

Reaction to Jalahuddin de los Santos's Paper

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Prof. de los Santos has correctly stated that in the appreciation (not to be confused with acceptance) of literature about (Muslim) liberation movements, the role played by Muslim intellectuals—either pro or con—is not properly reorganized for whatever they are worth. The works of the twentieth century Muslim philosopher, Muhammad Iqbal, though not directly supportive of the political aspect of the Pan-Islamic aspirations of the Indian Muslims in the 1930's, should be cited. The contribution of Iqbal's writings to the development of the Islamic consciousness during that period is barely cognizable in the writing of Pakistan history.

The paper's strongest point, however, is the speaker's decrying the fact that materials in Philippine libraries about liberation movements, including homegrown ones, are very negligible. It is correct to state then that this dearth of literature on liberation movements is contributory to the insufficient inputs that are necessary for a proper study and analysis of issues and problems relative to this worldwide phenomenon.

Prof. de los Santos should be congratulated for reminding us of this problem.

At the same time, Mr. de los Santos—himself a Muslim—has properly placed the issues before the Muslims in the Philippines when he stated that what must be cultivated among the Muslims is *jihad-al-akbar* (the Greater Jihad or Holy War) which is directed to the self. This means that the Muslim, as a human person, must first and foremost liberate himself from human greed and avarice before he should seek to liberate others of real or imagined woes. Truly, in the hierarchy of personal priorities, the Muslim should proceed from this. *Jihad-al-akbar* is basic and is lasting.

On this score, Mr. de los Santos should be commended for raising a very important element in the Muslim community.