing materialists: «Do you suppose that this orderly system of this world is in vain?! And answers that: it is not so.

«God refuses to circulate the world's affairs except with their causes and means everything in the world is established on the basis of God's Sonnab (tradition) and there is no

(1). Tradition, customs.

change and inversion in God's Sonnah ». Everything in nature, history and man has a definite «value» and a «fixed term».

Relying on the scientific system and the existed intelligence in nature is the greatest foundation of the way of reasoning in the Koran to prove God.

Here we see that through trite style like the biased and vicious arguments of medieval orators or political dilletantism, Marx criticizes, mocks and negates the intellectual school of his opponents on the basis of the wrong, common place interpretation of some of its followers.

The only direct and argumentive analysis which Marx had about the root of religion stating his point of view and is very famous is: «Man is the maker of religion but not vice-versa».

Here Marx has only repeated the Feuerbach's statement except that he has inserted the word «God» instead of «religion». He made the statement nonsense or at least ambiguous, what is meant by the statement: «religion is not the maker of man?» Is there anyone who says «religion is the maker of man?».

Marx continues:

«Religion is self-consciousness for a man who has not overcome his self or has lost himself again. But religion is the outstanding realization of man's destiny which has no genuine reality. As a result fighting against religion is the same as fighting against a world whose spiritual substance is religion.

«Religious misery is at the same time indicative of real misery and an objection against it. Religion is the sign of a desperate creature, religion is the opium of the masses».

«Criticism of religion leads to the criticism of the sea of tears shed where religion is a halo».

Is there any independant mind that does not feel the «literary power of these phases more than their philosophical depth?» If we omit the essence of Feuerbach's theory; what is

left for Marx except a «compostion grade?» At the end of this statement, in which Marx's tone becomes more serious and reasnoable, there is mere repetition of «fighting with religious alienation» of Feuerbach which is an ambiguous explanation.

Criticism of religion makes man aware of his mistake, so as one who understood his mistake and is dominant on his mind, he thinks, acts, creates his own reality, in order to orbit around the sun of self, that is, circulating around himself».

Is not this the same as «The authenticity of man without God», (Humanism athe) which is the basis of Feuerbach's hypothesis?

«Religion is the surprising and hallucinating realization of man's destiny». What does it mean?

Undoubtedly, Marx points out to those common and false religious people's standings who assume that the world to come compensates the economic and human shortcomings of life in this world.

Meanwhile, for one, who has learned religion on the basis of main texts and recognized it in the performances of its knowledgeable leaders, the world to come is nothing but logical, scientific and practical, continuation of the human life in this world. Heaven and hell, high and low ranks in hereafter, are the consequences of man's service or treason of a responsible man in society and final results of material and worldly life of an individual or collective one who has chosen the way terminating to man's perfection and provided both himself and his, melieu with moral values or reversely has destroyed his nature and polluted his environment.

We see that lack of such reaction in this world and leaving this «continuity» are «irrational», «amazing» and even, «against the scientific» status of affairs. So the negation of this reaction ties up man, as stating by Marx, in a cruel world and inanimate existence», and such a man, who became like a plaything of the contradiction of a «blind and aimless

dialectics» in a world making out of «impassionate material», steeped into a sea of «these tears» which «atheism» is its disappointed black halo!

Among those explanations which Marx has proposed for decisive and zealous condemnation of religion, this interpretation that «religion is the amazing fulfillment of man's destiny, while man has no real fate» is very noticeable, of course, when Marx was writing these texts, one century ago, the post-world war two, age of dark thinking; and the 20th century has not come yet in order to see the consequence of his explanation and to feel the depth of the catastrophe.

«Man does not have a real fate!». The basic difference between religion and materialism lies here.

This notion that today man goes toward «nihilism» and especially young generation makes an «absurd transgression»; and the reason why art, literature and ethics all talk about «the concept of absurdity of everything» including man is the natural and determined result of the negation of the divine world-view. Because the negation of the essence and the presence of God in existence and in man, makes the existence foolish and the man as meaningless in a way that neither the Sartre's existentialism can make it meaningful and grant intellect to it, nor the converted dialectics of Hegel by Marx.

It is not accidental that the Marx's dialectic game, after the decline of bourgeois and the victory of Marxism, ends for ever in history and the battle between thesis and anti-thesis terminates to a peaceful co-existence externally and internally! Why can't he show what happens to man's fate when going further than communism? Not in the other world, but in this world! This is the question that neither the ancient materialism nor the dialectic materialism can answer, because according to Rene Guenon: «As there is no destination and meaning for world, there is also no meaning and termination for man». And according to Marx himself, man lacks the «real

fate!»

While, Islam, not only grants greatness to man, instead of the religious misery that Marx suggests, in nature but also declares that God creates man as the possessor of his special trustee and the possessor of the rank(1) of «the successor of God in nature» (2) not as a «desperate creature» who forgets himself and seeks his powers and values in the God's essence and wants God to give them (values and powers) to him verily. The greatest proof, which refute this reasoning «the man's alienation toward God» on which Marx and Feuerbach rely, is Hazrat Ali, who as a decisive principle in man's nobility and his responsibility for his salvation and perfection, declares that: your pain is in yourself and you do not know it, your remedy is in yourself but you don't see it! It seems that Marx's information about religion had been limited to what he has learned from his originally Jewish and converted Protestant father.

Marx even has not heard of one of the most basic religious principles, which is set forth either in Judaism, Protestantism or Islam. This principle is «entrusting» in which God left man to himself in order to live and work on the earth and seeks his salvation.

To condemn a school, Marx prefers to infer on the basis of those superstitious deviation in which common and misled people believe, instead of referring to the faithful principles and

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- (1). We did indeed offer
The trust to the heavens Ahzab, 72.
 - (2). It will create a vicegerent on earth.
And the earth.
And the mountains;
But they refused
To undertake it,
Being afraid there of;
But man undertook it. Baqara, 30

the basic text of that school. Because in this way, there is no need for research and it would be easy to ridicule, repudiate and negate that special school.

Marx seeks the easiest way for fighting against religion. However, this shortcut changes his tone, as a «learned philosopher», into a «propagatory orator» or a «sophistical politician.» This is not important, because to him, beating the power of religious faith paves the way for the victory of Marxism. In any case, from Marxism point of view, «end justifies means», although the way of achieving aim, as Lenine states, «would be through fighting against religion!» Therefore, it is not strange while Marx, «a scientific philosopher and dialectician», in scientific combat against religion, substitutes the «historical and social role of religion for «the intellectual and scientific truth of religion» and tends to prove the falsification of it, which is not an easy task, through condemning it.

This is why he wants to reason that «religion» had been the justifying factor for social injustice.

Here, he neither performs the philosophical arguments and scientific reasoning as the materialists of 18th century and ancient naturalists did, nor talks about religion or its true and real movements.

«Social principles of Christianity preaches the necessity of the presence of ruling and oppressed classes. It postpones the compensation of all scandals as the penalty to the world to come. Thus, they justify the continuation of these scandals as the penalty of the Original Sin or the God's imposition for examining his creatures. The social principles of Christianity confirms all the contemptible attribute such as cowardice, inferiority, degradation, obedience and humility. The proletariat rejecting this contempt, needs courage, respect and pride, and independence more than food.» (1)

(1). «The Holy Family.»

«The social principles of Christianity are hypocritical, but the proletariat's is revolutionary.» Is this Karl Marx who holds the theory of «ethics is the product of sub-structure and economic production?» Is it really he who does not acknowledge the distinction between «ideology» and «system?!» None is acceptable.

But unfortunately, it is Marx who considers pope as «Christ», so all intellectuals not believing in Marxism and even free thinking Christians cannot help condemning Marx, but do not hesitate to perceive his weakness in reasoning.

This method of discussion and deduction, is related to common people, although propagandists misuse it in politics or religion for instigation of common people. These are the common people who attack the corruption and weakness of scientists and conclude that «science» is in vain. To consider The social role of church in the middle ages, the same as the social role of Jesus Christ in Palestine two thousand years ago, denotes absolute ignorance if not partiality. To consider the hundred thousand martyres from Palestine, Abyssina, Northern Europe, who fought against the world-monger Roman Empire, the same as a fearful organization which slaughtered Christian and non-Christian people in large number, is nothing more than a «nonsense insult.» Does not Marx really know that the free thinking Christians have devoted their lives and have been more influential than the materialists and Marxists in their fighting against church and its clergymen from Medieval Age up to now?

All of the three hundred thousands people who have been slaughtered by church in Barselon in Spain were Christian! Was not it Christianity which has been slaughtered by Christians in the One-Hundred-Year Wars?

Why does Marx, like the depending priests, reveal the disgraces of Caliphate in order to disgrace Islam? Were not the first and the most prominent victims of Caliphate, the first and

the most prominent offspring of Islam?

» It is not surprising when Marx applies the tone of biased religious propagandist in condemning the religion to which he opposes. More amazing is that in this context, he basically has applied the religious tone in condemning religion!

«... Cowardice, inferiority, degradation, obedience and, in short, all the contemptible attributes...», «the proletariat who does not accept this contempt, is in need of courage, respect, pride and independence more than bread!» Alas! It is Marx who talks enthusiastically about these moral values and spiritual attributes always have been supported by religion. How does Marx, who considers the moral values as the social customs originating from the specific system of economy and the substructure of production, consider these values as the changeable and unsacred ones, concerns these spiritual values more superior to «bread», not for aristocrates, bourgeois and moral but for proletariat idealism!?

We do not want to reject the dependency of these contempts to the morality of church in the Medieval Age, but for one who knows morals and its relationship to religion and is aware that religion has always based its foundation on moral values and has admired them, and meanwhile, has read the Plekhanov's interpretations on «Communism and Ethics» is surprised while hearing Marx's speech when he says «spirituality is superior to bread!»

Isn't it the using of religious terminology as a weapon against it?

Marxism attacks religion more than any other materialistic schools, the more it is rough and fanatic, the more ambiguous, baseless and unstable its logical reasoning against religion is, because once, it considers religion resulting from man's ignorance toward the scientific causes of natural affairs as scientists, and materialistic idealists of recent centuries, especially 18th century, did. Once again he

considers it as resulting from man's spiritual weakness, lack of confidence and unconsciousness toward himself, like materialistic psychologists. Later on he considers it, like materialistic sociologists of 19th century, resulting from a kind of productive task and even as one resulting from deceitful awareness of ruling class, for the justification of its position against oppressed class, that is, people.

We see that Marxism uses all the anti-religious accusations of past and present against religion and at the same time does not add any new innovation to dialectic materialism.

The important principle which should be remembered in relation to religion is that, some believe that Marxism fights against religion because it is based on «dialectical materialism» while the main substance of religion is based on the «praising of invisible» and «divine world-view.»

But this notion is wrong, otherwise, contradiction between Marxism and the world of religion remains to the limit of «philosophical and scientific» as we see this kind of disagreement between religion and godless idealism of Hegel or the materialistic existentialism of Sartre or, for example, the atheistic humanism of Diderot and Ernest Renan.

Whereas, Marxism takes an indignant and revengful position against religion, even in 1961, one hundred years after Marx's death «continuous fighting against religious faith for the establishment of communism among the Russian peoples «is repeated in the state formal plan of communist party.

To take this severe and prejudicial position against religion does not result from the philosophical difference between materialism and religion, but the main difference results from two opposing inferences from «man», «moral», «life», «economics», «culture» «education», and on the whole «the ultimate and historical destiny of man in society and in the world.»

The second very important principle is that some believe that among various, schools Islam is similar to Marxism in human and social issues, except for the issue of «God» in which Islam opposes the philosophical principle of Marxsim. This notion of common issues has been proposed by individuals such as Michael Aflagh, Ouzghan, Bashir Mohammad, Bashir Ali and Boudenson in West.

Interestingly enough, that in the opposite pole some of the colonial politicians and even the statement of slaughtering in the Moslem territories of colonial Africa such as general Salan and Captian Sharlon in Algeria, while condemning Islam, talk about its common issues!!

Primarily, among all contradictory intellectual schools we can find common elements, like the similarity between the Fascism of Germany and Jewish Zionism, between materialistic humanism and divine mysticism and specially in the Marxism itself, that is, between communism and capitalism.

Secondly, similarity in «ideals» is mistaken for similarity in idiology.» The opposite ideologies have common ideals. Civilization, scientific development and material facilities and commodities are ideals for which a colonized nation fights for. But it should not be forgotten that the main ideology of colonizer is to fulfill these ideals. In the sense that a backward nation can achieve civilization, scientific and technical progression and economic comforts through being colonized. We see that the common ideals can be found between the two opposite poles of colonization and independance. Human ideals are superior to his ideology, social system and history. These ideal originate from mankind and constitute the everlasting moral values in man.

Liberating from tyranny, determinism, evolution, justice, truth, man's self-consciousness, the priority of society over individual, the authenticity of work, proportion between

privilege and competence, the negation of tyranny, war, exploitation, slavery, ignorance and weakness, the possible equality of the right to live and grow, the repudiation of class contradiction, racial, family and group monopolies, unjust social, economical and moral privileges, ... all ideals are human, that during the history of social and civilized man, have been the motto of enlightened and free philanthropic men. It can be said that these ideals constitute the basic foundation of «humanism» in its general sense, and the difference between ideological systems begin from here on. Each one presents a separate school in interpretation of these ideals and especially their achievement. Religions present their movements by connecting man to the origin of universe, philosophers precede through the discovery of rational laws for life. «Eastern bourgeois through man's free effort and competitive struggle in economical production and accordingly in gaining power, and the progression and perfection of science. Marxism also moves along the same path, but here as the form of state sovereignty and ownership, mysticism advances through lending one's effort to achieve holy and spiritual perfection, liberation of soul from the chain of natural desires. But on the contrary naturalism enacts through following the natural properties and characteristics.

This issue should be set forth in this way that for presenting man's permanent ideals, what solution and systems are suggested by Islam, Christianity, Hinduism, Hegel's idealism and Marx's dialectic materialism, socialism or capitalism....

Which system and methods would be proposed by them?

If the problem is set forth in this way, it should be said that unlike those who seek common aspects between Islam and Marx's communism, these two are standing against each other as two complete ideologies.

Interestingly, to prove this opposition, reference should

be made to those aspects from which some similarities are emerged. Since the only aspect of comparison and contrast between the two schools is that both are «general and inclusive ideologies.»

The other ideologies are often trivial, that is, they put their basic emphasis on one aspect, for example, the main basis of materialism and naturalism is a philosophical one. But from political and economical moral, sociology of the philosophy of history and the anthropological points of view; give liberty to their advocates to be either left or right, to believe in scientific status of history or not to consider man as a being with his pleasures and a possessor of a «definite nature» or as a product of means of production, nature or culture.

But from political and economical moral, sociology of the philosophy of history and the anthropological points of view; they give liberty to their advocates to be either left or right, to believe in scientific status of history or not to consider man as a being with his pleasures and a possessor of a «definite nature» or as a product of means of production, nature or culture.

Existentialism is also the same, even an existentialist can be a religious believer or a materialist, atheist, a socialist or a capitalist.

The origin of Nationalism is the authenticity and independancy of the political existence and cultural character of its nation and an honest nationalist can be an idealist, materialist or even a Fascist, a democate, a theist or an atheist. Religions are also the same, their main foundation is based on man's relationship with «unseen» or «sanctity.» Their laws and precepts are based on this relationship or on the basis of the morals or the instruction through providing the character or the specific religious life of thier followers.

But Islam and Marxism are two complete ideologies

embrace all dimensions of man's life, thought, and existence. That is, each has a specific social system, each has the philosophy of history and its own specific prophecy from which each understands a specific meaning and prevails it, and finally each one declares a definite approval for man's society in this world, and individual life. In all of these fields, ideologies stand against each other.

Islam and Marxism on their bases of ideas, that is, in cosmology and ontology are completely contradictory. Marxism, in short, is based on materialism and takes its sociology, anthropology, morals and the philosophy of life from it.

The world of Marxism, which is the same as the materialist world, is «a cruel and inanimate world», as Marx says, «in which man lacks a true destiny.» On the contrary, the world view of Islam is based on «believing in the unseen.» What is meant by the unseen is the unknown reality existing behind the materialistic phenomenon in nature available to our sense and rational, scientific and experimental understanding. It is considered as a superior truth and the basic center of all the movements, the laws and phenomenon of the universe.

The Holy Koran, at the beginning of the first Sura, that is, Baqara, or the Heifer, declares that «believing the unseen» guarantees the guidance and is the principle of «piety:»

Alif Lam Mim. This is the book, in it is guidance sure, without doubt, to those who fear God; who believes in the unseen; and steadfast in prayer, and spend out of what we have provided for them,...

Actually this «unseen» is in the truth of the spirit and the free will of absolute existence. In contrast with idealism which supposes all the phenomena in materialistic world are the result of «idea», and contrary to materialism which believes in emerging of «idea» as the various evidences of that «unseen,

absolute existence», so negates materialism and idealism together. At the same time, Islam confesses both the existence of the world of nature, outside of our idea and maintains the man's nobility and independence as a man possessing ideas, against the material world, social milieu and production.

Marx, following Feuerbach and other new humanists, tries to release man from the economical dependency, intellectual and political alienation, and through the negation of speciality which analyzes man, gives his own unity and as he himself stresses «man again tends to human values, the creativity, his self-sovereignty, and self-consciousness.» Since it has no other reference in his cosmology except the «matter» and its blind and unconscious battle of it, therefore, he causes man's fall into the depth of «blind materialism» and puts him in the range of natural «objects» although he himself elevates man in his ideology.

In fact Marx suffers from the same contradiction, like all materialist thinkers who try to defend a kind of «humanism»; because as materialists, they believe in one principle, that is, «matter», but as humanists they try disappointedly to confess another principle, that is, «man.» Therefore, while talking about existence, they are caught in «monotheism», but while talking about «humanism» entangled in «dualism.» It is impossible to be both a materialist and at the same time give man independence and nobility by separating him from the world of material objects.

Those idealists who believe in humanism encounter another kind of problem. They either negate the external reality of universe or refute whatever is known and give authenticity to «idea», undoubtedly, to confirm the basis of «human essence», but by the negation of the reality of the materialistic world and science, abandons man as an «intellect abstract from the reality of the world» in a melancholic

universe where there is no criterion to distinguish right from wrong, knowledge from ignorance, good from evil, reality from imagination. Inevitably. They are entangled in a kind of ego-centrism as the ancient Greek Sophists did.

But, is humanism the same as ego-centrism? We see that in Marx humanism, man finally becomes a «thing» and in idealistic humanism he becomes «a genii!»

But Islam, not only has solved the contradiction between «nature», «man» and «God» through the principle of «unification», but also, surpassed by declaration of the fact that the subjective man and material world are both the manifestations of one exalted essence and while Islam considers the human truth and material reality, as two separate entities, provides a basic and existential relationship between these two, because it recognizes that these two originate from the same substantial source.

But in the problem of «religious alienation» Marx quotes Feurbach and stresses on it which, has not reference in Islam, but on the contrary, this «human alienation toward God» is the same as «man's consciousness toward himself!»

To reach this «reference», presumably repeating the Feuerbach and then Marx's reasoning, thus the negation of their deduction would be clear. «God is created by man, God is the manifestation of man's nature, man gave all the values and powers existing in his essence launched to the heaven and worshiped them in a supernatural substance in the name of God. In fact, what he attributes to Him is all he himself possesses and finds in himself.»

If we accept this theory, we negate alienation. Because in this case, «God» would be the same as «man», and the worshiping of God terminates to worshiping of «man», and the «man's alienation by God» would change into «man's alienation by man himself!» Is not this «man's consciousness» toward his own self or «conscientious humanism?»

Therefore, monotheism is a religion in which, man worships his ultra, exalted and sacred values in a material world leading him toward materialism, decline and inferiority.

We see in Marx's religious attack toward religion, how his logic inverted «Marx's conclusion.» Accidentally, this conclusion, that «monotheism» in its conscious and perfect form, does not only negate the man's nobility and alienation, but in worshipping and praying God, man provides himself with authenticity, respect and acknowledges an exalted meaningful humanism, «that is, quite an Islamic conclusion.»

Unlike Catholicism or Sufism insights placing man against God, That is, notably facing «imortality» introducing him as one subjected to divine determinism; Islam through the principle of «free-will», that is, acquiring freedom, choice, and his destiny from him in his action and nature, enables him to get rid of both divine determinism and material constraints in a way that we see Adam's rebellion against God in paradise. This «freewill» introduces man as «God's successor in nature.»

After achieving this «divine position in nature», in spite of the materialist's effort to replace man for God according to Marx's base, narrow materialistic world-view obtaining this position seems impossible, God made all his angels prostrate in front of man and put all the natural powers under his domain.

We observe that man in Islamic world-view, in relation to nature, is the dominant will in the world, he is the God of nature and, in relation toward God, he is His successor. And we see that what Marx calls religious misery is unlike the Koranic interpretation.

The basic factor which persuades Marx to say «I hate God» is the principle of obedience and prayer which exists in relationship between man and God.

In contrast to Marx who considers this principle (obedience and prayer) as a symbol of inferiority, misery and

alienation among backward superstitious people, Islam interprets it as the factor of divine growth and perfection, as God says:

«My creature, obey me, so that I convert you to myself.»

We see that the relationship between God and man in Islamic philosophy is a mutual one in which «self consciousness» and «theism» is the same and even the first one acts as an introduction to the other.

Here we can understand the great and profound utterance of that Iranian mystic who says «I sought God for years but I found myself, now I seek myself but I find God.»

In contrast to Feuerbach and Marx's view, it is not man who has made God and put his special values in Him and worshipping them, but it is God who created man and placed His specific values in him and admires him.

Therefore, if Marx set forth the accusation of «God's alienation against man» instead of «man's alienation toward God», his speech was at least noticeable as a «philosophical satire.»

Now we don't talk about the contradiction between religion and materialism, or Islam and dialectical materialism any more, but the issue of «man» is proposed.

Each ideology, whether religious or anti-religious, inevitably, circulates around man's pole, in this respect Marxism stands in the remotest point from Islam and this distance which is ever-increasing is the natural result of two opposites from which these two ideologies originate.

At this point Marxism and Islam disagree in all political, social, economical and moral aspects. Islam interprets man on the basis of «monotheism» and gives meaning to it. But Marxism interpretation of man is on the basis of «production.»

Undoubtedly, Marx is aware that in this way he destroys all the moral values and man's nobilities which he himself

admired in some of his writings. Because he transfers all the values he possesses or creates to the «means of production» so the Marx's «humanism» is changed into «the authenticity of economical tools», but in the narrow, poor and limited world-view of materialism, he cannot find a better factor than economical production.

For this reason, we see that both in theory and practice the Marx's communism, in spite of his effort for interpreting it on the basis of excellent values and moral, human ideals and introducing it as the bringing of «humanism» into reality, soon transmutes into «economics.»

Therefore, if «Stalinism» was accused of a kind of deviation from the policy of Marxism, relying on economics and insisting on the increasing of production, Lenin is immuned from such accusation and almost everyone considers him as the honest follower of Marxism. It is not accidental if in the first years of Marxist revolution, he puts the basic foundation of all the powers of revolution on the «heavy industry» and declares that the «economical abundance» guarantees the fulfillments of the ideal society of Marxism, that is, to act according to the ideals of communism and for achieving this target, he relies on three principles:

1. Rapid industrialization through main reliance on the establishment of heavy industry.
2. Planning including the people in the society as much as possible on the basis of precise bureau-technocracy organization in which Lenin says «we should follow capitalism.»
3. Provoking rivalry to increase individual and group competition in production through the stimulating of self-interest feeling, resulting from the inequality of wages and to afford material rewards and encouragement to the technical experts.

We see that what is attacked as «Stalinian economy» is a

system whose basic policy is planned by Lenin. Also this point should be added that what has been designed by Lenin is a fulfillment of a motto necessary for establishing the ideal society declaring by Marx and Engels.

How is it that «justice and equality» which are the human principles associated to society in Marxism depend on those conditions which are derived from the western culture and capitalistic morals, which means:

1. Machinism 2. Bourgeois-technocracy 3. material-increasing demands 4. Economical competition 5. motivation for individual interest.

Finally, the ultimate goal. To enjoy material life as much as possible, therefore, [this question] arises automatically that:

What is the basic difference in philosophy of life between marxism and bourgeois? Because the difference between these two theses, which is «capital» should be under the control of one class or state», is the contradiction between two systems not between philosophies or two ways of thinking about life man-world and moral-values?

If we judge that from the point of «perspicuity», Marxism possesses a world-view, anthropology and bourgeois morals and as it has been the origin of Western bourgeois culture and necessarily the «productive infra-structure of his age», so from the point of spiritual content, the spirit and goal of life is the same as his enemy, that is, Western bourgeois. Have we committed a hostile judgement?

Never! Because Western bourgeois, as Marx himself accepts, is not a mere economic system, but along with it, possesses the spirit, insight, anthropology, the philosophy of life and special morals that through the negation of all spiritual stimulations and the authority of base, material soul on man's exalted characteristics, suggests man as one who works, fights and plays tricks as much as possible, in order to eat more.

Therefore, according to Professor Grabert: «Marxism ultimately tries to establish a completely bourgeois society.» This means the difference between Marxism and bourgeois lies in the fact that the former propagates a «bourgeois class and the latter a «bourgeois society.» Saint Simon, the founder of the school of «industrialism» divided the society into two classes, the «industrial class» which plays a role in economical production and consists of workers, engineers, capitalists and the factory manager; and the «parasite» consisting of all of consumers, but having no role in the system of production, such as intellectuals, writers, artist, clergymen, philosopher, champions, politicians, athletes and military forces. This kind of insight, which shows the climax of the moral of «material production» and even puts the worker and capitalist in one class against the cultural and spiritual forces in society, is the same as Marxism from sociological perspective. (1)

In communist China, as we know, the small furnaces of small steel foundries installing in villages were suggested as the spiritual symbol of revolution and appointed as the «sacred furnace of people.»

In Russia, a great writer, wrote a book entitled, *Culte De Ciment*, meaning the school of Ciment-loving. » He proves this point that from now on man's civilization, culture and prosperity have been determined by Ciment instead of God, morals, philosophy and subjective science!

Here it is sufficient to quote the judgement of one of the prominent and faithful Marxist intellectuals, contemporary to Marx and Engels, officially and very precisely entitled, *The New Face of Socialism*, that «Marxism is the philosophy of producers.»

(1). Except that Marx basically has borrowed his insight of «social class», which he proposed in his sociology and the philosophy of history very desicievly, from Saint Simon.

In this case, the system of capitalism in America, is right to consider itself superior in comparing to Marxism because of its real and tangible experience and certain figures and statistics.

But this basic matter remains insoluble that, «how did the humanism which Marx relied on has fought against bourgeois and boasted of, come out of the «authenticity of the production?»

How did his «humanism» change into «economism» current in our age?

We see that the closer we get to the content and spirit of Marxist philosophy from the perspective of «common and general human ideals», the more we deviate from the spirit of Islamic philosophy and reach an opposite ends.

Islam, in short, is «the philosophy of man's salvation.» In the first message of its appeal, Islam introduces the monotheism as the basic school and policy to achieve this ideal «salvation.»

We see that from the begining, Islamic humanism transcends toward a kind of «consciousness» and Marxist humanism goes toward a kind of «production.» Does Islam, in this way, incline toward a mystic and obstinate idealism alienated with reality? Has Islam forgotten the principle of «justice» like the other mystic and theological schools?

Never, Islam sets forth the economical welfare and social justice as the principle of its system of life and emphasis on it. But in Islam economy and justice are suggested as «the two elementary and necessary means», in order to save man from poverty and discrimination. Thus, man can achieve the moral growth, perfection and free flourishing his «divine nature» which is the basic philisophy of man's life in Islam.»

After all, the basic criterion for the judgement of «man's moral values» or «humanism» is the difference between Islam and Marxism.

Here we should point out the greatest contradictory statement of Marxism which is both the greatest factor in Marxism's success in attracting people's thought and feeling and the greatest factor of Marxism's failure in fulfilling those ideals which are declared by it.

This contradictory statement, in short, means that «Marxism acts as a great factor against Marxism.»!

Many of the intellectuals who feel contradiction in a vague and painful manner, try to find the simplest way to justify it, that is, they consider a basic difference between «school of Marxism» and the «present Marxist regimes.» They separate the subjective Marxism from objective Marxism, and assume that because the Marxist regimes have not reached the original ideas of Marxism, they have deviated from the Marxist principles.

For this reason, they have solved this contradiction through conveyance of current accusation or labels such as Revisionism, Personality Cult, Nationalism, Embourgeoisement, Compromism, Titoism, Stalinism, Mauism.... and so forth.

whereas this contradiction is hidden in the context of this ideology which is as follows: «contradiction between goals and solution» or in other word, «contradiction between man in the philosophy of Marxism and man in Marxist society!»

Marx speaks about «man» specially when he disgraces the capitalism, the culture and social system of bourgeois with deep minuteness and talks about shortcomings which man's nature suffers from in this system and when he defends man and his substantial freedom to take a «mystic tone» like a «mystic» or a «platonian» philosopher a «moral writer or even a theologian.»

Marx is condemning the capitalistic regime based on private ownership, wage-earning labors, the value of money and the principle of rivalry, puts his most emphasis on this fact

that in this system «the man's truth», an exalted essence is disintegrated, polluted and defected and «inferior morals» takes the place of «human morals.»

Even when Marx speaks about his materialism in relation to man, he reminds us of one «moralist.» Also when he wants to reason why «materialism should be the basis of communism», attributes such characteristics to materialism which are in the boundries of the religion or at least the «philosophy of morals» and have idealistic aspect from sociological point of view: «there is no need to be intelligent to percieve that materialism for the sake of its theories about the substantial virtue, the man's potentialities, the very power of experience, habit and education... equal rights in enjoyment and so forth... necessarily is connected to communism and socialism! There he even defends Christianity to defend man and admire the proletariat, he has the tone of a Christian and uses those words which are common in «religious morals» or «morals idealism.»

«The social principles of Christianity preach lack of ardour, cowardice, inferiority, degradation, obedience and, in short, all the contemptible attributes. The proletarian that does not accept this contempt, is in need of courage, respect, pride and independence more than bread.»

Is it Marx who speaks about man and proletariat or it is John Jack Russett or at least Ernest Renan and Stuart Mill?

When Marx speaks about «man's alienation» he is a «religious humanist» who admires the «man's true and independant nature» as the «noble origin of supreme virtues», «supernatural, free substance which is superior to all other creatures.»

«The more a worker devotes himself to work, the more powerful becomes the alien world he has created, the poorer his internal world will be. The same phenomenon is true about religion, that is, the more man devotes himself to God, the less

he belongs to himself.

Here, we see that Marx, in the discussion of man, explicitly considers two kinds of worlds; «internal world» and «external one» or «self» and «melieu.» It is worthy that he places these two against each other.

Here, it is clearly felt that he defends an «independant humanism» and, in his words, a self-existence «human essence» against God, society, and nature. In attacking religion the man's spiritual transcendence is even higher than this and appears as a «sacred being» and the «eternal being.» God who is the manifestation of all absolute and eternal values is a reflection of man's ultra and sacred essence.

From the collection of his works along with Angels about «man», it is suggested that these two remarks about man as a «true one, full of moral, exalted and eternal values» who is free, thoughtful, possessing Free-will, independence and supreme cause against material causality in nature, history and society. They also talk about man as one who possesses the virtue of ardour, courage, creativity, philanthropy, devotion for the sake of idea, responsibility and finally the maker of his fate, nature and even as one who is «the Messianic prophet and salvation of his nation.» It is «Marx, the philosopher» who talks about man. Marx, as a philosopher, has found his humanism and those elements which are taken directly from mysticism, the philosophy, ethics and specially the humanism of 18th century and German moral socialism in early 19th century in a way, that someone such as Peter, has interpreted it as «mystic or spiritual man in the philosophy of Marx's humanism as a philosopher.

This interpretation is not an exaggeration, we can obviously say that the man admired by Marx in this case, is a «God moving on the earth on his feet», but as soon as Marx, the philosopher, stops talking, Marx, the sociologist undid whatever Marx, the philosopher, has proposed in such a way

that he overthrows the man who has been placed on the independent, divine throne of God of universe by him. So, «this great creator» who creates and changes God, himself and nature, according to his selfconscious and dominant will power, suddenly becomes the product of the economical means, the means which are the final products of the dialectical laws of materialism in history and it is the means of labor which makes two «things»; one is «commodity», and the other «man!»

Marx, the «sociologist», suddenly converts the essence of the «God like man» of Marx, the philosopher, into a «man turned into commodity», and talks about the man's construction in such a way that if it does not infuriate Marx, the philosopher at least frightens him.

Marx said, throughout man's history, for a socialist there is nothing except the creation of man through labor. Economist maintains that labor is the main foundation stone of the whole life of man, in a way that labour created men.

In fact, labor changed ape into man. (Angels: «role of labor in converting ape into man.») The form of labor is indicated by the shape of the tools with which man works. This form is the infra-structure moulded according to its condition, social order, the kind of ownership, civil laws, government, philosophy, art, literature, moral values, ideology and culture. These new forms are in agreement and harmony with that infra-structure and are made out of it...»

It should be asked, whether man is nothing except a complex of ideology, culture and moral virtues defined here as sub-structure, and made out of the form of labor.»

More important and fearful of all is that basically these concepts such as «capitalism», «exploitation», «class contradiction», «socialism», and «private and social ownership» are different in the school of Marxism, comparing to the philosophical one.

In the view of «Marx as a sociologist», capitalism is condemned because of being inhumane which is not «possible», any more today!

Pay attention to these utterances and see in them «the role of man, meditation, responsibility, moral values, especially the authenticity of ideals such as justice the negation of slavery and exploitation and the fulfillment of socialism.»

«Man in the social production of their life, step into a necessary and indicative phase which is independent of their will.»

«These production-relations are in agreement with specific degree of perfection and developing of material and productive forces. The collection of these relations constitutes the economical foundation of the society, that is, the actual basis on which the civil and political infra-structure which agrees with specific form of social intellect, is made.

«In a material life, the form of production indicates the movement of social, political and intellectual life. Man's human intellect does not indicate his existence but on the contrary, his social existence indicates his intellect.»

«Generally, social relations are connected with productive forces. The hand-mill is typical of feudal society and steam engine represents industrial, capitalistic society.

Therefore, «means of production» (hand mill, spinning wheel, spade, hammer, anvil, steam engine and the great industrial apparatus), eventually shape «form of production» and consequently constitutes the «infra-structure» of «society.»

This «infra-structure», according to its determinism, generates the legal, social, moral, cultural forms of specific class relations.

One of these sub-structure, is ownership. In the past «the form of the production was a private one, and in an agreement with substructure of private ownership. But machine changed

the form of production into a collective one. Therefore, the infra-structure became collective and the substructure remained in the form of private ownership in contradiction to it. This is why «industrial capitalism faces contradiction.» There is no harmony between its productive infra-structure which has been collective and its ownership sub-structure which inclines to maintain infra-structure» and calls for the conformity of substructure, that is, collective ownership, and socialism is nothing but the fulfillment of the substructure in accordance with mechanical infra-structure.

Is it possible to deduce the justification of all social system class, relations, traditions, religious and moral inclinations, the legal form of the pre-machine age, from this precise interpretation?

Even the «justification of slavery» as it has clarified in Marx's works, and on the base of this criterion in «the philosophy of history of dialectical materialism» is also understandable. Slavery is the social sub-structure, specific agricultural form of production, since the first commune changed its form from hunting and fishing into the agriculture on land, need for the employment of labor forces for production emerged and this determinate necessity in history» brought about the «domestication of animals and the enslaving of man. Therefore, in each social system and historical epoch, «the existing condition» is an «appropriate and definite form», with «material form of production», which in turn, has been indicated by the form of existing means.

In this «philosophy of history» and «sociology» of Marxism, there is a terrible cemetery, in which, «Marx as sociologist» and «economist», buries the God-man whom by Marx the «philosopher» and an «anthropologist» had been made.

Here, the speech of famous Marxist Ed. Berth is more

sensible when he says: «Marxism is essentially a philosophy of producer.»

While Heraclitus, believes that everything is changing, he officially confesses two «fixed principles» one is «the Holy and exalted substance» defined as «fire» and the other is the existence of a «fixed and logical order» calls «logos.» This dialectic is not similar to the purely material dialectics of Marx in which, as Lenin says: «Marx believes that the only stable principle in existence is the principle of change.» On the contrary, this dialectics is very similar to the insight of mystic contradiction in Eastern religions especially Zoroastrianism, Manichean, Judaism, Christianity, Islam and Eastern mysticism. According to this insight, although man and universe are based on the combat of contradictions (good, evil, Ahura, Ahriman (devil), light and darkness, man and Lucifer), but at the same time there are two fixed principles, one is the evolving system of world and the other is the sacred or eternal essence dominating the world.

According to this logic, the history of man, human social life, culture, thought and ideals of man are justified. What does the discussion of «morals», «humanism», «values» and «man's substance» which are corrupted in capitalistic system mean?

How could «Marx, the sociologist» be so faithful in analyzing the history and human society, with mere restrict scientific insight and the exclusive acceptance of «existing facts» during the man's destiny and adventure (provided that we accept it from scientific point of view and the analysis of facts, which is subject to much doubt) speaking of «truth», «value», «justice», «liberty», and «slavery» during the whole period of «the form of manual production» and «agriculture» is nothing except incantation and deam.

From this point of view, not only the socialists prior to

Marx were all (Eutopians), but we should say that all advocates of justice, leaders and saviors, and masses of people who have fought against slavery, feudalism, exploitation, unjust individual ownerships and even religions, habits and superstitious and static cultures, fought all in vain. Since they were unaware of «existing forceful condition of the form of production», they day-dreamed and were Utopians. If they knew the philosophy of material history and scientific sociology, they should admit the legal and social status of individual ownership and collective relation although anti-human as sub-structures which are in agreement with economical infra-structures and expecting the advent of a promised Messiah, «machine», to change individual's form of laboring into a collective one, there through a «dialectical miracle» the promised heaven of religions is brought into reality in capitalistic industrial society where man becomes a «prosperous God.» What values does this prosperous machine-made God possess? What kind of morality does he have? How can he cure his moral baseness caused by bourgeois system? And basically, «what is the meaning of «moral baseness?» If morals are sub-structure resulting from the economical production, which moral principles are the criteria of evaluation?

Lenin, the practical representative and architect of the plan of Marxism, feels the scientific reality of Marxism more objectively than Marx, he goes beyond the mystic humanism of Marx and declares formally that: «moral principles do not have any reality outside the human society. These principles are untrue.(1)

How hatefully Islam considers this uninteresting image and mean interpretation of man, morals and history!

Why does Marx immediately take away from man all the

(1). Lenin «On Religion.»

divine values grant to him and considers (his God) in the philosophy of history as a great obstacle in the determinant course of dialectic materialism; and in sociology as a merchantile changing his form through means of production; and finally in the socialist system, he is established as an element in the building of an all organized and planned society...?

The disastrous decline in the world of Marxism is an inevitable and determined fate for man. Because the «moral values» and/or «the human sacred substance» qualified by Marxism have no scientific and logical basis. Therefore, it should inevitably look for its origin either in the material nature leading to naturalism where man is classified as a static creature in the rank of animals and objects, which is strictly rejected by Marx or recognizing its origin in matter and falls down into current materialism or according to Marx «Vulgar materialism» interpreting the universe as a solid and mechanical structure, whereas this view is rejected by Marx.

In order to get rid of inhumane limitation of «base naturalism» and «Vulgar materialism», Marx and following him Engels declare that by discovering «dialectic» and its connection to materialism, we are safe from its sinister consequences. Because dialectics does not consider man as a «material thing» or a static «natural creature» but as a truth in the state of (becoming), on the basis of uniting of contradictions and self creation while fighting.

If Hegel maintained such virtue for dialectic, his statement would deserve deliberation, because he considers man as the final synthesis «the absolute idea of existence», an idea against which the material world is interpreted as «anti-thesis.» Therefore, in relation to nature and matter, man, in Hegel's dialectics is the first cause and the supreme element. But Marx has invented his concept through the priority of matter over idea and declaring that «idea» has penetrated into

man from the essence of matter in a determined way, he rejected man as a conscious and intellectual one possessing free will. Thus, Marx interprets the Hegelian dialectics and man, that is, the man who walks and moves on his feet.»

As an Islamic writer speaks sarcastically on Marx statement, «in fact, is he not a creature walking on his head?»

In order to prove his «dialectical materialism», Marx relies on Heraclitus, the Greek philosopher, who says that everything is changeable, «one can enter a river only once.» But, in fact, if Marx has inverted Hegelian dialectics, he has destroyed Heraclitus' dialectics completely!

Marx's dialectics, which has negated these two stable principles and believes only in «absolute change on the base of contradiction», cannot rely on «man's nobility» or «permanent values of human morals», because in this «transient river» nothing is reliable, therefore, it is natural that «the essence of humanity» and «moral values» used by Marx in defence of «humanism» change into materialistic, changeable and unreliable features in a Marxist society. They are formed and lose form on the basis of the condition of economical production of each system. Therefore, no principle is stable, and according to Lenin, «each moral principle is a lie!»

Islam which puts Lucifer in opposition to the divine element in man, considers man a superior origin, separate from materialistic nature, matter and the productive sub-structure of society, that is, the eternal substance and the stable principle in the process of change and contradiction in the world and society. Islam declares the «noble and stable moral values», «sacred and exalted nature» which makes mankind.

Marx says «man's essence is based on virtue» but firstly, what is «virtue» in the materialistic world? Secondly, in this absolute course where everything is in the process of

transmutation, talking about a «fixed essence» is completely anti-dialectical interpretation!

Islam, while corresponds with scientific experiment of nature, considers everything as «the place of generation and corruption» believes in a «fixed evolutionary direction» and everything which is settled in this route, would be eternal: Everything is subject to destruction except what is in His direction! Islam does not have any unscientific and illegal judgement about man. It considers him as emerging from «earth» (matter but in his substanc). Islam believes in spiritual aptitude which is called «nature» and is a reflection of the «absolute will of universe» that is, «God.» Thus, man is a dual substance who between «nature» and «God», continues his movement toward perfection from earth to God freely. Both the concepts of «responsibility» and «virtous essence», in relation to man, become meaningful.

Thus, Islam discusses a «true and logical humanism», a kind neither declines in the abyss of materialism nor becomes the unconscious plaything of the blind dialectic of materialism and at the same time, does not change into a «metaphysical, abstract idea, renounces reality, nature and society.

In this respect, Islam, unlike Marxism, can defend «principles» such as; «justice», «diginty», «guidance», «awarencess», «responsibility», «moral values» in all systems and during all periods of man's history and not postponing their realization to the time of the invention of «steam engine.»

The Conclusion

Present day ideologies, either modern or ancient, inviting man, in general, are: religions (Christianity and Eastern religions, particularly Buddhism and Hinduism), mysticism, materialism (in various forms), Western Liberalism, Nihilism, Existentialism and Marxism.

All other religious and nonreligious ideologies are partial and one-dimensional, except Marxism. Since they consider only one of the dimensions in man, therefore, Islam confronts them in that specific aspect. Islam has a purely religious challenge with Christianity and Eastern mystic religions, a philosophical contradiction with materialism, a human contradiction with existentialism and accordingly a moral, economical and social one with liberalism. This comparison with Nihilism is basically senseless, because it means neglecting everything.

Since Marxism is a complete multi-dimensional ideology among the others, Islam as a religion and a community of believers encounters it in all dimensions.

Among all modern ideologies, Marxism has this characteristic of trying to include all the material, philosophical, practical, individual, social, economical and moral aspects of man on the basis of its specific material world-view. This is why the catastrophe of materialism threatens man from all the dimensions in this system.

Islam, among all religions in history, has this characteristic that does not merely rely on the relationship between man and God, or the purification of the soul. (As Christianity and Buddhism), it declares itself as a thorough school possessing various human aspects from philosophical world-view to the ways of individual life. This is why these two, on the basis of two opposite intellectual frameworks and world-views, confront man and invite him toward themselves. None of these two are separatable, because each has established all its aspects and elements on the basis of its own specific world-view which is in complete contradiction with the other one, and taking from or adding one aspect to each results in the destruction of the whole construction.

Besides, an ideology is a united system with its own specific spirit, substance and consideration. The analysis of an ideology is its death and its dissection is like a «corpse!»

Since these two ideologies are two complete and thorough systems they confront each other thoroughly. The reason why according to Henry Martine's research, «Marxism, inspite of enjoying propitious, political and economical backgrouds in different decades of the last hundred years, has not been successful in any of the Islamic societies, except in the Far East and Latin America, the reason should be sought in Islam itself.» Why? Because Islam, in contrast to Buddhism and Christianity, resists Marxism not only in its philosophical aspects, but also in all other aspects and directions, that is it proclaims an independant distinct appeal.

Marx' humanism, is based on materialism, and condiders clay as the origin of man, it ultimately causes the man's degradation into the abyss of «becoming an object.»

Islam tends toward its humanism on the basis of monotheism; while defining man as being created from earth on the level of «scientific analysis», elevates man from earth to

God, the absolute metaphysical values, in the stage of substantial admiration.

Since Marxism considers the values as the sub-structure and relative phenomenon justified the form of economical production, it provides the decline of all human values into the level of material benefit.

Islam considers values as the manifestation of God's attributes in man, although it believes in the authenticity of economy, it can set the «system of values» beyond it and separate «principles» from «ideals.» Since it maintains a kind of substantial dualism, that is, «earth-God» for man, it can justify the dualism of «benefit», «value» or «economy», «moral» in man's life. It does not negate one or the other, as the mystic religions and Marxism do.

Marxism joining the anti-Hegelian dialectics to materialism, and at the same time relating the means of material production with dialectic, comes to a «material determinism» depending on tools completely destroys man as a «free will» and, consequently maintains no justification for the principle of man's responsibility.

Although Islam acknowledges a society acting according to a set of laws and the continuous evolutionary movement of man in history on the basis of scientific rules; it considers man's free will as the manifestation of the will of the whole universe and interprets it neither as being originated from his substantial essence, nor the determinant product of the condition of production, or society, it never causes the fall of man's free will into fearful abyss of «material determinism.» Interestingly, by the declaration of the principles of «entrusting» and «descending», Islam has released man from the chain of «unseen determinism» where the Eastern religions are entangled.

When Marxism wants to negate religion, it considers God as the external manifestation of «human's essence» and

replaces man with God in the world. When it is to prove its historical materialism, the «same man who creates God», becomes a material being, who is created by the means of economical labor.

Islam places man in a «monotheistic world» where God, man, and nature are presented in a purposeful sensible harmony. It presents Adam the same «basic essence» of mankind as earthly into whom the spirit of God has been breathed (a being between matter and holiness), and then given the God's entrust. Thus, it proposes as ultra-material criterion for the principle of «man's responsibility», and devises intellect and love in the man's essence through the story of Satan and Eve and the issue of rebellion. It recognizes the independence of man's free-will from the divine determinism, and the principle of «fall» (from heaven to earth) sends him to this world, to enable him to obtain heavens through suffering and self-disciplines of his will, love, consciousness and responsibility and brings about his final fate by himself. Islam, believes in, Resurrection as, «the day when man will see (the deeds) which his hands have sent forth.» And through «prayer», that is, the conscious and devotedly worshipping of God the representation of «all absolute and exalted values, develops these in himself relatively, and thus purifies his substantial essence in nature and pursues the purification of his emotions in order to achieve ideal perfection. Consequently, man approaches salvation substantial reliance on the unity of God as a world-view, a philosophy of morals and the ultimate aim of life.(1)

(1). This is why the prophet of Islam begins his appeal only with the moto of «monotheism», and during three years does nothing except repeating the same, in which he makes it explicit that the ultimate aims of monotheism, is «man's salvation», by saying no, «there is no God but He, so that you are saved.»

At the end, if we want to portrait man involved in the contradiction between Islam and Marxism through a brief conclusion, we will have two «consequences» from two opposite interpretations:

1. Since Marxism is based on an absolutely materialistic world-view, it cannot transcend man from the narrow limited scope of matter to the realm of man's «essence», «attributes» and «the extreme of evolution.» So inevitably classifies man in the rank of other creatures and confines him in the limited scope of aimless inanimate nature.

Since Islam has a monotheistic world-view, it can justify man as a «divine essence» and gives him heavenly «attributes» and ascends him to eternity. Thus, puts him in a viable, meaningful and ultimate world whose boarder goes beyond what can be designed by sciences.

2. Since Marxism believes only in the kind of material, classical physics, talks about, inevitably all of its literal admirations about the man's exalted essence, in «material analysis» is taken back. This is why the man who is so eminent from Marx's point of view as philosopher and humanist, to the extent that God was the external manifestation of his nature. According to him, man was the creator of God. Suddenly this man, in the ideology of Marx, as a materialist and socialist, is changed into a commodity which is the product of handi-craft tools, agricultural or industrial labor.

Since, Islam interpretes the material nature and man's attributes as two instances of an exalted essence and absolute intellect, it can believe in the mutual impression and effects between man and melieu. At the same time, as much as man involves, as a «cause», in the chain of causes, he can preserve this human rank both in nature and society, independantly from the determinism of these two factors. Thus, he secures himself against falling into the abyss of material, historical or social fanaticism, and his humanism would not transmute into

the «authenticity of material» or the «authenticity of the tools.»

3. Marxism remains faithful to the «material realism» earnestly, it loses the merit enables it to talk about «values» and provides judgement on their basis. Meanwhile, Islam believes in the perfect resource of values beyond realism and can have a logical justification for them.

4. Marxism considers man a product of social milieu, which in turn, is a complex of changeable condition and institutions, it cannot lean on a fixed principle in the name of man's essence and truth. Consequently Marxism denies both God's and man's essence, and loses the authentic base of human values, which in turn, constitute the «morals». Thus, inevitably, according to Lenin, «to talk about any moral principle is a lie.»

Islam maintains, fixed principles for «nature» on which science is based, it also maintains, a stable principle for «man's essence» on which moral is relied. From Islamic point of view, the human values possess the same stability and authenticity as natural laws do. This is why Islam, unlike Marxism tries to regard these values the same as habits, social customs and convictions, and lowered them to the level of economical and social materialism, Islam focuses its entire efforts to set these values unbounded from the obligatory and changeable condition of material life and justifies them according to man's essence, and considers them as beams shining from the absolute to man's nature.

5. Marx, through the connection of dialectics to materialism, on the basis of which the movement of the nature of history and society, has reached a «material determinism», when man loses his authenticity and becomes a plaything in the hand of this blind, material contradiction. Therefore, here what Marxism claims as «humanism» will be denied, and all of a sudden, man loses both his «freedom and responsibility.»

Although Islam declares this contradiction in the binary structure of man, it does not merely negate his freedom (choice) and accordingly his responsibility, but; these two (freedom and responsibility) are precisely derived from the texture of this contradiction. Man according to Islam, is a contradictory creature consisting of «black mud» and «spirit of God», and a free-will choosing one or the other. His human responsibility makes him use the clay part to improve his heavenly portion in order to achieve «substantial» and «spiritual» purification. Thus, his binary substance is changed into unitary and achieve the God's character.

We see that by connecting marx's dialectics with materialism, material determinism is originated logically negates man's free-will and consequently his responsibility. From the human dialectics, free-will is originated leading to responsibility.

6. Marx, has inverted the Hegel's dialectics in order to direct it from idealism to materialism. He has destroyed dialectics of Heraclitus, because, while Heraclitus observing everything in continuous momentum and change, he believes in two fixed principles besides this change, that is, fire and «logos.» This shows that basically the correct and thorough dialectical point of view, in contrary to what has been propogated by Marxists, has originally been a mystic insight. As in West, from Heraclitus (in ancient Greece) to Hegel (in 19th century) and in East in all of religious world-views concerning the great religions (Zoroastrianism, Laetez, Manichaism, Hinduism, Buddhism) and Abrahamian religions (Judaism, Christianity, and Islam) the principles of «contradiction and change» (generation and corruption) has been the criteria for the interpretation of universe and life. Heraclitus' theory in which «fire» is the secret of sacred and eternal nature and Logos the code of the fixed order in this entirely changing world, shows a quite mystic world-view. While Marxism by negating these

two fixed principles in dialectics, denies both the fixed direction and the eternal order in the world and in man. This is why his humanism is set forth not as a «current» but as a complex of «waves» in which there is no support.

7. Marxism, according to Berth, famous Marxist contemporary to Engels and Lenin, is the philosophy of the producers.»

Islam, according to Koran, is the «philosophy of guidance.»

8. Marxism believes that «man has created God», elevating him to empyrean but cannot find any throne there to seat him on. So inevitably through the inverted and incomplete loss of dialectics brings him back to the earth and presents him to the means and form of production, and dooms him to the historical determinism.

Islam considers man as another created being besides matter. Since, it believes that «God has created man», it makes it independent from the determinism of material nature. Then, by providing him with «rebellion» in this divine fate, introduces man as a «free will being created independent from God's will.» Thus, Islam releases man from the chain of divine determinism. Thus, by presenting man as substance possessing free will and understanding who has been released of the captivity of both the «heaven» and «earth», reaches a genuine humanism, and then grants man what God entrusted that is, «specific trust» which was «merely accepted by man and rejected by the rest of the world.» Then made all the angles, the mystery of all powers in the univers, prostrate before him. Finally, He appoints him as His successor in nature and prepares him for proceeding on his journey to the world, in order to enable him to conquer the world as God of nature and makes his fate through suffering, contradiction and self-consciousness and eventually returns to his God «self-consciously.» We see that such inference of humanism and an interpretation of man is so far from the «theory of producers.»

The last remark here is mentioned by the great contemporary

Islamic theologian, Allameh Ighbal, «both Islam and communism boast of man and invite him, but communism has tried to descend man from God to the earth and, on the contrary, Islam tries to transcend man from earth toward God.»

This is why, one can see clearly that Islam and Marxism move on the route of humanism, but just in opposite directions, consequently, through the negation of one, the other can be proved and justified.

At the end, the following remark by Andre Pietre, the contemproy expert in Marxism, is worth deep thinking especially from the veiw point of those who have chosen from «new catastrophes» Islam as the only way towards man's salvation. In an image of the general framework of Marxism he says, «In fact, the school of Marxism cannot be divided; because it presents itself as a general point of veiw of man and the world. Therefore, it exactly substitutes those religions combating against severcly. The same image and conclusion should exactly be repeated about Islam, compared with all ideologies speaking about man and world.

The result is already clear. It is better to say the last sentence right now:

The post-Renaissance humanism to which all human intellectuals have had trusted to garantee man's salvation instead of religion, now has appeared as a sacred word in all atheist school of new centuries. It loses its holiness in the first analysis and becomes an illusive word, like a literary term, states ideal values and Platonic ideas. It is an unjustifiable and impossible in reality, as it is beautiful and exhalted.

In fact, humanism is a collection of man's divine values offered by religion in man's culture and human moral. The new ideologies, through the negation of religion, are unable to justify it. Consequently, these schools, considering themselves emphatically realists, while defending humanism, surpass

Plato in idealism. Thus, in claiming humanism, put man in the chain of «material fanaticism.» How unfortunate is the man in searching for «salvation», encounters «catastrophe.» In order to get rid of cruelty of oppressors and overlords, man resorted to the great religions and followed great prophets. After a great deal of holy wars and martyrdom, he got entangled in the hands of Caliphs, Brahman, and Zoroastrian priests. The most fearful is the terrible suffocation of medieval church where pope is the representative of God of heaven. He rules people like the tyrant Jehovah and brings the three powers of politics, ownership and faith under his control, while reason and science as supporters.

Generation after generation man struggled devotedly and sacrificed himself in search of liberty, adoring science and freedom to release him from the chain of religion, came to Renaissance and reached liberalism where instead of theocracy proclaimed democracy. And then entangled in the inhumane capitalism where «theocracy» was as deceitful as democracy, and liberalism was an arena where only «riders» were the main character, free in rivalry and «plunder. Man again became the hopeless victim of unrestrained powers of oppressors who overused the «science» and «technology» only to increase their own material benefits and greediness.

The man's ambition for equality and salvation from the deleterious desires for worldly affairs which machine sped it up, pushed him toward rebellion. This led him to communism which, in a word, is the same fanatic and suffocating power of the medieval church, where there is no God, and are popes now who are not the superstitious representative of God, but the deceitful «proletariat» ruled over man. At the same time they are both sovereign and exclusive owner of prophets, religious leaders and theologians; and dictates science, idea, morals, art, and civilization to man.

And now the communist system in the name of «justice»,

dominates the people who have escaped from the cruelty of the «exploitation» of western capitalist in accordance with the poem of a great Islamic poet who says:

«We wish the returning of the «oppression» of Bani Marvan.

We wish the decline of the «justice» of Bani Abas.»

But «soul» never dies. I mean the soul which the Holy Koran mentions and is not the individual's soul, but the divine, viable, and motivating power, which like the trumpet of the angel Sraphile is wonderfully blown into the corpse, or skeleton of an age. Thus, the dreadful, still cemetery which is set forth for burying the humanity and his soul seeking for salvation is washed away, and then a new flow and resurrection begins. The humanity starts another life.

Now that spirit is blown into the corpse of this age where humanity has reached to its «substantial dead end». The suffering man looking for salvation has the bitter remembrance of the western capitalism and has also suffered from communism, seeks for a third remedy between that «tavern» and this «temple.» This remedy or the third route is the mission for its beginning the third world has been appointed.

What makes the horizon in future more illuminating and promising is that in the two worlds of Marxism and capitalism, some powerful and brave souls that reached «human consciousness» have rebelled. Among the heart-rending uproar of capitalistic machinism cries and complains of the catastrophe of man's metamorphoses in which man becomes «one-dimensional», «alienated», «metamorphosed» and «diminished» in the aimless liberalism, and under the cover of deceitful and charming democracy are shouted. Finally, man loses his «human essence.»

In this extreme, despite the imposing power enclosing all aspects of society, that «soul» comes to man's rescue, shouting

loudly from behind of the tall thick fence which is encircled him. This shout grows ever increasingly louder and widespread, in order to announce the world. It is still too soon to illustrate that future whose foundation is going to be established, but we can predict its direction.

What all these «new claimants» agree upon is believing in this fact that the «dilema» provided by western capitalism and communism has led to «man's catastrophe». Therefore, the route towards his «salvation» is achieved through returning from these alternatives.

Except this negative common aspect, a positive resemblance can be found in all these shouts, messages, appeals and efforts. That is the needs and appeal of the soul.

Perhaps we are very optimist if we interpret this as «inclination toward religion», but it can be said assuredly that it is a kind of exalted tendency to spirituality». In the tone, thought and words of the majority of those intellectuals who have complained against man's catastrophe, the hatred of «philosophical and moral materialism of modern man», «the metamorphoses of man's exalted» and «true essence» the destruction of all «human ultravalues», and finally «the sunset of that heavenly sun», which shines from the depth of man's nature and illuminated his life time and the whole universe and generated love and values, is apparently clear.

Now Hiadger, the philosopher, does not speak any more as Hegel and Feuerbach did, in nineteenth century, in science, Max Plunch, the prominent figure of new physics, talks in contrary to Claud Bernard. Hiadger seeks Christ in man and Plunch seeks God in the domain of physics.

The modern literature and art talk regretfully and fearfully about man's absurdity, solitary, metamorphoses and the deathly darkness which filled him.

Eliot, Strinberg, Genon Pasternak, the writer of «Doctor Zhivago», Twinbe, Erich Forme, Singer, Ozgan, Omar

Mowlood, all are seeking «light» in different ways.

Even a contemporary famous physiologist, Alexis Karl, winner of two noble prizes, concerning the transplantation of veins and preserving the living tissue outside the body, simply talks about «innovation» as a powerful factor causing man's flourishing moral and psychological perfection and even fulfillment of his equilibrium.

Within the limited era of communism, the intensive and frequent fighting of state against religion, the external harsh treatment of ruling party in persuading writers, artists and the intellectuals and thinkers of new generation to obey the dictated dogmas by dialectic materialism and accusation and fear of those organisations accusing of controlling thoughts and tensions of those people returning to religious morals and reactionary ideas, bourgeois tendency, reveal this fact that the miraculous breath of Christ is blown into the frozen corpse of men which is the result of the Godless church of communism and human Resurrection becomes vital and active.

Today in opposition to Marx who believes that the negation of God is the condition for man's salvation, and in opposition to Nietzsche who declared proudly that «God is dead», even an atheist philosopher like Sartre, mentions the absence of God in the world with fear and depression and considers it as the factor of man's absurdity, vanity and the repudiation of values.

Alameh Eghbal declared, thirty years ago, that «what modern man needs more than anything else is a spiritual interpretation of his world.» Although this concept is implied in the above-quotation by Eghbal, we should add this point, «man is in need of a spiritual interpretation of man.»

It is apparent that we are on the boarder of the old epos and the beginning of a new age. A period in which both western civilization and the ideology of communism are unable

to lead man toward salvation and terminates his destiny to catastrophe. As a result the «new spirit» is disillusioned by both of them. The new age tends to seek man's salvation in another direction, where man rescues his own internal essence. In this inanimate nature, man tries to provide himself with a sacred and heavenly lantern where by the alienated man can recognize his real nature and his own appropriate way toward salvation and self-recognition.

In this new revival and movement, Islam has a great reputation. Islam through its «pure monotheism» sets forth that profound «spiritual interpretation» of the universe which is not only ideal while illuminating, but equally logical and rational. And with the concept of «Adam's creation» shows a free independant and exalted essence or humanism which is not only ideal and sacred, but can be considered as a wordly and objective reality.

Interestingly, Islam does not limit itself to the fulfillment of philosophical and spiritual needs to set forth a moral school. It tries to put its reflection of unitary world and humanism into reality and makes a lot of efforts not to analyze man as one-dimensional in order to choose between religion and the world, idea or deed, ideal or reality, the same as subjective philosophies and mystic religions did. In this sense, as Mr. Louis Gardès suggests: «Islam is both a religion and «a community of believers».

Such a future began with rejecting capitalism, and Marxism is neither determinant nor prefabricated but it should be fabricated. Undoubtedly, Islam can play its decent role and consequently its share in constructing this future unless it releases itself from superstitions, dogmas and impurity which was provided during previous centuries. Accordingly, this task should be fulfilled by true Moslem thinkers of Islam. Only in this case Islam, after a kind of

reformation, would be popularized after a long term of solitude and can present itself very powerfully in the field of ideological disputes, especially where the new spirit of modern man is in search of another world and another man. Islam tends to be a conductor and an example in the center of time and ideas.

This is not a proposed ambition, but a «responsibility» and not only the truth of the appeal of Islam necessitates it, but the definite message of the Holy Koran asks his true followers to fulfill it.

Both East and West of the world are God's property and in such a way we appointed you as distinguished group (in the time context) among people «to be models for them» and the prophet becomes your teacher and the example.

We witness that the more inclusive the depth and scope of Islam's appeal and its interpretation of man becomes, the more serious and extensive its contradiction with other ideologies will be, especially those speaking about the authenticity of man.

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