

## ORIGINAL ARTICLES

### Murtadha Muthahhari's: Critic And View To The Historical Materialism

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#### ABSTRACT

The substantial difference of Islamic view to the non-Islamic view especially capitalism and socialism is about realism, it is the reality. Capitalism and Socialism are based on material-realism, as a view which does not acknowledge any truth except the truth of material – things can be touched, watched, and measured. Islam sees that immaterial truth is the foundation for the material-reality. Likewise the Islamic view to the historical fact about the development of society is different to the materialism. Historical materialism sees that the history of society's development is the material development, and it is also supported by the factors existed on the relation or the shape of material production, whereas Islam sees that the development of society mainly supported by the spiritual truth.

**Key words:** History, Materialism, Islam, Society

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#### Introduction

Muthahhari is a great Iranian scholar who had contributed many things in developing philosophical theories and Islamic knowledge based on philosophical approach accepted from his teacher – Thabathabai and Khomeini. His thought which was mainly influenced by the philosophical thought of Mulla Shadra had made him to become a great scholar who placed the base of special Islamic epistemology, and was clearly resisting to all western materialism thoughts. All his ideas linked to the big agenda of brightening the Islamic world.

Muthahhari was born in Fariman on February 2<sup>nd</sup> 1920. He was studying firstly from his father named Muhammad Husein Muthahhari. At age twelve, Muthahhari began to study religious knowledge to Hauzah Ilmiyah Masyhad, and shown his biggest interest in philosophy and rational knowledge and also philosophical *tasawuf* and meta-mysticism by studying those all under the supervision of Mirza Mehdi Syahidi Razawi. After Razawi had passed away, Muthahhari moved to Qum to dig knowledge even deeper. In Qum, he studied philosophy and *tasawuf* from Allamah Thabathabai and Ayatullah Ruhullah Khomeini comprehensively. He was also influenced by the study of *Najl al-Balaghah*, it is the anthology of passages, speeches, letters, and wise-words from the first Imam of Shia – Ali bin Abi Thalib taught by Mirza Ali Aqa Syirazi Isfahani.

Muthahhari concerned his interest on theories that explain the reality of society and its development based on Islamic approach along with the message on Al-Quran and *Assunnah*, through his philosophy and *tasawuf* understanding. Muthahhari thoughts was concerning on defending theories developed under the monotheism spirit (*tauhid*), which covers all discussions, such as philosophy of humanity, scientific knowledge, religion, politics, history and society. In the history of society development field, Muthahhari argued his thoughts in philosophy, whether it was theoretical or practical.

#### *Muthahhari's Historical Concept:*

In Muthahhari's view, there are three linked definition of history; they are the first as narrative history, scientific history, and philosophical history. The division of these three definitions of history related to Muthahhari's critic to the materialism history which assumed as an improper one and has no capability in defining the area of historical discussion, and decisively assumed as has its contrast to Islamic view. For Muthahhari, whether it is narrative history, scientific history, or philosophical history, those three have beneficial value to understand the characteristic of humanity from its aspects. Nevertheless, Muthahhari with his various thoughts to history concerned his interest more on understanding the scientific history and philosophical history which are based on Al-Quran and Al-Sunnah messages.

Narrative history is the knowledge of all events, occasions, and human conditions in the past that is totally different to the recent human condition. Narrative history discusses the special facts about the series of private and individual phenomena, which is not connected to the laws holistically; narratively (analysis of stories and

traditions), not-scientific; it is the knowledge of reality, not the knowledge of being exist; related to the past time, not present time. Historical narrative is the object (ontology) of scientific history and philosophical history, and in axiology's view it is useful as an example and lesson from the past for recent life. AL-Quran stated that in Rasulullah Muhammad SAW there was a moral paragon and humanity. It is stated on Al-Ahzab verse 21.I (Campbell, 1986).

Further, according to Campbell (1986), scientific history is the knowledge about laws and norms which manage the society living in the past. It is obtained from research, observation, and analysis to the events and occasion in the past. The object of scientific history is narrative history. Historian studies the objects like evident notes about events in the past that its phenomena cannot be examined by reconstruction. Historian job is different to scientist job that analyze the present real phenomena and can prove the validity by reconstruction, or by experiment. Scientific discussion for historian is based on logical, rational, and mental analysis so that the historian job is similar to philosopher instead of scientist. Scientific history discusses universal and rational laws which connect to what exist in past society. It is not about how to exist; therefore the scientific history becomes the branch of sociology – sociology of past society.

Scientific history and sociology are different fields but relate each other, and also approach of both scientific history and sociology is linked. Some sociological theories like the theory of conflict, functional, interactionism and the theory of change can be used in understanding the laws and the principles of the condition of the past society (Jonathan H. turner, 1974).

Scientific history reveals the characteristic of society, not the characteristic of person as a member of the society, because society has its reality and characteristic which cannot be depended on personal reality and personal characteristic (Campbell, 1986). General laws and norms mobilize and arrange the society's behavior that does not depend on its member. Thus the group's behavior, as stated in sociology, is seen differently to individual behavior.

In order to criticize the truth of that scientific history, Muthahhari epistemologically proposed several questions as follow: 1) Can the series of revealed event in narrative history believe and validate or is it reliable? 2) If the answer is "yes" and the truth and characteristic of society does not depend on person, so that from those narratives historical events can be obtained a general conclusion of a law and general rule about causal relation. 3) What factors became the foundation of the existence of the change in social history? Scientific history generally convinces that material is the foundation of the existence of the change. Material is the cause, whereas society is the effect. By the existence of the change in material structure, so it is responsible for society's change. In the other word, the economical factor is the main cause of society's change. That historical approach through material base is called "*historical materialism or dialectic materialism*".

Historical materialism is the material characterized history and its existence is dialectic. Material characterized history means that all bases for historical and phenomena movements are its economic system including its material products, its power, relation and its production system. This theory tells that this economic system gives a shape and direction to all social and moral phenomena, such as science, philosophy, etc, law, and culture. Dialectic materialism means that historical evolution movement happened as a cause of the series of dialectic contradiction which exist and relate each other so it develops to the higher stage. Thus, historical materialism shows two thoughts. First, materialistic characterized history; the second, the historical movement is dialectic movement.

According to Campbell (1986), Muthahhari disagreed strongly to historical materialism and also criticized it. Historical materialism uses five theoretical bases, they are: 1) The superiority of material than spirit, 2) The superiority of material need than ideal need, 3) the superiority of action than mind, 4) The superiority of social existence than human individual existence, and 5) The superiority of material aspects of society than its ideal aspects. The first base (matter over spirit), links into the belief which tells that the real reality is material, and the spirit is just reflection of material process. Human body is a material aspect, and from that body, it will give birth to the power of spirit. Thus, the power of spiritual aspect such as ideology, moral, belief, and thought can be measured by the strength of material meaning, because the real strength is material, not spiritual. Historical understanding based on "material is more important than spiritual" view directs to the understanding about "What is in a belief", because actually the thing which can mobilize and change history is the strength of material.

The second base is about the view of the existence of two human needs in society; they are material need, and ideal need. The first and the most important need is material need, whereas ideal need is secondary need in order to fulfill the material need better. There are two things that can make material more important than ideal one, they are: base on its existence; and base on identity, shape, quality, and its nature. Probably it is not excessive if it is illustrated in popular word, "the price is money" for whatever its identity, idea, and its educational degree, thus the implication such as "in order to increase the teachers' professionalism, so it needs to increase their material wealth".

This theory is contrasted to the theory of mind needs independence. According to this theory, although the first material needs exists in human individual life, but the mind need which is hidden in human personality can

slowly develop. During the phase and its development, human sacrifices their material needs for the sake of their mind needs. Or, in the other hand, the desire of mind pleasure is stronger and purer for human personality than the pleasure and beauty of material. The higher someone education degree, the more he or she sees the needs and the existence of material obeys to the mind needs, mind pleasure, and mind existence. The society also follows the same principle. In less-developed society, the material need is more dominant than mind need, but when the society develops, so the mind need will be more important and will become the human goal, whereas the material need which becomes the secondary need, becomes just the media to reach the higher goal (Campbell, 1986).

The third base theory, the superiority of action than mind is the basic view of historical materialism about the belief that human reality is its action. The action is the first and the most important than mind, as the most important thing to think, and human essence in their productivity action will reflect their thought. Marx called it as "*praxis*", it is practical philosophy which assumes that action is the base of mind.

The fourth base theory, the superiority of social existence than human individual existence. It is connected to the process of human awareness evolution in society origins from interaction in society, thus the superiority of humanity dimensions come from collective awareness through economic activities. As the effect of continuous studying experience, therefore the dimension of thought, philosophy, and other humanity knowledge are shaped. It is just because the influence of other factors, so those all factors existence gain ethic dimension as a source for all values and morals, includes religion.

The fifth base theory, the superiority of societal material than its ideal aspects, describes that society consists of many layers, classes, and structures, include: economy, culture, administration, politics, religion, law, and etc. the most important structure in the society is infrastructure, it is the material foundation such as equipment and production facility, resource and relation of production, whereas the societal principles are the supra-structure which is built upon the infrastructure. Infrastructure is more important than supra-structure, thus, if infrastructure is distorted or ruined, so all structures in the society will be ruined. Thus, by the existence of unavoidable changes in the relation of production, therefore the base of all principle of law, rational, moral, religion, philosophy, and knowledge will also be changed by onesentence: economy is the foundation of the society (Randall Collins 1986).

Historical materialism according to Muthahhari directs into six, they are: 1) according to historical materialism that the best way and the most believed way to analyze historical events and society is by observing its economical foundation; 2) the law that occupies history is definite, cannot be disturbed and beyond the human will; 3) every historical period is different to the other period, whether it is on its trait or its characteristic; 4) the development of production tools reveals the private owning, and it contributes in dividing the society into two classes, they are 'absorber' and 'absorbed'; 5) the ideological, guide, propaganda, and advice role are just effective to mobilize the society partially along with the goal that needs to be achieved in its class; 6) all figures, leaders, advisors, and heroes of revolution naturally appear from minor class (Campbell, 1986).

According to Campbell (1986), Muthahhari's critics towards historical materialism are related to five theoretical base and six conclusions as dissected above. Those are based on several verses and the basic of philosophical understanding as follow. Muthahhari's critics were also addressed for a group contemporary Muslim writer such as 'Ali al-Wardi who accepted historical materialism and also analyzed history revealed by Islam in the materialistic perspective. According to Muthahhari, people who think as stated above do not understand Islam or historical materialism clearly, or even both of them. Islamic logic and historical materialism is opposing each other, and attempt to analyze those society and history really endangering the Islamic thought and tenet. It is also will make people get misunderstanding. They will see that Islam sees economy as the foundation of the society and history, which mean that those are materialistic trait.

Studying, analyzing, concluding laws in various historical events from the view of Islam, as stated by Muthahhari, is related to the investigation of the factors which can mobilize the historical change which covers: 1) psycho-religious individual member of the society; 2) the strength and the universality of ideology of Islam; 3) the origin of society and religion; 4) the important od spiritual structure of the society; 5) the leadership of excellent individual person; and 6) the decision of triumph for the deity-truth's values.

#### *The Important of Psychology in History:*

Several verses in Al-Quran states that spirit (soul) for human is the truth – the main factor to mobilize the body. The material does not put forward before the spirit. The existence of spiritual need and spiritual force in human are not depending on human material need. Thought and work are both fundamental. Physical personality of human is more important than its social personality. Al-Quran clarifies that the origin of human is fundamental. *Fitrah* or origin even exists in moral-decreased human such as pharaoh. Moses sent to resurrect the humanity origin of pharaoh to fight the bad personality of the society. Moses attempted to resurrect the debris of humanity which exists on pharaoh himself to fight the societal personality.



“Go to pharaoh; he has been out of limit. And say, ‘is there any will from you to purify yourself, and that I insist to guide to your Lord, then you will be fear.” (Quran, 79: verse 17-19).

Al-Quran believes in fear and the value of guidance, advice, warn, blasphemy, and logical thought (where it is called *hikmah* or wisdom in Quran). According to Quran, these facilities can change a person, change his/her life-way, change his/her personality, and create spiritual change on his/her body. This approach is opposing the Marxism and materialism, which limit the role of guidance to just as a way to appear the awareness of class and class characteristic disputation.

Thus, a pious human or become infidel, it is not caused by the awareness made by the material condition (body), and so the difference among believer and well behaved societal groups and the non-believer, bad behaved, and wealthy societal groups (the superior one), with the groups who lack of material (the minor one).

Moslem scholars who believe in historical materialism concept stated that Al-Quran in its various statements shows that the society consists of two opposing polarities, whether it is the material polar or spiritual polar. Both material and spiritual polar in Al-Quran’s context shows their relation. *Kafirun* (the infidel), *musyrikun*(the unbeliever, pagan), *munaifiqun* (the hypocrite), *fasiqun*(the narrow-minded), *mufsidun* (the bad-behaved) are the members of the first spiritual polar which are similar to the members of the first member of material polar such as *mala’* (the sovereign), *mustakbirunn* (the superior, tyrant), *musrifun* (the wealth), *mutrafun* (the sufficient). On the second spiritual polar consists of *mu’minun* (the believer), *muwahiidun* (the one God believer), *shalihun* (the pious), and *mujahidun* (the struggler), whereas the members of the second material polar are *mustadh’afun*, *fuqara*(beggar), *masakin* (poor), slaves (*mustadh’afun*). From the relation among all those material and spiritual polar, it is shown that superior/tyrant is the absolutism who made the infidelity, discrimination, and corruptness; in contrary, the minor/lesser condition is the absolutism of which accompany the belief, charity, and piety. The prophets confront to their enemies and also the belief and infidelity reflects the hostility between those two societal classes of economy: the oppressor and the oppressed.

According to Muthahhari, the statement which tells that Al-Quran had divided the society into two classes of material class, and two classes of spiritual class, and that confrontation between the believer and the unbeliever reflects fundamental conflict between the oppressor and the oppressed, which is true. This type of equality is not recognized by the Quran. Al-Quran strengthens that the quality is no exist. The pharaoh’s wife, which the story revealed on al-Mu’min(Quran) tells that although her several companions live to taste glorious live as pharaoh, but they believed to Allah (Quran, 66: verse 11). Al-Quran reminds us through the story of pharaoh’s sorcerers who shows how the natural awareness to seek the truth will rise to fight the fake and also will ignore all personal interest and ignore the pharaoh’s ultimatums (Quran, 7: verse 24).

The Moses’ rise as stated in Quran opposes the historical materialism. Musa came from Israel tribe – he is not Egyptian, nor pharaoh’s family – but Moses was raised by pharaoh family since he was an infant as he was the prince of pharaoh family. Then it was Moses who rose opposing the tyrannical system of his keeper, a system where he was raised, he left his father – pharaoh and choose to work as a farmer to an old man called Median until he was selected by Allah to be a prophet at the time when he formally confronted with pharaoh. Prophet Muhammad SAW is an orphan when he was a child, and lived in poverty until teenager. But when he married Khadija, he became wealth and prospers (Quran, 93: verse 6-8). In this prosperity, Prophet Muhammad spent his time to pray and think in solitude. According to historical materialism doctrine, in this period, prophet Muhammad should became a great protector of his status quo. Nevertheless, he instead spread his revolutionary messages which are rising again capitalism – the Mecca’s corrupt people, and challenging the paganism. Quran also explains various life view of unbeliever oppressed people who got Allah’s punishment (Quran, 4: 97; 14: 21; 34: 31-37; 40: 47-50). So, not all faith people are oppressed, and not all oppressed people are believers.

*The Strength and Universality of Islam:*

Islamic ideology comes from Allah and it is also similar to human origin, therefore the call of Islam addresses generally to human to accept the truth. Various calls from Quran by using the term of *nas* (human being) are a call for human by generality of human origin.

For those who accept the concept of historical materialism, the term of *nas* which is used in Quran means the oppressed people; therefore Quran accepts the class concept awareness. The oppressed people who is the only class who welcome the call of Islam, class oriented ideology of Islam, and it means that Islam is an oppressed people religion.

Actually there is no dictionary which translates “nas” as oppressed people. This word is also not used by Arab people on that interpretation. This word actually is not meant to the class. Quran states that: “Doing hajj is a human duty to Allah, it is for those who are able to trip to Baitullah” (Ali Imran: 97). Islam supports the value

of equality and justice which the principle aim is to create humane principle and value (Ayatullah Murtaza Muthahhari, 1986).

The Muthahhari's confirmation about the universality of Islam actually was a justification to the ideology of Islam as a power of historical change mobilizer through all classes of society, such as the existence of revolution.

#### *The origin of Social and Religiousness:*

Muthahhari stated that the origin of social and religiousness is similar to the early history of human. They do not appear from material base as a product of economy – which is the cause of the oppression of poor economical class. Quran never states that the leaders, prophets, and martyrs come from the oppressed people. The term of *umiyin* in the Quran 62: 2 is a plural form of its singular *ummi* which means a person who are not able to read. *Ummi* comes from *umm*, not from *ummah*. Moreover, the word *ummah* is a society consists of various groups, and it cannot be used to show the term of “the poor people”. It is also stated in the Quran in AL-Qashash which tells the martyrs: *wanaza'na min kulliummatinsyahidanfaqlnahatuburhanakum* which is translated to become: “We will show from every house (people) a martyr; it is We will make him to become a revolutionary man, then We will ask every *ummi* to show the proof as well as the martyr – the revolutionary man who died in struggling Allah right.” The first, this verse is the continuance of its earlier verse, and the second, this verse relates to the Day of Judgment – the day when Allah will say to the pagan. The earlier verse tells: “*In the day when He calls them, He says, 'Where are they who assumed them as My allies?'*” (Quran, 28: 74). The second, *naza'na* means “We will separate” or “We will eject.” Those do not mean: “We will resurrect.” The third, the term *syahid* here does not mean martyr, but it means “the confessor” – the confessor upon human actions. Quran sees every prophet as a confessor for all his followers' action. There is no example in the Quran for word *syahid* in term of martyr, as the term is recently used for those who died to support Islam. The word *syahid* has been used by the prophet SAW and Imams in term of martyr, but it is never used in Quran.

While for those who deviate Quran verses to materialism philosophy, Quran 62: 2, and 28: 75 shows that the leaders, the revolutionaries (*mushlihun*), the martyrs, and finally the prophets and the messengers appear from the people who are not prosper, and rich. It is shown that the origin of social and religiousness is economic base – it is from the oppression of low economy class. Religion is a product of material history; as well as philosophy, art, and science, religion also appears as the cause from economic demand which appropriate with the situation and condition of the society. Thus, religion will always become an approval for every class struggle in society; therefore it causes two kinds of illness, philosophy, moral system, art, literature, life view, and event science.

Marx himself accepted two exceptions of this principle: religion and nation are the special creation of the oppressor class and they are used as an oppressing tool. Religion and nation are forced for oppressed people. Therefore, there will be no two national and religious systems.

Several Moslem scholars who opposed Marx view stated that religion can be divided into two different systems. They are the religion of the ruler and the religion of people. The religion of ruler is the religion of infidelity, discrimination, conservative, stagnancy, and people addiction material, whereas the religion of people is the religion of singleness, harmony, revolutionary, progressive, illumination, and the people medicine. That view, although it is the view which rejects Marx's thought, but it is material-economic religion. The conclusions made from that view is that the religion of the ruler infidelity is the only religion which has been playing a real role in human life along the history. Whereas, it is just because it cannot reach its societal purpose, the religion of singleness does not play significant role in society because its structure cannot outrun its economic base and its foundation. The singleness movement of the prophets – because it is the aspirations of the oppressed people – cannot play significant historical role and it can be occupied. The prophets was “failed” against wickedness and they were occupied along the history; by spreading the religion of singleness and justice, but, all their efforts had short age because the religion of ruler masked by fake singleness and justice turns and oppresses the religion of truth. The religion of ruler grows well by taking advantages of prophets' tenet, and uses it to oppress the oppressed class. It is similar to materialist and atheist views about religion, who say that religion is addicted drug for people, lullaby them, hypnotize them, freeze them, support badness, and bring them to idiocy.

According to Muthahhari, religion will always exist in the world, whether as singleness or infidelity religion, or both of them in the same time. He rejected various thought as stated by many sociologist, who tells that the singleness is reached by the historical process, or its contrary, the religion origins from the singleness which moves to infidelity (Ayatullah Murtaza Muthahhari, 1986). Religion is reality which cannot be ended along the human history because religion has two specialties; they are the original need of human being, and the only media for fulfilling the original need of human being (Haidar Bagir, 1995). Religion is original, which Allah creates in human body as a unity of two kinds of nature (*fitrah*) of human being which cannot be separated. The first, *fitrahidrakayah*, it is the nature of human being to accept the religious concept, especially the concept of singleness, whereas the second nature is the nature of feel (*al-fitrah al-ihsaniyyah*), it is the

nature of human being to face Allah and religion through feeling and nature awareness. Therefore, it is the nature of human being to know and interest to Allah (Afif Muhammad, 2001).

#### *The importance of Psychological Structure of Society:*

The main purpose of the prophet is the keep justice and equality; strengthen the relation between human being and Allah through faith and knowledge. According to Quran in Ali Imran verse 64:



“Come to a single word between we and you, that there is no worship except to Allah and we will make no any allies for Him, and no one from us who will make the other as God except Allah ...” Moreover, the history of prophet Muhammad SAW started his spreading mission by calling human being to enter the singleness for 16 years of Mecca period, and then continued by calling of prosperity restructuration at the time of Medina period.

The historical materialists believe that those purposes are actually the infrastructural movement because the target of the prophets’ mission is the development of infrastructure (economy) and the development of structure (faith and behavior). They underlie those purposes through *hadits* “Whoever has no living facility, so he will have failed in later day;” “O Lord, give us plenty breads, because if there is no bread, we cannot pay alms, and we cannot do *shalat*.” On this discussion they had made the inappropriate foundation for supporting their arguments.

#### *The Leadership of Excellent Personality:*

In every historical change, a personality of an excellent person will become the revolutionary leader who holds the important role. Muthahhari believed that the excellent of revolutionary leader is the fact that they are the perfect human; their thought and sense are mature. In reality, the more perfect the human, the smaller his or her addiction to natural and social environment and also the material condition, and will be bigger his or her independence. The logic of the prophets is the logic of dynamic, rational, and independent to behavior and tradition. It is not the product of force and it is reflection of their thirst to history. As well as the prophets, their opponents used conservative logic, and they were from prosper, special, and corrupt class. Quran assumes that these several of thoughts are the logic of the opponents’ leader, *ma’la* and *mustakbirun* which Marx saw them as the owners and suppliers of the products of social thoughts.

The logical character of the prophets and their opponents is not describing the logical disputation between the oppressor and the oppressed. The thought illumination conducted by the prophets was not an image of illumination from the oppressed class who dynamically oppose the conservative oppressor class. It is different to the historical materialism supporter who believe that the birth of the great revolutionary includes the prophets, always comes from the oppressed people as a cause of the oppression suffering through characteristics such as illumination, dynamic, and progressive which is based on Quran: in al-Zukhruf (40-50), al-Mu’min (23-44) Thaha (49-71), as-Syu’ara (16-49), and al-Qashash (36-39) which interprets based on their thinking alignment.

That thinking alignment put negative role of the prophets because it is assumed exist on the side of oppressor who does not care about the people development, whereas the development determiner is the ruler and oppressor group. Marxism assumes that individual person is a subjective factor which has no important role in societal change, but instead the people and social power who has authority in the societal development. There is no one who can determine the main direction of the historical development no matter how skillful, able, and wise he or she is (Rob Sewell, 2007).

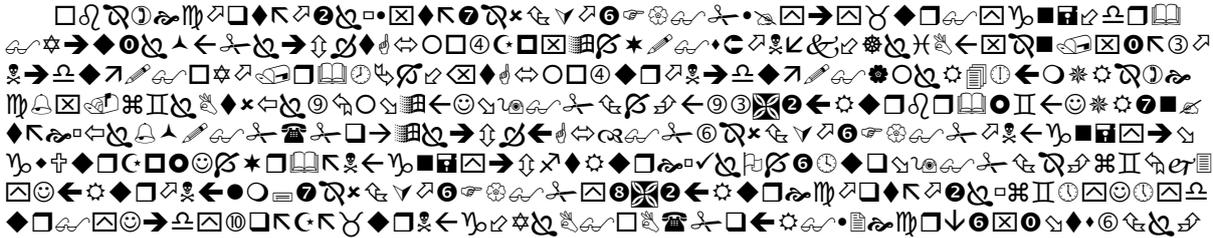
According to Muthahhari, the prophets have three important roles in history. First, it is the education which can support the social awareness; the second, it is the strengthening of agreement in social life. The religion that is brought by the prophets has play significant role as the source of values and humanity. Third, it is the freedom of social oppression, as the most important role of the prophets by struggling against tyrant, oppression, and fighting all representations of the God commandments opponents. It is also the people who skillful and excellent have a great role in social change to bring the society to the better situation and condition (Muthadha Muthahhari, 1991).

#### *The Decision of Triumph for Those Who Support the Truth Value of Deity:*

The oppressed condition (*istidh’af*) is not the guarantee of the triumph. *Istikhlaf* (the leader succession) is the real triumph in order to realize the truth value of the deity perfectness. According to Muthahhari, Quran has

explained about the obligation of the history which covers the evolution of history journey and also its final destination as reflected in several verses in al-Qashash (28) verse 4-6:

Surat Al-Qashash (28) ayat 4-6:



“Truly, the Pharaoh has arrogant in the world and make the people in castes. Lower a group of them, kill their sons and let the daughter live; truly, He kinds of corrupt person. And We insist to give blessing to the oppressed in this world, make them as a leader and make them as the heir. And We will strengthen them in this world, and will show the Pharaoh and Haman (the Pharaoh’s prime minister) and all his soldiers what they are worried about (Quran, 24: 4-6).

Those three verses relate each other and can be interpreted if read continuously. The sentence of *wanumakkinalahumfil-ardhi*(and We show them in this world) and *wanurriyafir’aunawahamana* (and We show the Pharaoh and Haman) relate to the third verse *an namunna* (and We will give blessing) in the second verse which complete the meaning of those verse. Thus, both of these verses cannot be separated. Moreover, the content of the second part of the third verse, it is *wanuriyafir’aunawahamana*, relate to the content of the first verse which tells the Pharaoh destiny who his cruelty is described in the first verse. Thus the first and the third verse cannot be separated because the third verse relates and completes the second verse. The second verse cannot also be separated from the first verse.

The word *wanaj’alahum a-immatan* (and We insist to make them as leaders) refers to *an namunna*(We insist to give blessing). This verse insists to tell, “We insist to give blessing to the oppressed by a prophet and the revealed book (Moses and Taurat) through tenet, religious guidance, and the singleness faith on them, therefore it makes them the strong believers which leads to become the leaders and the heirs of the country (their own country).

The verses which explain and interpret the above verse meaning (28:5), and also complete it, is relating to the purpose and destiny of the final historical destiny and its evolution journey which is described as the final triumph of faith upon the infidelity, the triumph of strong faith upon the unleashed desire, the triumph of piety upon the broken-mind, and the triumph of goodness upon the badness. The verse about *istidh’af* (28: 5) cannot be interpreted as the universal law formula which for those who support the historical materialism it is made as a law which tells that the destiny of history will support the oppressed class to gain the triumph.

In Quran, an-Nur (24), verse 55, states that:

“Allah has promised to the believers among you all who do good deeds that He, truly, makes them before some people change (the others), and that He, truly, will draw for them their religion which He agrees for them, and will give them safe as a substitute of worry. They are still worshipping Me, by making no allies on Me.”

In this verse, that Allah has promised the final triumph, as a caliph of Allah and also as the heir of the world, there is no disputation that the people who are meant in this verse is the faith and pious people. In the other word, this verse promises the final triumph for human who reach the strong faith, describe the truth and good behavior. One of the triumphs which has been promised is “the successor in the world”, it means taking the authority from the ruler and the power before. The other coverage of this verse is the triumph of the religious law, such as justice faith, bravery, sacrifice, love, good deeds, loyalty, soul pureness, and etc.

The main machine beyond this struggle is not the rise of particular class, but instead the natural desire of the human being to reach the truth and to understand the mystery of the existence of the justice, which aims to create an ideal society. The foundation of the historical development is not the struggle for getting the class interest and class material advantage, but it is the ideological and spiritual struggle based on faith to Allah.

The verse which relates to the real oppression is not describing the journey of the history. It is also not showing the mechanism of history to gain final triumph of the oppressed people. The misunderstanding of this verse tells that this verse puts a principle, and generalizes the meaning of the conjunction *al-ladzina* in *al-ladzina-studh’ifu* to conclude a principle which opposes the conclusion from Quran 24:5 which tell about the succession.

### Historical Philosophy:

Historical philosophy is the knowledge of the stage and laws which mobilize the transformation and the development of the society. The philosophical history describes the process of the creation of society, not just about the existing society. As stated by Muthahhari that the main foundation of historical philosophy according to Islam is that the base spiritual principle of the society is more important than its material one, as well as Quran says: "Allah will not change the condition of the society unless they change themselves" (Quran, ar-Ra'd: 11). In the other word, Allah won't change the destiny of particular society if the society itself does not change their spirit. This verse strongly rejects the strength of the historical materialism theory (Ayatulah Murtaza Muthahhari, 1986).

The transformational and developmental society laws in the explanation of historical philosophy covers four main problems, they are: 1) strategy influences society, 2) terminology of genre, 3) accepted conditions, and 4) the glory and ruin of particular society. Various genres of thought perspectives give main different focus on those four problems. Here is the explanation of Muthahhari and Islam regarding those views.

Every genre of thought sends its basic view message to influence the society to reach the expected goal, and also to do moral pressure to mobilize them August Comte stated that the nature of human evolution is the mental development which happen since the mythical, philosophical, and scientific phase. All doctrines is explained in scientific language, and also the moral pressure to mobilize the society is scientific. Marxism is a revolutionary theory about the labor class. Its mission is to create the awareness of class contradiction in the labor community. The moral pressure used to mobilize the change in the social history is hope and fooled feeling and the restless of the labor class.

The historical development of every genre of thought also gives the morality legalization upon the bad behavior in spreading the doctrine which appropriate to the view of the historical evolution and the development of human being. The Christian stated that the contact of a genre with its opponent which assumed as anti-revolutionary is the pure contact. As long as involving human, it is just the peace-spreading mission that is appropriate to the moral principles. The use of violence, whatever its form, and whatever its condition, is immoral. In contrary, the Nietzsche philosophy argues that the only moral contact is the only between the strong and the weak, and just the use of violence is moral because the great personality of human being is its strength, thus the bravest the greatest. From the Nietzsche's perspective, Christian is the moral of the slave, the morality of poor and humiliated, and thus it should be seen as the cause of stagnancy (the obstacle of the development) of human being.

The other particular genres relate the morality with the power and the violence, although those genres do not see that violence is having morality. According to Marxism, it is impossible that there are two contacts between two groups who have opposite their economic position except the contact of their strength, and the use of strength by the oppressor towards the oppressed is immoral because in this matter, the violence is used to keep the status quo, and it will contribute stagnancy. Nevertheless, the strength used by the oppressed toward the oppressor is in moral value, because it is meant to make the society do the revolution and to bring the society to the higher level of life.

According to Islam view, the having moral one is not only the peace contact and friendly mission, but sometime the use of strength can be said as having moral. Islam argues that in fighting the violence and tyranny as a holy duty, and sees *jihad* which means armed struggle in particular situation as an obligation. There several ways in order to face the anti-development group, such as: the first is delivering it rationally (*al-hikmah*) and the second is moral explanation (*al-mau'idhah*). Quran states: "Call (human) to the road of your God by *hikmah* and the best lesson" (Quran, an-Nahl: 125). Islam thinks through spiritual language, therefore Islam believes in the strength of argument and advice. The use of the strength toward the anti-development group will be allowed if the use the peace way such as convincing people through rational arguments is failed. The prophets had just used the strength if the peace way found its fail.

Although Islam believes in critics, but Islam believes that it is not the only one power that should be used anytime and anywhere. Islam opposes the anti-evolution that becomes the second phase of its contact to its opponent. It is shown that some genre's contact with its opponent can be underlying on pure persuasion, and the second phase is conflict and crush.

The Islam missions are: first, to awake the human awareness of responsibility. The method used to spread its mission is placing the important of belief in Allah as a source, and the belief of the resurrection day. The passage in Quran that was revealed in Mecca for 13 years of the prophet Muhammad SAW mission almost does not discuss the other main discussion except the discussion about the God as a source and about the resurrection day.

The Islam tenet which comes from the deep of human being origin forms in the body of the prophet's followers a big spirit to support their religion, attempt to spread it, and do not hesitate to sacrifice their soul and wealth as the price. The prophets began their mission with the so called social infrastructure. Islam stated that the faith and thought are infrastructure, whereas work – contact activity with nature and nature's bless and also

with the society – is the so called supra-structure. Every religious tenet should be accompanied by the awareness that Allah SWT is the source and that there will be the resurrection day. The prophets mobilized the society by erecting that feeling, by developing that awareness, by clearing spots covering the heart, and by the God will and His commandments and His rewards.

In the second category, the Islam tenet directs the human attention to the dignity and their excellent position. Human is not animal that is similar to the other primate, but instead human is a creature who can live and survive long until now. In the human body, there is deity's spirit, that in front of Him all angles kneel. Although there is animal character in human being such as passion and bad behavior, but human is still becoming the pure essence who oppose the murdering, lie, destruction, humiliation, hate, violence, and tyranny. Human is the incarnation of nobility of God. Quran states that "The nobility belongs to Allah, His messengers, and the believers" (Quran, in al-Munafiqun: 8).

The third phase is the phase of social right and responsibility awareness. There are several examples in Quran which emphasize the lost right to force people to mobilize. Quran states:

*"Why you don't want to go to fight in the name of Allah and (support) the weak people, whether the men, women, and children, who pray: 'O our Lord, bring us out this land (Mecca) that its citizens are cruel, and give us protection by Your side, and give us the protector on Your side'"* (an-Nisa: 75).

In this verse, in order to convince people to do *jihad*, there are two emphasized spiritual values: 1) their movement is for Allah, 2) the hopeless people is oppressed by the tyrant.

In the verse below, Quran states:

*"It has been allowed (to attack) for the people who are attacked, because they are actually oppressed. Allah is truly the Mightiest to help them, (they are) the people who expelled from their homeland without any good reasons, unless they says: "Our God is just Allah." And if Allah does not reject (the cruelty) of some people to the others, it is sure that the Christian's monasteries have been destroyed, churches, Jews' houses and mosques, which on them the name of Allah is prayed. Allah will help the people who help Him (His religion). Allah is the Strongest and the Bravest. (They are) the people who We strengthen them in the world, they will do shalat, pay zakat, and orderto do good deeds, and avoid to do bad deeds, and just to Allah all things are back"* (Quran, al-Hajj: 39-40).

In this verse, while giving permission to do *jihad*, it is also mentioned the lost Muslim group. At the same time, it is also mentioned a higher value than the lost rights, which becomes the philosophy of defense. Al-Quran states that if *Jihad* does not do, and the believer just stays, so the safe of mosques and others worshiping houses which become the center of the spiritual life of the society are endangered and will no longer operate. Al-Quran states: "Allah does not like bad words (uttered) frankly except the word of the oppressed" (An-Nisa: 148).

Islam also sees the wealth and honor from many values aspects of human. According to *Hadits*, a killed person caused by defending his or her honor and wealth is assumed as *sahid* one. Nevertheless, Islam hates the greedy and corrupt people. Islam just asks to defend the rights. Also, if Islam sees that defending honor and wealth is a must, it is just because Islam sees the honor as the highest social value and sees the human as the guardian of that value.

Every school of thought identifies its follower through the special name, for example, the racial theory has its own custom, when they say "We", and it means the white people. The Marxism is the labor theory, and when they say "We" it means the labor. The Christian assumes themselves that they come from the Christ himself, it seems that they have no doctrine and ideology. Their identity symbol is that they are seeking Christ and they want to be his side.

The trait of Islam is appropriate to its meaning, it is submitting to Allah. The Muslim people is the people who submit themselves to Allah, who submit to the truth, who and submit to the revelation and intuition which come from the universality of truth spread by the most excellent people.

The traits that becomes the brotherhood criteria which recommended by every school of thought to its follower is a good facility to evaluate the purpose of school of thoughts. It also helps us to understand the school of thought's view to the human being, society, and history.

In order to make the change happens in the society, the views of every school of thoughts prerequisites the causes, conditions, and obstacles of the historical movement which appropriate to its conception about the historical movement mechanism. Particular school of thought argues that the nature of movement mechanism is the pressure of a class to the other class, or the other school of thought calls it as the antagonist to the react. The school of thought which believes that the mechanism of historical movement is a pressure of a class to the other class, therefore, in order to mobilize the society, this school of thought tries to make such pressure if there no any. In some of his works, Marx explained that the existence of the oppressed class is needed for the appearance of the independent class. In his last discussion, Marx said, "Where is the possibility that Germany should gain the independence? Our answer is that it should be made a chained class." That ideology sees the new thing that halting the revolution, because the new thing decreases the pressure, and the low-pressure means forbidding the explosion, or at least the revolution. In contrary, the school of thought which believe that the movement is an

ideal quality of the society, does not state the creation of obstacle that block the class, because this school of thought sees the pressure as the prerequisite which needs for the revolution. This school of thoughts sees that the new thought is not an obstacle.

Islam argues that the requirements which support the development are something that so called the pure condition of human origin. In the various verses of Quran, it is stated several conditions, such as: keeping the pureness (“guidance for those who believe” – Quran, n al-Baqarah: 2); the sign of feeling which appears from the responsible and duty to the world (“Those who fear their God, although they cannot see Him” – Quran, in al-Anbiya: 49), (“those who fear the generous God although they cannot see Him” Quran, in Yasin: 11); the live true character (“to give notion to those who heart is living” – Quran, in Yasn: 70). Islam sees that its mission is accepted by the pure people, who has responsibility and live normally. Different to these criteria, Islam states the criteria such as the spiritual and moral destruction, the sin of heart, the corrosion of heart, the closed heart, the loss of ability to understand the hidden truth, the indifferent heart, the broken mind, following the custom and behavior of the ancestors, following the chief and figures step way, act on intuition, and so on. Quran sees all of above block the development of the society and block the societal movement to gain peace, prosperity, and triumph. Live greed and glamour is also assumed as an obstacle, because it can change human turn into animal.

According to Islam tenet, the youth is more than ready to accept the truth than the old. The reason is that their origin/*fitrah* has not been contaminated by the soul pollutant. The poor also ready to accept the truth because, they are not contaminated by the wealth pollutant, and they even more ready than the rich. It is mentioned in the Quran that those requirements show that the mechanism of the societal and historical change is the spiritual mechanism, not the economical and material mechanism.

Every school of thought proposes the view of the progression and the decline of the society along with its society’s view, and the historical evolution movement and its destruction.

The discussion above has been indirectly stated on Quran in its many verses, such as the second verse from al-Qashash, “The Pharaoh actually praises himself in the world, and separates his follower into castes. Some of them, he oppresses, he kills their sons and let the daughters live. He is the member of the people who make destruction.” In the beginning of the verse, it is said that the pharaoh praises himself. He claims that he is the deity, and assumes that the others are his slaves. Through this way, he separates his people and fractionates them. Quran says that the Pharaoh oppresses his people, kills their sons, and let their daughters live (in order to make them become his slave and his tribe). Quran draws an image of the pharaoh as a man who does destruction. This image shows that the social tyranny such as what has been done by the pharaoh can destroy the foundation of the society. The verse 103 from Ali-Imran forces them to unite based on faith and hold strong the Allah’s rope. Verse 105 from the same passage says, “And you are prohibited to follow the people who separate each other and dissent.” The similar emphasize also appears on the verse 65 and 153 in al-An’am and verse 46 in al-Anfal.

There are so many Quran verses which emphasize the need of obeying the Allah’s commandments about *amarmakrufnahimunkar*. The people who ignore that important duty will be destroyed and forgotten. The reason why the Israel lost their love from Allah is “They do not forbid each other about the bad deed they do. It is truly bad what they always do.” (Quran, in al-Ma’idah: 79).

There are also many verses of Quran which say the effect of the mrl destruction and the ignorance of law. Some of them describe the glamour living as the cause of the destruction. And many of the verses say the word of *zhulm* (despotism, cruelty, oppression, tyranny, and violation) which means not only the violation of individual right or the group right, but also the despotism done by a person to him or herself, or done by a people to themselves. Every kind of moral destruction and the deviation from the right path is the despotism. The concept of despotism in the Quran is wide; therefore it covers the despotism done to the other side and the desire of immoral action. This word is especially used in Quran in the second meaning.

#### *The Methodology of Islamic History:*

As stated before, Muthahhari explained the important of the monotheism base in understanding the reality, includes in understanding every historical event. The determiner of the history is the base of *ruhaniyahi*/spiritual which is based on the belief to the singleness of Allah. The foundation of the monotheism can arrange the human living in its various aspects, especially in creating the human morality.

Marxism sees the morality as the good and evil which relate to the internal conflict in the society. A side is a thesis and the other side is an anti-thesis which has a role to test it so it makes the synthesis – it is the new shape with its different quality and quantity thesis with the last thesis. For example: water and fire are the incarnation of opposing creature. When we assume the water as a thesis, heated by the fire which is the anti-thesis, therefore it process will produce the anti-thesis – it is the boiled water which has different quality and quantity with the last water. Water against fire will ban the fire life. While if the fire against the water is the must for the continuity of living. Although this example is not fully describe the Marxism - because water will

not become fire – but it sufficient to describe dialectic conflict between material synthesis and anti-thesis of Marxism. Marxism also sees that in order to keep the continuous conflict between two groups, where one side plays as ‘thesis’ and the other plays ‘anti-thesis’. The power assumes as ‘thesis’ is the react and immoral; the power assumes as ‘anti-thesis’ is revolutionary, progressive, and has moral. It is normal if the power which is now assumed as ‘moral’, in the next phase after conflict happens with the other power, will become ‘immoral’, because at that time, the ‘moral’ plays the react, and the power of the new rival will become ‘moral’. It is just because the moral is relative, something which is in some phase is moral, it will become ‘immoral’ in the other phase.

Marxism sees that the exactness of history is determined by the awareness of the labor society. Based on the historical materialism methodology approach, the revolution of Iran in 1979 concluded by Zayar, “Khomeini and fundamentalist were impossible to get the authority if there was no labor movement. It can be said specially that several labor battalions in the economy sectors was the key who play the significant role of destroying the power supporting this country.” Thus, to reach the successful revolution, it needs the organization of worker class to reach the awareness of oppressed class and will to take conflict with the oppressor class.

Islam sees that the having moral behavior is based on the obedience includes all efforts to gain the Allah will. Based on ‘Islamic history methodology’ developed by Muthahhari’s *sirfan*, to reach the real human awareness is from *hikmahmadhariyyah*, it is the conscious made from the human thought to reach the of getting the religious beauty and the morality of religion, and *hikmahamaliyyah* as a form of awareness which produce the individual and social action. The historical change happens as a human attempt to realize the Divine will in the world. The reading of the historical event of Iran revolution in 1979 which different to Marxism (possibility close to Islamic approach) puts Khomeini factor in the determining important position. The first, Khomeini has a simple personality and his trait no compromising to face the evil-tyranny; moreover, Khomeini was seen as “Ayatullah (the verse of Allah)” which manifested the Divine values himself, which was the real factor of the Khomeini’s success in giving people awareness of Shia school of thought. The second is his cleverness in mobilizing all political and social power around him, such as the one which related to his published writing about the land reform, making the role of *ulama*, and gender equality. Third is his popularity in middle class society, pushed by the existence of some similarities to the tenet of Ali Syari’ati which belonged to the youth (Ervan Abrahamain, 1983).

Two views of the history of Iran revolution conclusion describe two different models of methodological approach: The first, understanding the Iranian students movement as their support for the labor people, while the other one understood as a movement caused by the thinking which is forced by the existence of action. A view focuses on the view of the economy class awareness; the other view is the idea of humanity awareness. In many cases of the Iran revolution, there were many members of the group assumed it as the Islamic movement, not the social movement. Burke distinguishes the trigger of Islamic movements to show that the real mobilizer of it is their Islamic faith awareness, which is different with the social movement which believes that the real mobilizer is the material need of the society, especially the oppressed people awareness (Edmund Burke, 1988).

### Conclusion:

Muthahhari had been given lots of attention to the historical factors based on Islamic understanding, which is clearly having contrast different to the materialistic view. The realization of monotheism is the inspiration of the changing movement in the society, wherever and whenever. It is along with the human origin which will not be able to change in every place and every time, that is realized by various thoughts. For Muthahhari, thinking is the primary life goal, because thinking is moving along with the religious commandment. Islamic thought is Islam, not capitalism or socialism. Islam has special trait which is different with the other thought, and it is called the monotheism – the concept of singleness of God.

The strength of Muthahhari’s choice is something contrast to the thinker likes Rodinson who shows taking no choice between two alternative thought about the history of the development of the society, they are the capitalism and the socialism. There is no third choice, such as Islam, because although Islam plays significant role in politics, but Islam is always having conservative face. Thus, if we hope for historical change in Islamic world, we must determine the choice between capitalism and socialism (Leonard Binder, 1988). According to Rodinson, if the Middle-East asks for a real independence, so the answer is the socialism.

The separation among Soviet Union countries was actually the proof of the Marxism fail, and it opened the opportunity for Islam to show itself and to occupy all the world ideology. Those fail of Marxism and the re-strengthen of the Islamic opportunity is stated by Ernest Gellner (1995), because Marxism idea about the civil society is false. Muthahhari was sure on Islamic view that the people who honor the value of monotheism, justice, and society’s order will always become the heir of the world, and will tear down the tyranny. The society’s fundament is the spiritual values, and it is not the economic and material values.

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