

Bibliography

Arabic

‘Emil, Muhammad ibn Hasan Hurr. *Tafsir Was’il ash-Shah il-Tahsil Mas’il ash-Shar’ah*. Qum: Mu’assasah ‘Ali al-Bayt li-Ahy’ at-Turath, 1412 AH.

‘Attar Neyshabur, Farud-Din. *Tadhkirat’ul-Awliy’*. Ed. Muhammad Isti‘im. Tehran: Zovr, 1374 AHS.

Farvazfar, Bad’ az-Zam. *Ahdeth wa Qisas Mathnaw*. Comp. Husayn Dewdid. Tehran: Amr Kabr, 1376 AHS.

Imam Khomein. *Al-Bay’*. Qum: Al-Mu’assasah an-Nashr al-Islami at-Tabi’ah li-Jam’ah al-Mudarris, 1415 AH.

_____. *Ta’liqat ‘al’ Sharh Fus’ al-Hikam wa Misb’ al-Uns*. p.p.: Mu’assasah-ye P’sder-e Islam, 1410 AH.

Kulayn, Muhammad ibn Ya’qub. *Fur’ al-Kf*. Ed. ‘Al Akbar Ghaffar. Tehran: Islamiyyeh, 1377 AHS.

Muhammad Reyshahr, Muhammad. *Mizan al-Hikmah*. Qum: Dir al-Hadith, 1375 AHS.

Muqaddimat [Moroccan Magazine] No. 3, 1994.

Nr T&abars, Mrz Husayn. *Mustadrak al-Was’il wa Mustanbat al-Mas’il*. Qum: Mu’assasah ‘Ali al-Bayt li-Ahy’ at-Turath, 1408 AH.

English

Brandt, Ronda and Reece, Barry L. *Human Relations: Principles and Practices*. Boston: Houghton Mifflin Company, 1990.

Coady, C.A.J. "Politics and the Problem of Dirty Hands." In *A Companion to Ethics*. Ed. Peter Singer. Basil: Blackwell, 1991.

McLean, Iain. *The Concise Oxford Dictionary of Politics*. Oxford: Oxford University Press, 1996.

Mill, John Stuart. *Utilitarianism*. Ed. Roger Crisp. Oxford: Oxford University Press, 1998.

Palmer, Donald D. *Kierkegaard for Beginners*. London: Writers and Readers, 1996.

Persian

Astor, Anthony. *Farvard*. Tr. Hasan Marand. Tehran: T&arh-e N, 1376 AHS.

Balkh, Jal ad-Din Muhammad. *Guzdeh-ye Ghazaliy-e Shams*. Comp. Muhammad-Rid Shaf Kadkan. Tehran: Kitbha-ye Jb, 1374 AHS.

_____. *Mathnav*. Ed. Muhammad Isti'lm. Tehran: Zav, 1372 AHS.

Bayhaq, Abul-Fadl. *Terikh-e Bayhaq*. Ed. 'Al-Akbar Fiyad. Tehran: Nashr-e 'Ilm, 1374 AHS.

Dalai Lama. *Hunar-e Shdmnig*. Col. Ezh Catler. Tr. Muhammad-'Al Hamd-Raf'. Tehran: Kitbsar-ye Tand, 1379 AHS.

Excerpts from the Lessons of Professor Mustaf Maliki in *Terikh-e Falsafeh-ye Gharb [History of Western Philosophy]*. Qum: Pazheshkadeh-ye Hawzeh va Dnishg, 1379.

Ghazz, Ab Hamid Muhammad. *Komy-ye Sa'adat*. Ed. Husayn Khadyjam. Tehran: Intishret-e 'Ilm va Farhang, 1374 AHS.

Gulistān-e Sa'd. Ed. Ghulām-Husayn Yusefi. Tehran: Khwārazmī, 1374 AHS.

Imām Khomeinī. *Sharh-e Chehel Hadīth*. Tehran: The Institute for Compilation and Publication of Imām Khomeinī's Works, 1376 AHS.

_____. *Vilāyat-e Faqīh*. Qum: The Institute for Compilation and Publication of Imām Khomeinī's Works, 1373 AHS.

Izutsu, Tuchihiro. *Mafhūm-e Akhlāq-Dīnī dar Qur'ān-e Majīd [Ethical-Religious Concepts in the Glorious Qur'an]*. Tr. Farzād Badreh. Tehran: Farzān, 1378 AHS.

Kitāb-e Muqaddas. Offset Printing. Korea: Anjuman-e Pakhsh Kutub-e Muqaddaseh dar Mayn-e Milal, 1987.

Kitāb-e Ayyūb [The Book of Job]. In the anthology of books of history and wisdom. Translation under the supervision of Father Sarukhachiki.

Mashūrī, Farzād. *Zabān-e Javidneh*. Tehran: Sukhan, 1376 AHS.

Nahj al-Balaghah. Tr. Sayyid Ja'far Shahīdī. Tehran: Intishārāt va ūmūzesh-e Inqilābī Islāmī, 1373 AHS.

Peterson, Michael, et. al. *'Aql va I'tiqād-e Dīnī: Dar-ūmad bar Falsafeh-ye Dīn*. Tr. Ahmad Narāqī and Ibrāhīm Sultānī. Tehran: Tārḥ-e Nī, 1376 AHS.

Shumin, Gerard et al. Rousseau, Jean-Jacques. *Qarardād-e Ijtimā'i: Matn va Zamāneh-ye Matn [The Social Contract: Text and Context]*. Tr. Murtadā Kalāntari. Tehran: ūgh, 1379 AHS.

Russell, Bertrand. *Tārīkh-e Falsafeh-ye Gharb [History of Western Philosophy]*. Tr. Najaf Darybandarī. Tehran: Kitāb-e Parvīz, 1373 AHS.

Sahīfeh-ye Imām [22-Volume Anthology of Imām Khomeinī's Works]. Tehran: The Institute for Compilation and Publication of Imām Khomeinī's Works, 1378 AHS.

Sartre, John Paul. *Existentialism va Is'lat-e Bashār [Existentialism and Human Nature]*. Tr. Mustafā Rahīmī. Tehran: Marvīd, 1358 AHS.

Sāyeh. *Hāfiz*. Tehran: Kārnēmeh, 1376 AHS.

Shayyqun, Deryush. *Adyan va Maktabh-ye Falsafeh-ye Hind [Religions and Philosophical Schools of India]*. Tehran: Amr Kabr, 1375 AHS.

Surish, 'Abdul-Karim. *Qisseh-ye Arb-e Ma'rifat*. Tehran: Intishrat-e Sirt, 1373 AHS.

Tock, Richard. *Hobbes*. Tr. Husayn Bashariyyeh. Tehran: Tarh-e N, 1376 AHS.

[1] For a bird's-eye view on the life, thoughts and movement of Imam Khomeini, see Hamid Algar, *Imam Khomeini: A Short Biography*, downloadable at:

<http://www.al-islam.org/imam-khomeini-a-short-biography-hamid-algar> [1]. [Pub.]

[2] The abbreviation, "s", stands for the Arabic invocative phrase, *sallallahu 'alayhi wa alihi wa sallam* [may God's salutation and peace be upon him and his progeny], which is used after the name of the Holy Prophet Muhammad (s). [Pub.]

[3] The abbreviation, "a" stands for the Arabic invocative phrase, *'alayhis-salam*, *'alayhimus-salam*, or *'alayhas-salam* [may peace be upon him/them/her], which is used after the names of the prophets, angels, Imams from the Prophet's progeny, and saints ('a). [Pub.]

[4] Imam Khomeini, *Sharh-e Chehel Hadith* (Tehran: The Institute for Compilation and Publication of Imam Khomeini's Works, 1376 AHS), p. 511.

[5] *Ma'sumun*: those possessing the quality of *'ismah* (divinely bestowed freedom from error and sin) such as the prophets and Imams from the Prophet's Progeny ('a). [Pub.]

[6] The original work in Persian, *Sharh-e Chehel Hadith* was written by Imam Khomeini sixty-four years ago and was completed in the month of Muharram 1358 AH (April-May 1939). Under the title, *Forty Hadiths: An Exposition of Mystical and Ethical Traditions*, its English translation is recently published by the Institute. The manuscript of this work, together with that of two other then unpublished works of the author, *Sharh-e Du'at-e Sahar*, and *adab as-Salaf*, were recovered from the library of the late ayatullah khond al-Hamedani. All the three works have been published by the Institute. [Pub.]

[7] **"So blessed be Allah, the Best of Creators!" Surah al-Mu'min 23:14.**

Unless stated otherwise, all the Qur'anic quotations throughout this volume are based on Muhammad Marmaduke Pickthall's translation of the Glorious Qur'an. Pickthall's translation as well as others such as those of 'Abdullah Yusuf 'Ali, M. Ahmad 'Ali and Muhammad Shkir, are accessible online at <http://www.al-islam.org/quran> [2]. [Trans.]

[8] **"And man assumed it. Lo! He hath proved a tyrant and a fool." Surah al-Ahzab 33:72.**

[9] Jean-Paul Sartre (1905-80): French philosopher, novelist, playwright, and exponent of existentialism. His writings reflect his vision of the human being as master of his or her own fate, with each life defined by a person's actions: "Existence precedes essence." His works include *Being and Nothingness* (1943); the novels *Nausea* (1938) and *The Roads to Freedom*, a trilogy (1945-49); and the plays *The Flies* (1943) and *No Exit* (1944). Sartre founded the review *Les Temps Modernes* in 1945. [Trans.]

[10] Jean-Paul Sartre, *Existentialism va Is'lat-e Bashar [Existentialism and Human Nature]*, trans. Mustaf Rahmani (Tehran: Marvd, 1358 AHS), p. 24.

[11] A towering figure of the Illuminationist School of Islamic Philosophy and likewise known as Shaykh Ishrāq, Shahāb ad-Dīn Yahyā Suhrawardī, was born in Suhraward, near Zanjan, Iran in 1155. After studying in Isfahān, a leading center of Islamic scholarship, Suhrawardī traveled through Iran, Anatolia and Syria. Influenced by mystical teachings, he spent much time in meditation and seclusion, and in Halab (modern Aleppo) he favourably impressed its ruler, Malik az-Zahir. His teachings, however, aroused the opposition of established and learned religious men [*ulamā*], who persuaded Malik to have him put to death. The appellation *al-Maqtūl* [the killed one] meant that he was not to be considered a *shahīd* [martyr].

Suhrawardī wrote voluminously. The more than 50 works that were attributed to him were classified into two categories: doctrinal and philosophical accounts containing commentaries on the works of Aristotle and Plato, as well as his contribution to the Illuminationist School; and shorter treatises, generally written in Persian and of an esoteric nature, meant to illustrate the paths and journeys of a mystic before he could achieve *ma'rifah* (gnosis or esoteric knowledge). [Pub.]

[النفس و ما فوقها انيات صرفه] ”. 12“

[13] Yathrib: the former name of the town which after the migration [*hijrah*] of Prophet Muhammad (s) to it, was renamed *Madīnah an-Nabī* [City of the Prophet]. It is now briefly called Madīnah (Medina).

People of Yathrib: It is in reference to the following verse in the Qur'an (*Sūrah al-Ahzāb* 33: 13):

And when said a party of them: “O ye the people of Yathrib! There is no place for you to stand, so return ye,” and a party of them asked permission of the Prophet saying: “Verily our houses are exposed (to destruction): they only intended to flee away.

The verse was revealed when a group of Muslims, misled by the defeatist rumors spread by the hypocrites, had suggested to the others to leave Islam and return to idolatry or to leave the ranks of the Muslims and go back to their homes. And some, under the pretext of taking care of their undefended homes, wanted to leave the ranks and go away to take shelter somewhere away from the battlefield, though their homes were not undefended. See Mīr Ahmad 'Alī, p. 1251.[Trans.]

[14] *Hayāt*: the primary substance of creation. [Trans.]

[15] One of the most valuable schools of Islamic philosophy, the Illuminationist School combines Neoplatonic and Islamic ideas. According to this philosophy, the source of all things is Absolute Light. That which is visible requires no definition, and nothing is more visible than light, whose every nature consists in manifestation. We may distinguish two illuminations, i.e. modes of being of the Primal Light: 1) pure, abstract, formless; 2) accidental derivative, possessing form. Pure light is self-conscious substance (spirit or soul), knowing itself through itself 'for whatever knows itself must be pure light'. Accidental light is related to pure light as effect to cause and only exists as attribute in association with the illuminated object.

Accidental light is of two kinds: a) dark substance; b) dark forms, i.e. quantities, and the combination of these two make up a material body. Since darkness is nothing but the absence of light, and light is

identical with reality, the substance and forms of the universe consist of illumination diffused from Primal Light in infinite gradation of intensity. It follows that everything partakes of reality in proportion to the radiance which it receives and toward which it ever moves “with lover’s passion, in order to drink more and more of the original fountain of Light.” This perpetual flow and ebb of desire produces the revolutions of the heavenly spheres, the processes of nature, and all human activities. While the entire universe is eternal as emanating from Eternal Light, but contingent if regarded as the object of irradiation, some illuminations are simple, others compound and therefore inferior. The intelligences, the celestial spheres, the souls of the heavens, time, motion, and the archetypes of the elements belong to a higher world, which may be called eternal in contrast with all below it, though in the relation existing between them not posteriority but parallelism is implied. [Pub.]

[16] Imām Khomein, *Ta’līqat ‘alī Sharh Fusūs al-Hikam wa Misbḥ al-Uns* (n.p.: Mu’assaseh-ye Pēsdār-e Islām, 1410 AH), p. 78.

[17] Barry L. Recce and Ronda Brandt, *Human Relations: Principles and Practices* (Boston: Houghton Mifflin Company, 1990), p. 54.

[18] Hakīm Abū’l-Qāsim Firdawsī (Ferdowsī) (940–1020): the greatest epic poet of Persia who wrote the *Shāhnāmeh* [The Epic of Kings], one of the world’s greatest literary masterpieces. [Pub.]

[19] *Sharh-e Chehel Hadīth*, p. 528.

[20] *Ibid.*, p. 510.

[21] *Ibid.*, 110.

[22] *Nahj al-Balāghah*, trans. Sayyid Ja’far Shahīdī (Tehran: Intishārāt va ‘amēzesh-e Inqilāb-e Islāmī, 1373 AHS), p. 297.

[23] Mawlāwī Jalāl ad-Dīn ar-Rūmī (1207–1273) was the greatest mystic poet in the Farsi language and founder of the Mawlawiyyah order of dervishes (“The Whirling Dervishes”). He is famous for his lyrics and for his didactic epic, *Mathnawī-ye Ma’nawī* [*Spiritual Couplets*]. [Pub.]

[24] Jalāl ad-Dīn Muhammad Balkhī [ar-Rūmī], *Mathnawī-ye [Ma’nawī] [Spiritual Couplets]*, ed. Muhammad Isti’lāmī (Tehran: Zovār, 1372 AHS), vol. 6, p. 60.

Reynold A. Nicholson (ed. and trans.), *The Mathnawī of Jalālū ‘ddīn Rūmī* (Tehran: So’ūd Publisher, 2002), Book Two under *The man who planted a thornbrush on the road and delayed to uproot it*, vol. 2, p. 131. [Trans.]

[25] *Sharh-e Chehel Hadīth*, pp. 110–111.

[26] *Mathnawī*, vol. 2, p. 61.

Nicholson, Book Two under *The man who planted a thornbrush on the road and delayed to uproot it*, vol. 2, p. 133. [Trans.]

[27] *Sharh-e Chehel Hadīth*, p. 273.

[28] Erich Fromm (1900–1980): German-born US psychoanalyst. He combined the ideas of Sigmund Freud and Karl Marx for the analysis of human relationships and development in the context of social structures and for proposed solutions to the problems of the modern industrial world, such as alienation. His books include *Escape from Freedom* (1941), *The Art of Loving* (1956), and *The Anatomy of Human Destructiveness* (1973). [Trans.]

[29] *Muqaddim* Moroccan Magazine, issue no. 3 (1994), p. 25.

[30] *Sūrah Luqmān* 31:34.

[31] A Prophetic narration [*hadīth*]. See Muhammad Muhammad Reyshahr, *Māzān al-Hikmah* (Qum: Dār al-Hadīth, 1375 AHS), vol. 1, p. 102.

[32] *Sūrah al-A'raf* 7:99.

[33] *Sūrah Yusuf* 12:87.

[34] The text of the *hadīth* is as follows:

بِسْنَدِي الْمَتْصِلِ إِلَى مُحَمَّدِ بْنِ يَعْقُوبَ ثِقَةَ الْإِسْلَامِ وَعِمَادِ الْمُسْلِمِينَ، عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ أَوْ أَبِيهِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ: مَا كَانَ فِي وَصِيَّةِ لُقْمَانَ؟ قَالَ: كَانَ فِيهَا الْأَعَاجِيبُ. وَكَانَ أَعْجَبَ مَا كَانَ فِيهَا أَنْ قَالَ لِابْنِهِ: خَفِ اللَّهَ عَزَّ وَجَلَّ خِيفَةً لَوْ جِئْتَهُ بِبِرِّ الثَّقَلَيْنِ لَعَذَّبَكَ. وَارْجُ اللَّهَ رَجَاءً لَوْ جِئْتَهُ بِذُنُوبِ الثَّقَلَيْنِ لَرَحِمَكَ. ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: كَانَ أَبِي يَقُولُ: إِنَّهُ لَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ إِلَّا [و] فِي قَلْبِهِ نُورَانِ: نُورُ خِيفَةٍ وَنُورُ رَجَاءٍ، لَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا وَلَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا.

Thiqat al-Islām wa 'Imād al-Muslimīn Muhammad ibn Ya'qūb (al-Kulaynī): From a number of our companions, from Ahmad ibn Muhammad, from 'Alī ibn Hadīd, from Mansūr ibn Yūnus, from al-Hārith ibn al-Mughīrah or his father, from Abū 'Abd Allāh (Imām as-Sādiq) ('a). Al-Hārith, or his father, says, "I asked him ('a), 'What was (mentioned) in the testament of Luqmān?' 'There were marvelous things in it', he said, 'and the most wonderful of that which he said to his son was this: "Have such a fear of God Almighty that were you to come to Him with the virtues of the two worlds [*thaqalayn*] He would still chastise you, and put such a hope in God that were you to come to Him with the sins of the two worlds He would still have compassion for you." Then Abū 'Abd Allāh ('a) added: 'My father used to say, "There is no believer who does not have two lights in his heart: the light of fear and the light of hope. Were one of these to be measured it would not exceed the other, and were the other one to be measured, it would not exceed this one." Al-Kulaynī, *al-Kūfī*, ed. 'Alī Akbar al-Ghifārī, 4th edition, Dār Mus'ab Dār at-Ta'rūf, Beirut, 1401 AH, vol. 2, *hadīth* 1, p. 67.

For a detailed mystical and ethical exposition of this *hadīth*, see *Sharh-e Chehel Hadīth*, "Fourth *Hadīth*: Fear of God," p. 221.

[35] *Māzān al-Hikmah*, vol. 1, p. 726.

[36] *Ibid.*; *Sharh-e Chehel Hadīth*, p. 221.

[37] *Sharh-e Chehel Hadīth*, p. 223.

[38] *Ibid.*, p. 230.

[39] *Sūrah al-Qiyāmah* 75: 14.

[40] *Sūrah an-Nisā'* 4:49.

[41] *Sūrah an-Nūr* 24:21.

[42] Bal'am ibn Bā'ūr refers to the man at the time of Pharaoh who knew the Greatest Name of God [*Ism*

al-A'zam], through which anything and everything sought for is immediately granted by God and it is a very closed secret. Pharaoh urged him to pray that Moses might fall into his clutches. Bal'am agreed and mounted a donkey but the animal would not move. However much he beat the poor donkey, the animal did not stir from its place at all. At last the animal raised its head toward heaven and cried in clear cut words, "Why do you beat me Bal'am? O man, woe unto you! Do you want me to take you to curse an Apostle of God and the faithful ones with him? Yet, Bal'am did not relent and beat the faithful animal to death, consequently causing himself to forget the Holy Name of God whereupon he became an infidel. See Ahmad 'Alī's commentary of *Sūrah al-A'raf* 7:175. [Trans.]

[43] Hadrat: The word *Hadrat* is used as a respectful form of address. [Trans.]

[44] *Mathnawī*, vol. 1, p. 157.

Nicholson, Book One under *How Bal'am son of Bē'ēr prayed (to God), saying, "Cause Moses and his people to turn back, without having gained their desire, from this city which they have besieged"*, vol. 1, p. 355. [Trans.]

[45] Fadl ibn 'Ayyūb (Samarqand, circa 101–105 AH – Mecca, 187 AH): He heard *ahādīth* from Sulaymān at-Tamīmī, Muhammad ibn Ishāq, Imām as-Sādiq ('a), Sufyān ath-Thawrī, and others. Fayd spent most of his life at the precinct of the House of God in Mecca and passed away in the month of Muharram in 187 AH in Mecca where he was buried. [Pub.]

For his life account, see Arthur J. Arberry, trans. *Muslim Saints and Mystics: Episodes from the Tadhkirat al-Awliyā' (Memorial of the Saints) by Farīd ad-Dīn 'Attār* (London: Routledge and Kegan Paul Ltd., 1966), pp. 52–61. [Trans.]

[46] *Sūrah al-Hādīd* 57:16. [Trans.]

[47] Farīd ad-Dīn 'Attār *Neyshūrīyeh, Tadhkirat al-Awliyā'*, ed. Muhammad Isti'īmī (Tehran: Ziwar, 1384), p. 90. See Arberry, p. 52. [Trans.]

[48] William James (1842–1910): US philosopher and psychologist, considered the originator of the doctrine of pragmatism; brother of novelist Hendry James. His first major work was *Principles of Psychology* (1890). Turning his attention to religion, in 1902 he published *The Varieties of Religious Experience*, which has remained his best-known work. James' pragmatism, which he called 'radical empiricism,' argued that the truth of any proposition rested on its outcome in experience, and not on any eternal principles. [Trans.]

[49] Quoted in George Land and Beth Jarmin, *Yandeh-ye Khalāqīyyat va Khalāqīyyat-e Yandeh [The Future of Creativity and Creativity of the Future]*, trans. Hasan Qosimzādeh (Tehran: Intishārāt Nāhād, 1379 AHS), p. 245.

[50] 'Ayatullāh Mārzī Muhammad 'Alī Shāhābādī (1292–1362 AH): an outstanding jurist, mystic and philosopher of the 14th century AH who studied religious sciences at the Islamic theological centers of Isfahān, Tehran (in Iran) and Najaf (in Iraq). He was Imām Khomeinī's teacher in *irfān* [mysticism] and *akhlāq* [ethics]. [Pub.]

[51] *Sharh-e Chehel Hadīth*, p. 67.

[52] Muhammad ibn Murtadā (Kāshān, circa 1006–1090 AH) known as Mullā Muhsin Fayd Kāshānī was a philosopher and mystic of the Safavid era. He studied philosophy and mysticism with Mullā Sadrī

in Isfahān. Among his important works are *Abwab al-Jinān*, *Tafsīr-e Sūfī*, *Kitāb-e Wafī* (*dar Sharh-e Kāfī*), *Risālah-ye Isrār*, *Sharh Sahāfah as-Sajjādiyyah*, and a collection of poems with about 12 thousand couplets. [Pub.]

[53] Mullā Sadrī (d. 1050 AH/1640), also called Sadruddīn Shīrīzī and Sadr al-Muta'allihān, was a philosopher who led the Iranian cultural renaissance in the 17th century. The foremost representative of Ishrāqī [Illuminationist] School of philosopher-mystics, he is commonly regarded by Iranians as the greatest philosopher of Iran. A scion of a notable Shīrīzī family, Mullā Sadrī completed his education in Isfahān, then the leading cultural and intellectual center of Iran. After his studies with scholars there, he produced several works, the most famous of which was his *Asfār* (Journeys). *Asfār* contains the bulk of his philosophy, which was influenced by a personal mysticism bordering on asceticism that he experienced during a 15-year retreat at Kahak, a village near Qum in Iran. Toward the end of his life, Mullā Sadrī returned to Shīrīzī to teach. His teachings, however, were considered heretical by the orthodox Shā'ah theologians, who persecuted him, though his powerful family connections permitted him to continue to write. He died on a pilgrimage to Mecca. [Pub.]

[54] *Ibid.*, p. 456.

[55] *Ibid.*, pp. 456–457.

[56] Thomas Hobbes (1588–1679): English political philosopher who sought to apply rational principles to the study of human nature. In Hobbes' view, humans are materialistic and pessimistic, their actions motivated solely by self-interest, thus a state's stability can only be guaranteed by a sovereign authority, to which citizens relinquish their rights. *Leviathan* (1651), his most celebrated work, expresses these views. [Trans.]

[57] Jean-Jacques Rousseau (1712–78): Swiss-born French writer, philosopher, and political theorist. Greatly influenced by Denis Diderot, Rousseau first gained fame from his essay *Discourse on the Sciences and the Arts* (1750), an attack on the arts as a source for the increased wealth of the rich and an instrument of propaganda. In his *Discourse on Inequality* (1755), he professed the equality and goodness of 'natural man' and asserted that the golden age of humanity occurred before the formation of society, which bred competition and the corrupting influences of property, commerce, science, and agriculture. *The Social Contract* (1762), influential during the French Revolution, claimed that when human beings formed a social contract to live in society, they delegated authority to a government; however, they retained sovereignty and the power to withdraw that authority when necessary. [Trans.]

[58] Richard Tock, *Hobbes*, trans. Husayn Bashariyyeh (Tehran: Tarh-e Nā, 1376 AHS), p. 90.

[59] Iain McLean, *The Concise Oxford Dictionary of Politics* (Oxford: Oxford University Press, 1996), p. 222.

To know the context of the statement, see Thomas Hobbes, *Leviathan* (Oxford: Blackwell, 1946), p. 81–83. [Trans.]

[60] Gerard Shumin, et al. Rousseau, Jean-Jacques. *Qarīrd-e Ijtīmā'ī: Matn va Zamāneh-ye Matn* [*The Social Contract: Text and Context*], trans. Murtaḍā Kalāntarīn (Tehran: ḡgh, 1379 AHS), p. 84.

[61] *Hobbes*, p. 167.

[62] Book of Genesis is the first book of the Old Testament, in particular, and the Bible, in general, and

the first of the so-called Five Books of Moses, *Pentateuch*. [Trans.]

[63] See *Genesis* 3:1–19 (i.e., chap. 3, verses 1–19).

[64] *Job* 15:16. In the New International Version (NIV) of the Bible, it is *Job* 15:15. [Trans.]

[65] *Psalms* 51:6. In the NIV it is *Psalms* 51:5. [Trans.]

[66] *Romans* 3:9–10. In the NIV it is *Romans* 3:9–11. [Trans.]

[67] *Galatians* 3:22.

[68] *The Social Contract*, p. 56.

[69] *Ibid.*, footnote of p. 52.

Article 1 of the Declaration stipulates in full: “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood.” [Trans.]

[70] *Ibid.*, p. 85.

[71] *Goftar-hāy-e dar Bāb-e Manshā’-e ‘Adam-e Musawwāt* [*Discourses on the Origin of the Absence of Equality*] as quoted in *The Social Contract*, p. 8.

[72] *Ibid.*, p. 9.

[73] *Ibid.*, p. 10.

[74] François-Marie Arouet Voltaire (1694–1778): French author, philosopher, and major figure of the Enlightenment. An enemy of the tyrants, he spent much of his life in exile, including 23 years at his property on the Swiss border. His *Letters Concerning the English Nation* (1733) extolled religious and political toleration and the ideas of Sir Isaac Newton and John Locke. The satire *Candide* (1759), a rational skeptic’s attack on the optimism of Gottfried von Leibniz, shows Voltaire’s astringent style at its best. A friend of Frederick II of Prussia, Voltaire contributed to Denis Diderot’s *Encyclopedia* and wrote his own *Philosophical Dictionary* (1764). [Trans.]

[75] Bertrand Russell, *Tārīkh-e Falsafeh-ye Gharb* [*History of Western Philosophy*], trans. Najaf Daryābandarī (Tehran: Kitāb-e Parvīz, 1373 AHS), pp. 944–945.

[76] *Emile* is the title of Rousseau’s didactic novel on education, which he published in 1762 together with *The Social Contract*, his *magnum opus* in political philosophy, on which he suggested that rather than imparting knowledge, education should build on a child’s natural interests and sympathies, gradually developing his or her potential. [Trans.]

[77] *Sūrah al-Baqarah* 2:30.

[78] See *Sūrah al-Ahzāb* 33:72.

[79] *Sūrah al-Baqarah* 2:30.

[80] For further information on the divine plan in man’s creation from the viewpoint of the Qur’an, see Mūr Ahmad ‘Alī, *The Holy Qur’an: Text, Translation and Commentary* (Elmhurst, New York: Tahrike Tarsile Qur’an, Inc., 1988), *Sūrah al-Baqarah* 2:30–39 commentary notes 40–50, pp. 66–94, accessible online at <http://www.al-islam.org/quran> [2]. [Trans.]

[81] *Sūrah Tāh-Hā* 20:121–122.

“Adam (‘a) was accommodated in the earthly paradise, i.e. in some fertile region on earth with the natural resources of the basic requirements of life and its enjoyment. Had Adam been contented with it,

he would have remained there with his issues without being worried for his living, but it was not the purpose of his creation. Adam was endowed with infinite potentiality for progress and rise toward the ultimate. Ambition was latent in his nature, unstimulated. On the other hand, the angels thought themselves as superior to Adam, and Satan too. All the three groups had to be put to test to express their latent attitudes. The order or the command of God acted as a stimulus and each group reacted to it, according to its native tendencies. The angels realized their worth and value and submitted with the due response whereas the furious and the fiery temperament of the satanic character in the angelic garb of the Satan, was exposed. Adam had no idea of the consequences of approaching the Prohibited Tree and had no desire to approach it but there was the ambition in him to march toward the glorious state of the beings with whose holy names he was acquainted. He was happy in the primitive paradise and was not alive to his nakedness as his ambition was not yet stirred. It was the command of God that acted as the stirring factor and it was a *nah-e tahrīs*, i.e. a stimulating warning in the sense to say: 'Behold: If thou want not worries approach not this tree, lest thou beareth the consequences.' On the other hand, Satan with his underestimation of Adam as an earthly and passive being with ease and comfort, which caused his fall, thought that he would be able to beguile Adam and wreak vengeance on him and his children. Thus the situation made the two groups to face each other and be prepared for a new development in the transformation of the natural struggle for life into a moral warfare between good and evil or the right and the wrong, *de facto* and *de jure*.

“The Prohibited Tree was the one, the approach of which was the start of the new warfare...

“Satan could not bear Adam’s living in comfort and ease and was also helpless to do any harm to Adam without stirring the ambition in Adam, but Adam being cautious due to the warning he had received, Satan had no direct approach to him. Nothing could stir the latent ambition in Adam except through the social instinct of attachment to his other sex (i.e. Eve). It is through the sex medium that man steps out of his individuality into social life and starts feeling wants and develops desire after desire. It was through this medium (Eve) that Satan approached Adam. Both Adam and Eve felt their nakedness and their needs and thus their worries began. Thus Satan drove Adam and Eve out of the state of ease and comfort. Adam felt sorry for the loss, and his ambition began to develop itself. The return to the previous state was impossible because the ease and comfort in that state was due to the absence of the awakening to their nakedness and their need. A child whose social sense has not yet developed does not feel ashamed if it is naked and once the sense is developed the same condition would worry him, and the worry will not be over in him until he covers himself. After the development of the sense it would not be possible for him to remain naked and be happy. The same was to Adam and Eve when they felt their nakedness as they approached the forbidden tree and the social sense was awakened in them. They felt their helplessness as it was not possible for them to remain naked as before and be happy and feel comfortable.

“To regain the happiness, they had to turn toward God through the holy names whose potentiality they carried in them. Driven out of the lower (earthly) paradise the happiness cannot be recovered unless one qualifies for the heavenly paradise by putting all his faculties and the latent energies into work with harmony and moderation under the divine guidance.

“Thus the history of Adam, Eve, the angels, and Satan is a psychological presentation of a new development on earth along with the advent of the first man (Adam). It shows the turning point in the history of the natural development. The natural process of life is to give room for the conventional way of life. Reasoning begins to modify the instincts. The living beings developed up to the fall of Adam, were reacting to the call and the requirements, by their individual instincts to gain the objects of the animal senses and to defend themselves against the forces detrimental to their sensual interest, as the life for them had no other meaning. Adam was ordained to give a new significance to the life on the earth and that was not possible if he would not have fallen out of the Paradise wherein the object of his life as the Holy Qur’an represents was not more than mere eating and enjoying the sensual pleasures. Tempted by Satan, Adam gave up the contentment and his ambition for the higher state was stirred. He desired for the eternal life of heavenly nature, hence the change in the object of life. The immediate objects of the human senses yielded to the distant ones of the human intellect which could not be achieved but through strife, labor and toil. This is the significance of the fall, i.e. the fall from the ease and the comfort of the animal life in the sensual paradise with the desire to gain ease and comfort of the higher order through strife and labor, which means the sense of duty and stepping out of what it is, into what it ought to be, which is the first sense of the moral imperative of the conscience—what should be done and what should not be done. Here, Adam enters into the realm of responsibility. The life now is no more mere meeting the demands of the animal senses but to control the demands and modify them harmoniously, to achieve the higher objects of dominating the higher regions and effecting the expansion of life through space and time. Remoter the object, greater would be the effect and the responsibility, but so long as the object remains within the limitations of time and space the value of life will not be much better than that of the animals. The human life shall have its value distinct from the animal life, if the object be beyond all limitations, i.e. the Ultimate (God). To have this object in the focus of the human consciousness, special guidance from the Absolute is the need.

“Adam with the potentiality he carried and with the names he was acquainted with, stepped out of the Paradise with a clean and a repentant heart and shouldering the responsibility, turned toward the Lord. Hence he was blessed with the guiding revelations. Thus the life of man starts on the earth, clean, pure, blessed, and divinely guided on the path to the Ultimate. With this lofty object in view, if man puts all his senses and the faculties into functions, with which he is endowed and the divine guidance, he is on the right path and will be termed as the blessed one. His desires in the form of greed, lust, hatred, anger, harshness, etc. will be modified and then become subordinate to the intellect guided by the divine inspiration, will be termed as excellence and good. On the contrary, if the object be anything other than God, the same qualities become condemnable and termed as base, evil and mean.

“This interpretation of the history of Adam presented by the Holy Qur’an discards the Christian theory of the fall of Adam as an evil and the original sin, and the dark aspect of the human life, and it also discards the view of Adam being a sinner. The Holy Qur’an has used the word *asa* and *ghawa* regarding Adam’s approaching the tree yet taking into consideration that the prohibition was given when Adam was in the Paradise, i.e. before his shouldering the responsibility and the order was not imperative or prohibitive as already stated, and after shouldering the responsibility he is not accused of any

disobedience or committing any sin. Hence Adam came on the earth as the Vicegerent of God, sinless, following nothing but the divine guidance as the tradition says: ‘Every human child is born with the nature (of Adam’s origin) [*fitrah*]; verily it is the parents (i.e., the environment) that turn it into a Jew, a Christian or Magian’.” Mīr Ahmad ‘Alī, *The Holy Qur’an*, 80, 82, 84. [Trans.]

[82] Sigmund Freud (1856–1939): Austrian neurologist, author, psychiatrist, and founder of almost all the basic concepts of psychoanalysis. He graduated with an MD from the University of Vienna in 1881, and for some months in 1885 he studied under JM Charcot, whose work in hysteria converted Freud to the cause of psychiatry. Dissatisfied with hypnosis and electrotherapy as treatment techniques, he evolved the psychoanalytic method, founded on dream analysis and free association. Because of his belief that sexual impulses lay at the heart of neuroses, he was reviled professionally for a decade, but by 1906 disciples like Alfred Adler and Carl Gustav Jung were gathering around him (both were later to break away from the International Psychoanalytic Association, dissenting with Freud’s views on infantile sexuality). For some 30 years he worked to establish the truth of his theories, and these years were especially fruitful. Fleeing Nazi anti-Semitism, he left Vienna for London in 1938 and there spent the last year of his life. [Trans.]

[83] *Sharh-e Chehel Hadīth*, p. 168.

[84] *Ibid.*

[85] ‘Allāmah Sayyid Muhammad Husayn Tabatabā’ī (1904–81) was the Islamic scholar, thinker and philosopher best known for his 20-volume exegesis of the Qur’an, *Al-Mīzān fī Tafsīr al-Qur’ān*. For his short biography, see Foreword of *Al-Mīzān: An Exegesis of the Qur’an*, trans. Sayyid Saeed Akhtar Rizvi (Tehran: World Organization for Islamic Services, 1983), pp. xxi–xxiv. [Trans.]

[86] Professor ‘Ayatullāh Murtadā Mutahharī (1298–1358 AHS) was born on Bahman 13, 1298 AHS in the village of Fariman near Mashhad into a family of clergymen. At the age of 12, he went to Mashhad where he learned the basics of Islamic sciences and then moved to Qum where he attended the class sessions conducted by the great authorities of the theological center. From 1319 AHS Mutahharī had taken part in the sessions led by Imām Khomeinī and other famous teachers of the time. Moreover, he himself conducted lessons in subjects like Arabic literature, logic, *kalām* [scholasticism], jurisprudence, and philosophy. In 1331 AHS Mutahhari was transferred from Qum to Tehran and in 1334 AHS he was invited to teach Islamic sciences at the Faculty of Islamic Sciences, Tehran University. He was arrested on the midnight of Khordād 15, 1342 AHS and spent 43 days in prison. After Imām Khomeini’s migration to Paris in France, Mutahharī went to meet him and His Eminence assigned him the responsibility of organizing the Revolutionary Council. On the night of Ordābehesht 11, 1358 AHS (May 2, 1979) Mutahharī was martyred by an agent of the Furqān terrorist group. He wrote more than 50 books and tens of articles, and delivered scores of speeches. Imām Khomeinī said of Mutahharī: “His written and spoken words are, without exception, educational and enlivening... I recommend the students and intellectual group not to let Mutahharī’s words be forgotten by un-Islamic tricks...” [Trans.]

[87] *Sūrah ar-R‘īm* 30:30.

[88] See *Sharh-e Chehel Hadīth*, p. 179.

[89] *Ibid.*, p. 180.

[90] *Ibid.*, p. 182.

[91] *Ibid.*, p. 183.

[92] *Ibid.*, p. 168.

[93] *Ibid.*, p. 625. For further familiarity with Imām Khomein's views on this issue, refer to *Sharh-e Hadīth-e Junūd-e 'Aql va Jahl*.

[94] *Sūrah al-Hijr* 15:28–29.

[95] *Tafsīr Was'īl ash-Shāh ilā Tahsīl Mas'īl ash-Sharāh*, vol. 2, p. 447.

[96] *Mathnavī*, vol. 4, Book Four, p. 77.

Nicholson, Book Four, vol. 4, p. 171. [Trans.]

[97] *Ibid.*, p. 79.

Nicholson, Book Four under *The battle of the reason against the flesh*, vol. 4, p. 177. [Trans.]

[98] “Literally, ‘take lessons from’.” Nicholson, Book Four, under *The poet and the two viziers*, vol. 4, footnote 3, p. 137. [Trans.]

[99] *Ibid.*, p. 79. For information on the *ahādīth* pertaining to this couplet, see Bad' az-Zamān Furzāfar, *Ahādīth va Qis's-e Mathnavī*, com. Husayn Dāwūdī (Tehran: Amr Kabr, 1376 AHS), p. 365.

Nicholson, Book Four, under *The poet and the two viziers*, vol. 4, p. 137. [Trans.]

[100] “Literally, ‘to adopt companionship apart from thee’.” Nicholson, Book Four, under *the battle of the reason against the flesh*, vol. 4, footnote 2, p. 175. [Trans.]

[101] *Ibid.*, p. 79.

Nicholson, Book Four, under *The battle of the reason against the flesh*, vol. 4, p. 175. [Trans.]

[102] Albert Schweitzer (1875–1965): German physician, theologian, missionary, musician, and philosopher. He abandoned an academic career in theology to study medicine and became a missionary doctor (1913) in French Equatorial Africa (now Gabon). He devoted his life to the hospital he founded there. His many writings include *The Quest of the Historical Jesus* (1906), and *The Decay and Restoration of Civilization* and *Civilization and Ethics* (1923), the first two volumes of his *Philosophy of Civilization*. Schweitzer won the 1952 Nobel Peace Prize for his inspiring humanitarian work. [Trans.]

[103] *Sharh-e Chehel Hadīth*, p. 5.

[104] Farādīn Mash'rāf: a contemporary Iranian poet. [Pub.]

[105] Farādīn Mash'rāf, *Zāb-e-ye Javidāneh* (Tehran: Sukhan, 1376 AHS), pp. 311–313.

[106] *Existentialism va Is'lat-e Bashār* [*Existentialism and Human Nature*], p. 25.

[107] *House of water and flower*: the physical body of the human being. [Trans.]

[108] Jalāl ad-Dīn Muhammad Balkhī, *Guz'deh-ye Ghazaliyāt-e Shams*, comp. Muhammad-Ridā Shaf'āf Kadkānī (Tehran: Kitābha-ye Jābī, 1374 AHS), p. 271.

[109] *Sūrah al-Insān* 76:2–3.

[110] *Sūrah al-Balad* 90:8–10.

[111] See *Sharh-e Chehel Hadīth*, p. 401.

[112] *Sūrah al-An'am* 6:148.

[113] *Sūrah al-An'am* 6:35.

[114] *Sūrah al-Mʿidah* 5:48.

[115] *Mathnawī*, vol. 1, p. 37.

Nicholson, Book One under *How the disciples raised objections against the vizier's secluding himself*, vol. 1, p. 71. [Trans.]

[116] *Ibid.*, vol. 5, p. 149.

Nicholson, Book Five under *Another story in answer to the Necessitarian*, vol. 5, p. 367. [Trans.]

[117] Written by Miguel de Cervantes (1547–1616), a Spanish novelist, dramatist and poet, *Don Quixote* is the story of Alonso Quixano, a country gentleman, whose crazed mind leads him to change his name to Don Quixote de la Mancha and to go forth to right the world's wrongs. Cervantes' reputation as one of the world's greatest writers rests almost entirely on this most famous work of his. [Trans.]

[118] “Reading فضل.” Nicholson, Book Three, vol. 3, footnote 3, p. 293. [Trans.]

[119] “That is, the science of jurisprudence [*fiqh*].” Nicholson, Book Three, vol. 4, footnote 3, p. 293. [Trans.]

[120] “‘The religion of old woman’ is synonymous with ignorance and superstition.” Nicholson, Book Three, vol. 3, footnote 5, p. 293. [Trans.]

[121] *Ibid.*, vol. 3, p. 125.

Nicholson, Book Three under *Explaining (what is signified by) the far-sighted blind man, the deaf man who is sharp of hearing, and the naked man with the long skirts*, vol. 3, pp. 293, 295. [Trans.]

[122] Existentialism: 20th century philosophical current that stresses political responsibility and the relation of the individual to the universe or to God. In general, existentialists emphasize the fear and despair that isolated individuals feel. [Trans.]

[123] Søren Aabye Kierkegaard (1813–55): Danish religious philosopher and precursor of existentialism. Opposing GWF Hegel, he emphasized that one has a free will and can pass from the aesthetic (or material) to the ethical point of view and finally, through ‘a leap of faith,’ to the religious. Ignored in the 19th century, he has influenced 20th century Protestant theology and modern literature and psychology. His main works are *Either/Or* (1843), *Fear and Trembling* (1843), and *Philosophical Fragments* (1844). [Trans.]

[124] This discussion is extracted from the lectures of Prof. Mustafā Maliki in *The History of Western Philosophy*, vol. 4, pp. 111–112. For further information on the philosophy of existentialism and its rudimentary teachings, refer to vol. 4, pp. 29–189 of the book, which is a versatile and precise introduction to philosophy.

[125] *Mathnawī*, vol. 3, p. 94.

Nicholson, Book Three under *Return to the story of Daqqāq*, vol. 3, p. 215. [Trans.]

[126] *The History of Western Philosophy*, vol. 4, p. 22.

[127] *Loc. cit.*

[128] Muhammad Muhammad Reyshahrī, *Mʿzān al-Hikmah* (Qum: Dār al-Hadīth, 1375 AHS), vol. 3, p. 1876.

[129] *Loc. cit.*

[130] *Loc. cit.*

[131] *Ibid.*

[132] See *loc. cit.*

[133] *Sharh-e Chehel Hadīth*, p. 7.

[134] *Sharh-e Chehel Hadīth*, p. 63.

[135] *Sharh-e Chehel Hadīth*, p. 95.

[136] *Golestān-e Sa'dī*, ed. Ghulām-Husayn Yūsufī (Tehran: Khwārazmī, 1374 AHS), p. 117.

Shaykh Muslihuddīn Sa'dī ash-Shīrāzī, *The Gulistan or Rose Garden*, trans. Francis Gladwin (London: Alhoda, 2000), chap. 3, *On Excellence of Contentment*, Tale xxii, p. 197. The whole tale is as follows:

I saw a merchant who possessed one hundred and fifty camels laden with merchandize, and fifty slaves and servants. One night, in the island of Kāsh, he entertained me in his own apartment, and during the whole night did not cease talking foolishly, saying, "I have such and such property in Turkistan, and such goods in Hindustan; these are the title-deeds of such a piece of land, and for this matter, such one is security." Sometimes he would say, "I have an indication to go to Alexandria, the air of which is very pleasant." Then again, "No, I will not go, because the Mediterranean Sea is boisterous. O Sa'dī, I have another journey in contemplation, and after I have performed that, I will pass the remainder of my life in retirement, and leave off trading." I asked what journey it was. He replied, "I want to carry Persian brimstone to China, where I heard it bears a very high price; from thence I will transport chinaware to Greece; and take the brocades of Greece to India' and Indian steel to Aleppo; the glassware of Aleppo, I will convey to Yemen, and from thence go with stripped cloths to Persia; after which I will leave off trade, and sit down in my shop." He spoke so much of this foolishness that at length, being quite exhausted, he said, "O Sa'dī, relate also of something of what you have seen and heard." I replied:

"Have you not heard that once upon a time, a chief, as he was traveling in the desert of Ghūr, fell from his camel? He said that the covetous eye of the worldly man is either satisfied through contentment, or will be filled with the earth of the grave." Ibid., pp. 196–197.[Trans.]

[137] "ان الحرّ حرّ على جميع احواله." *Usūl al-Kāfī*, vol. 2, p. 89. [Pub.]

[138] *Sharh-e Chehel Hadīth*, p. 257.

[139] *Ibid.*, p. 379.

[140] *Ibid.*, p. 380.

[141] Muhammad ibn Ya'qūb al-Kulaynī, *Furū' al-Kāfī*, vol. 5, p. 12. For information on the references of this hadīth and its Sunnī narrations, see *Ahādīth wa Qisas Mathnawī*, p. 63

[142] *Sharh-e Chehel Hadīth*, p. 6.

[143] *Loc. cit.*

[144] *Mathnawī*, vol. 1, p. 71.

Nicholson, Book One under The jihād against the flesh, vol. 1, p. 149. [Trans.]

[145] *Sharh-e Chehel Hadīth*, pp. 12–13.

[146] For information about this claim and its spuriousness, see *Guzādeh-e Ghazali'ī-e Shams*, footnote of page 578.

[147] *Loc. cit.*

[148] Khwājeh Shams ad-Dīn Muhammad Ḥafiz Shīrīnī (ca. 1325–1391) was the fourteenth century Persian lyric bard and panegyrist, and commonly considered as the preeminent master of the *ghazal* form. [Pub.]

[149] Sāyeh, *Ḥafiz* (Tehran: Kārnāmeh, 1376 AHS), p. 113.

[150] Jainism: a religion and philosophy of India. Along with Hinduism and Buddhism, it is one of the three most ancient of India's religious traditions still in existence. The name Jainism derives from the Sanskrit verb root *ji*, 'to conquer.' It refers to the ascetic battle that the Jaina monks must fight against the passions and bodily senses in order to gain omniscience and the complete purity of soul that represents the highest religious goal in the Jaina system. The monk-ascetic who achieves this omniscience and purity is called a Jina (literally, 'Conqueror' or 'Victor'), and adherents to the tradition are called Jainas or Jains. Although Jainism has a much smaller number of adherents than do Hinduism and Sikhism, its influence on India's culture has been considerable, including significant contribution in philosophy and logic, art and architecture, grammar, mathematics, astronomy and astrology, and literature.

For an introductory survey of Jainism, see Hermann Jacobi, "Jainism," in *Encyclopedia of Religion and Ethics* (1928) vol. 7, pp. 465–474 and Colette Caillat, "Jainism," in *The Encyclopedia of Religion*, ed. Mircea Eliade (1987) vol. 7, pp. 507–514. [Trans.]

[151] Mahavira: literally means 'Great Hero' is the title labeled to Vardhamana to whom the origin of Jainism in the 6th century BC is attributed. Mahavira was the 24th and last Tirthankara (literally, 'Ford-maker') of the current age (*kalpa*) of the world. (Tirthankaras, also called Jinas, are revealers of the Jaina religious path [*dharma*] who have crossed over life's stream of rebirths and have set the example that all Jainas must follow.) Mahavira was a contemporary of Siddhartha Gautama (the Buddha) and was born in the same area, the lower Gangetic Plain in India. Although Mahavira was a historical figure, all of the accounts of his life are legendary and serve the ritual life of the Jaina community better than they do the historian. However, a little of the historical circumstances of Mahavira and the early Jaina community can be pieced together from a variety of sources.

Mahavira, like the Buddha, was the son of a chieftain of the Kshatriya (military or ruling) class. At age 30 he renounced his princely status to take up the ascetic life. It is likely that he pursued the discipline of a preestablished ascetic tradition and had a reforming influence on it. His acknowledged status as the 24th Tirthankara (or Jina) means that Jainas perceive him as the last revealer in this cosmic age of the Jaina *dharma*. Mahavira had 11 disciples (called *ganadharas*), all of whom were Brahman converts to Jainism; all founded monastic lineages, but only two—Indrabhuti Gautama and Sudharman, the disciples who survived Mahavira—served as the points of origin for the historical Jaina monastic community. [Trans.]

[152] For familiarity with these sects, see Daryush Shīyigīn, *Adyān va Maktabhā-ye Falsafeh-ye Hind* [*Religions and Philosophical Schools of India*] (Tehran: Amr Kabār, 1375 AHS).

[153] Bāb Tāhir: An Iranian poet and mystic of the mid-5th century AH. [Trans.]

[154] Sa'dī: Shaykh Muḥammad ad-Dīn Sa'dī (1184–1283) was one of the greatest Persian poets. Born in Shiraz, he studied Sufi mysticism at the Nizāmiyyah madrasah at Baghdad, with Shaykh 'Abdul-Qādir al-Jīlānī and with Shihāb ad-Dīn Suhrawardī. He made the pilgrimage to Mecca many times and

traveled to Central Asia, India, the Seljuq territories in Anatolia, Syria, Egypt, Arabia, Yemen, Abyssinia, and Morocco. His best known works are *Bostān* [Garden] and *Golestān* [Rose-Garden], also known as *Sa'd al-Nāmah*. The former is a collection of poems on ethical subjects, the latter a collection of moral stories in prose. Sa'd is also renowned for his lyric poetry and his panegyrics (written works of praise), composed in both Persian and Arabic. His influence on Persian, Turkish and Indian literatures has been very considerable, and his works were often translated into European languages from the 17th century onward. [Trans.]

[155] *Golestān*, p. 142.

Gladwin, chap. 4, *On the Advantages of Taciturnity*, Tale xxii, p. 197. [Trans.]

[156] *Ibid.*, p. 104.

[157] *Mizān al-Hikmah*, vol. 2, p. 1122.

[158] *Loc. cit.*

[159] Wearing a woolen garment signifies leading a life in seclusion usually associated with asceticism, self-mortification and the like. [Trans.]

[160] *Nahj al-Balāghah*, Sermon 209.

[161] *Sharh-e Chehel Hadīth*, p. 6.

[162] *Sūrah al-Anbiyā'* 21:16.

[163] See *Sūrah al-Mulk* 67:4.

[164] *Sūrah al-Jī-lmrīn* 3:191.

[165] Dalai Lama and Howard C. Cutler, *Hunar-e Shādmāndeg* [*The Art of Happiness*], trans. Muhammad-'Alī Hamīd Rafī'ī (Tehran: Kitābsāzī-ye Tandīs, 1379 AHS), pp. 249–250.

The book, *The Art of Happiness: A Handbook for Living* (New York: Riverhead Books, 1998), hardcover, 322 pages, is based on conversations between the Dalai Lama and Dr. Howard Cutler, a Diplomat of the American Board of Psychiatry and Neurology, in which the latter endeavors to frame the former's teachings, stories, and meditations in such a way that makes it interesting for even non-Buddhists. Exploring topics such as intimacy, compassion, suffering, anger, kindness, hatred, and change, the Dalai Lama makes clear that real happiness depends on transforming our deepest attitudes, the very way we look at, and deal with, ourselves and others. [Trans.]

[166] See *Sharh-e Chehel Hadīth*, pp. 133–143.

[167] *Sūrah al-Fath* 48:29.

[168] *Sharh-e Chehel Hadīth*, pp. 134–135.

[169] *Bihār al-Anwār*, vol. 8, p. 170. [Pub.]

[170] *Mathnawī*, vol. 5 (Book Five), p. 32.

Nicholson, Book Five under "No Monkenry in Islam", vol. 5, p. 71. [Trans.]

[171] *Ibid.*, vol. 6 (Book Six), p. 32.

Nicholson, Book Six under *The Fowler and the Bird*, vol. 6, p. 59. [Trans.]

[172] *Sharh-e Chehel Hadīth*, p. 16.

[173] *Sūrah Qāf* 50:30. [Trans.]

[174] *Qāfirīn* (Korah): one of those who had believed in the ministry of Prophet Moses (‘a) but when God

- tested him with the abundance of wealth, he was proved to be a disbeliever. See *Sūrah al-Qasas* 28:76, 79; *Sūrah al-Ankabūt* 29:39; *Sūrah al-Ghāfir* 40:24. [Trans.]
- [175] *Hunar-e Shādmāndeg* [*The Art of Happiness*], pp. 21–22.
- [176] *Ibid.*, p. 25.
- [177] *Mathnaw*, vol. 1 (Book One), p. 10.
Nicholson, Book One under *Proem*, vol. 1, p. 7. [Trans.]
- [178] *Māzẓn al-Hikmah*, vol. 3, p. 2639.
- [179] *Sharh-e Chehel Hadīth*, p. 19.
- [180] *Loc. cit.*
- [181] Abū ‘Alī Hasan Muhammad Mākī: known as Hosang, a pious and intellectual person. He was appointed as vizier by Sultān Mahmūd, the 3rd most powerful Ghaznavid king. [Pub.]
- [182] *Sharh-e Chehel Hadīth*, p. 16.
- [183] *Sharh-e Chehel Hadīth*, pp. 19–20.
- [184] **“Hast thou seen him who chooseth for his god his own lust?” *Sūrah al-Furqān* 25: 43.**
- [185] *Tadhkirat’ ul-Awliyā’*: a book written in Persian by ‘Attār Neyshābūrī concerning the life story of 92 saints [awliyā’] and Sufi shaykhs along with their moral excellences and wise sayings. An abridged English version of the book is translated by Arthur J. Arberry, *Muslim Saints and Mystics* (London: Routledge and Kegan Paul Ltd., 1966). [Trans.]
- [186] Abū Sa‘īd Hasan Yasār al-Basrī (21–110 AH): one of the notable jurists and ascetics at the time of Hajjī ibn Yūsuf and ‘Umar ibn ‘Abdul-‘Azīz. For his life account, see Arberry, *Muslims Saints and Mystics*, pp. 19–25. [Trans.]
- [187] Farīd ad-Dīn ‘Attār Neyshābūrī, *Tadhkirat’ ul-Awliyā’*, Ed. Muhammad Isti‘līmī (Tehran: Zovār, 1384 AHS), p. 46.
- [188] *Loc. cit.*
- [189] *Ibid.*, p. 317. For the life account of Sahl ibn ‘Abdullāh at-Tustarī, see Arberry, *Muslims Saints and Mystics*, pp. 153–160. [Trans.]
- [190] Abū Sulaymān ibn Nusayr Dāwūd at-Tā’ī was a famous ascetic [zāhid], jurist [faqīh] and scholar of the sciences of *hadīth* [*muhaddith*] during the 2nd century AH. For his life account, see Arberry, *Muslims Saints and Mystics*, pp. 138–142. [Trans.]
- [191] *Tadhkirat’ ul-Awliyā’*, p. 262.
- [192] *Ibid.*, p. 264.
- [193] *Ibid.*, p. 266.
- [194] Hujjat al-Islām Abū Hāmid Muḥammad ibn Ghazzālī at-Tūsī was born in Iran in 1058 at Tūs, Khorāsān, where he died in 1111. Al-Ghazzālī is recognized by many as a great theologian of Islam and the final authority for Sunnī orthodoxy. Starting his religious life as orthodox, al-Ghazzālī soon turned to Sufism. He spent many years roaming from place to place before eventually going to Baghdad to preach and teach. It was there that he composed what many see as his masterpiece, *ihšā’ ‘Ulūm ad-Dīn* [The Revivification of the Sciences of Religion]. His other well-known works include: *Fatīhāt al-‘Ulūm*; *Tahfūt al-Falāsifah*; *Al-Iqtisād fī ‘l-‘Itiqād* and *Kāmyā-ye Sa‘dat* [The Alchemy of

Happiness] which is *Ihşy' 'Ulum ad-Din* re-presented on a smaller scale for Persian readers. Al-Ghazzali was, however, among a number of classical Sunnī authorities who attempted to legitimize both the hereditary caliphate and the usurpation of power by military dynasties, by means of their political theories. The influence of these theories has far outlived the circumstances that produced them and it continues to affect the political attitudes of Sunnī Muslims, although it is now diminishing. [Trans.]

[195] The abbreviation, “r” stands for the Arabic invocative phrase, *rahmatullāh ‘alayh, rahmatullāh ‘alayh, rahmatullāh ‘alayhim* [may God’s mercy be upon him/her/them], which is used after the names of pious individuals. [Pub.]

[196] Abū Ḥamid Muhammad al-Ghazzālī, *Kāmyā-ye Sa‘adat* [The Alchemy of Happiness], ed. Husayn Khadyjām (Tehran: Intishārāt-e ‘Ilm va Farhang, 1374 AHS), vol. 1, p. 434.

[197] *Ibid.*, p. 435.

[198] *Loc. cit.*

[199] *Ibid.*, pp. 442–443.

[200] *Ibid.*, p. 445.

[201] ‘Abdul-Karīm Surūsh, *Qisseh-ye Arbāb-e Ma‘rifat* (Tehran: Intishārāt-e Sirāt, 1373 AHS), p. 368.

[202] On the correlation between enjoining what is good [and forbidding what is wrong, on one hand,] and accountability, [on the other hand,] see Sayyid Hasan Islāmī, *Amr beh Ma‘rūf va Nahy-e az Munkar* (Qum: Khurram, 1375 AHS).

[203] *Usūl al-Kāfī*, vol. 2, p. 164.

It is to be noted that this *hadīth* is universally accepted by Muslims and are quoted by the followers of the different Islamic schools of thought. [Trans.]

[204] *Sahāfeh-ye Imām*, vol. 18, p. 40.

[205] Mīrzā Husayn Nūrī Tābarsī, *Mustadrak al-Was‘īl wa Mustanbit al-Mas‘īl* (Qum: Mu‘assasah ‘Alī al-Bayt (‘a) Li-Ihyā at-Turūth, 1408 AH), vol. 12, p. 183.

[206] Concerning this *hadīth* and Imām Khomeinī’s discussion of it, see *Sharh-e Chehel Hadīth*, p. 559.

[207] *Sahāfeh-ye Imām*, vol. 18, p. 314.

[208] *Ibid.*, vol. 17, p. 41.

[209] *Ibid.*, p. 42.

[210] *Nahj al-Balāghah*, Maxim 131.

[211] *Sūrah al-Hadīd* 57:20.

[212] For instance, see *Sūrah al-An‘ām* 6:32; *Sūrah al-‘Ankabūt* 29:64; *Sūrah Muhammad* 47:36.

[213] *Nahj al-Balāghah*, Maxim 77.

[214] *Sharh-e Chehel Hadīth*, p. 120.

[215] *Loc. cit.*

[216] *Ibid.*, pp. 120–121.

[217] *Sūrah al-Isrā’* 17:72.

[218] *Nahj al-Balāghah*, Maxim 303.

[219] *Sharh-e Chehel Hadīth*, p. 122.

[220] *Nahj al-Balaghah*, Sermon 133.

[221] *Sharh-e Chehel Hadith*, p. 121.

[222] *Usul al-Khafa*, vol. 2, p. 315.

[223] *Sharh-e Chehel Hadith*, p. 124–125, 127–128.

[224] *Surah ar-Rum* 30:7.

[225] “من لا معاش له، لامعاد له.” [Trans.]

[226] It refers to the Prophetic saying, “نعم المال الصالح للرجل الصالح.” *Ahadith wa Qisas Mathnawiyah* [*Hadiths and the Story of Mathnawiyah*], p. 49.

[227] *Mathnawiyah*, Book One, vol. 1, p. 53.

Nicholson, Book One, under *How the lion again declared exertion to be superior to trust in God and expounded the advantages of exertion*, vol. 1, p. 107. [Trans.]

[228] It refers to the followers of the Mani cult. The cult of Mani consists of the teachings of Mani, which had emerged as a form of creed and religion during the Sassanid period in Iran. [Pub.]

[229] Paulo Cuello, *Kh-e Panjom [The Fifth Mountain]*, trans. Del-e Qahrem (Tehran: Nashr-e Alborz, 1377 AHS), p. 80.

[230] The other points of the Four Noble Truths are as follows: The cause of suffering is wrongly directed desire; removal of the desire is the way of removing the cause of suffering; and that the Noble Eightfold Path leads to the end of suffering. [Trans.]

[231] Its refers to the Noble Eightfold Path, which consists of (1) right understanding, (2) right thought, (3) right speech, (4) right action, (5) right means of livelihood, (6) right effort, (7) right concentration, and (8) right meditation. [Trans.]

[232] See *Surah Sad* 38:41–44.

[233] *Kitab-e Ayyub dar Majma'eh-ye Kutub-e Tarkh va Hikmat* [“The Book of Job,” in *Collection of Books on History and Wisdom*], translation under the supervision of Saru Khacheki, p. 798.

Book of Job 1:1–2. [Trans.]

[234] *Loc. cit.*

[235] *Loc. cit.*

[236] This issue has been discussed in the books of philosophy and scholasticism [*kalim*] under the issue of *shur* [evils, or bad things or happenings]. One of the best books on this topic written in Persian language is the book entitled, *Adl-e Ilah* [Divine Justice] by the late Prof. Ayatullah Murtad Mutahhar. In that book, he examines the largely technical subjects in a non-technical and attractive manner. Besides, for information on the new approaches on this issue, see Michael Peterson, [et al.], *Aql va Itiqad-e Din: Daromad bar Falsafeh-ye Din* [*Reason and Religious Belief: An Introduction to the Philosophy of Religion*], trans. Ahmad Narq and Ibrahim Sultani (Tehran: Tarh-e N, 1376 AHS), pp. 175–213.

[237] “And of knowledge ye have been vouchsafed but little.” *Surah al-Isr*’ 17:85.

[238] Ralph Waldo Emerson (1803–82): US philosophical essayist, poet, and lecturer. He resigned a Unitarian pastorate (1831) and, after traveling in Europe, settled in Concord, Mass. His *Nature* (1836) was the strongest motivating statement of US transcendentalism. After 1837 he became nationally

renowned as a public speaker and after 1842 as editor of the transcendentalist journal, *The Dial*. He later adjusted his idealistic view of the individual, expressed in essays and addresses like “The American Scholar” and “Self-Reliance,” to accommodate the US experience of humanity’s historical and political limitations, especially over the issue of slavery. [Trans.]

[239] Tuchihiro Izutsu, *Mafih-e Akhlāq-Dīn dar Qur’an [Ethical-Religious Concepts in the Qur’an]*, trans. Farzād Badreh’i (Tehran: Farzān, 1378 AHS), pp. 14–15.

[240] *Mathnaw*, Book Four, vol. 4, pp. 11–12.

Nicholson, Book Four, under *Conclusion of the story of the lover who fled from the night-patrol into an orchard unknown to him, and for joy at finding his beloved in the orchard called down blessings on the night-patrol and said, ‘It may be that you loathe a thing although it is better for you*, vol. 4, p. 13. [Trans.]

[241] *Sharh-e Chehel Hadith*, p. 120.

[242] “لولا للتضاد، لما صح دوايم الفيض عن مبدأ الجواد.” [Trans.]

[243] *Sharh-e Chehel Hadith*, p. 643.

[244] *Sharh-e Chehel Hadith*, p. 643–644.

[245] *Mathnaw*, Book Six, vol. 6, pp. 10–11.

Nicholson, Book Six, under *Proem*, vol. 6, pp. 7–9. [Trans.]

[246] Michael Peterson, [et al.], *‘Aql va I’tiqād-e Dīn: Daromad bar Falsafeh-ye Dīn [Reason and Religious Belief: An Introduction to the Philosophy of Religion]*, trans. Ahmad Narāq and Ibrāhīm Sultān (Tehran: Tārḥ-e N, 1376 AHS), pp. 175–213.

[247] The text of the statement is as follows:

أَنَّ أَشَدَّ النَّاسِ بَلَاءَ النَّبِيِّونَ، ثُمَّ الْوَصِيِّونَ، ثُمَّ الْأَمْثَلِ فَالْأَمْثَلِ. وَإِنَّمَا يُبْتَلَى الْمُؤْمِنُ عَلَى قَدْرِ أَعْمَالِهِ الْحَسَنَةِ، فَمَنْ صَحَّ دِينُهُ وَحَسُنَ عَمَلُهُ اشْتَدَّ بَلَاؤُهُ، وَذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَجْعَلِ الدُّنْيَا ثَوَابًا لِمُؤْمِنٍ وَلَا عُقُوبَةً لِكَافِرٍ، وَمَنْ سَخُفَ دِينُهُ وَضَعُفَ عَمَلُهُ قَلَّ بَلَاؤُهُ، وَإِنَّ الْبَلَاءَ أَسْرَعُ إِلَى الْمُؤْمِنِ التَّقِيِّ مِنَ الْمَطَرِ إِلَى قَرَارِ الْأَرْضِ.

Al-Kulayn, *Usul al-Kḥf*, vol. 2, p. 259, *hadith* no. 29. For an elaborate exposition of this *hadith*, see *Sharh-e Chehel Hadith*, Fifteenth *Hadith*, “The Believer’s Trials and Tribulations,” pp. 235–251.

[Trans.]

[248] *Sūrah al-Anbiy*’ 21:35.

[249] *Sūrah al-A’raf* 7:168.

[250] There are many *āyahs* in the Qur’an regarding *balā*. See, for example, the following *āyahs*: *Sūrah al-Qalam* 68:17; *Sūrah Muhammad* 47:31; *Sūrah al-Baqarah* 2:155; *Sūrah al-Kahf* 18:7; *Sūrah al-An’am* 6:165; *Sūrah al-Anfal* 8:18; *Sūrah al-Fajr* 89:15–16.

[251] *Hunar-e Shādmāndeg* [*The Art of Happiness*], p. 205.

[252] *Ibid.*, p. 206.

[253] *Sharh-e Chehel Hadith*, p. 245.

[254] *Ibid.*, p. 240.

[255] *Ibid.*, p. 241.

[256] *Ibid.*, p. 242.

[257] *Ibid.*, p. 240.

[258] *Sūrah an-Nisā'* 4:79.

[259] *Sūrah ar-Rūm* 30:41.

[260] Sa'īd Shamlī, *Behdīsh-t-e Ravān* [*Mental Hygiene*] (Tehran: Intishārāt-e Rushd, 1378 AHS), p. 85.

[261] Imām Ridā: eighth of the Twelve Imāms from the Prophet's Progeny, born in 148 AH/765 and died in 203 AH/817 in Tūs (Mashhad). He was poisoned by the 'Abbāsīd caliph Ma'mūn, who had appointed him as his successor at first, but then grew fearful of the wide following he commanded. His shrine in Mashhad is one of the principal centers of pilgrimage and religious learning in Iran. See Bāqir Sharīf al-Qarashī, *The Life of Imām 'Ali bin Mūsā al-Ridā*, trans. Jamāl al-Rasheed (Qum: Ansariyan Publications, 2001); Muhammad Jawād Fadlallāh, *Imām al-Ridā: A Historical and Biographical Research*, trans. Yūsuf T. al-Jibourī, <http://www.al-islam.org/al-rida/index.html> [3]; Muhammad Mahdī Shams ad-Dīn, "Al-Imām ar-Ridā ('a) and the Heir Apparency," *At-Tawhīd Journal*, <http://www.al-islam.org/al-tawhid/heir.htm> [4].

[262] It refers to the event when the Egyptian woman [Zulaykhā] was seducing Joseph ('a) to commit fornication with her. In reply, he uttered the above statement and as a result he was put behind bars. See *Sūrah Yūsuf* 12:33.

[263] *Mūzān al-Hikmah*, vol. 3, p. 2,023.

[264] 'Aql va Itiqād-e Dīnī: *Dar'omad bar Falsafeh-ye Dīn* [*Reason and Religious Belief: An Introduction to the Philosophy of Religion*], p. 197.

[265] *Sharh-e Chehel Hadīth*, p. 245.

[266] *Loc. cit.*

[267] *Nahj al-Balāghah*, Sermon 28.

[268] *Sharh-e Chehel Hadīth*, p. 245.

[269] *Loc. Cit.*

[270] That is, he is really acting as your friend and well-wisher. It refers to the porcupine's habit of exerting its quills when attacked. See, Nicholson, Book Four, vol. 4, footnote 1, p. 15. [Trans.]

[271] *Mathnawī*, Book Four, vol. 4, p. 13.

Nicholson, Book Four under *Story of the preacher who at the beginning of every exhortation used to pray for the unjust, hard-hearted and irreligious*, vol. 4, pp. 15, 17. [Trans.]

[272] That is, the carnal nature.

[273] *Mathnawī*, Book Four, vol. 4, p. 13.

Nicholson, Book Four under *Story of the preacher who at the beginning of every exhortation used to pray for the unjust, hard-hearted and irreligious*, vol. 4, p. 17. [Trans.]

[274] *Mathnawī*, Book One, vol. 1, p. 37.

Nicholson, Book One under *How the disciples raised objections against the vizier's secluding himself*, vol. 1, p. 67. [Trans.]

[275] *Ibid.*, p. 27.

Nicholson, Book One under *Story of the Caliph's seeing Laylā*, vol. 1, p. 47. [Trans.]

[276] This attack refers to the series of widespread killing, bloodshed and encroachments of Mu'awiyah's army after the Battle of Siffin on cities within the Commander of the Faithful's ('a) domain.

Mu'awiyah ibn Abū Sufyān was the first caliph of the Umayyad dynasty (40 AH/662 CE), which ruled the Muslim world after the martyrdom of the Commander of the Faithful, 'Alī ibn Abū Tālib and the five-month rule of the second Imam, Hasan ibn 'Alī ('a). As the founder of the Umayyad dynasty (Umayyad is derived from Banū 'Umayyah, the name of the tribe to whom he belonged), Mu'awiyah revived hereditary monarchy and aristocracy in sharp contrast and opposition to the rudimentary precepts of Islam. History is replete with innumerable instances of cruelty and oppression perpetrated in the world of Islam during the reign of the Umayyads including the murder, banishment and imprisonment of the followers of the Prophet's Progeny [*Ahl al-Bayt*] ('a) as epitomized by the tragedy in Karbala (61 AH) during the reign of Mu'awiyah's son and second Umayyad caliph, Yazīd. [Trans.]

[277] *Ahl adh-Dhimmah* is the term used to designate the non-Muslims living under the protection of the Islamic state. [Trans.]

[278] *Nahj al-Balaghah*, Sermon 27.

[279] John Stuart Mill (1806–73): son of James Mill—a disciple of Jeremy Bentham, the father of utilitarianism—is considered one of the most important thinkers of the 19th century. Mill was the head of the utilitarian movement and worked actively to promote the rights of workers and women. His most important work, *System of Logic* (1834), is a seminal one. Other works include *Principles of Political Economy* (1848), the famous *On Liberty* (1859), *The Subjection of Women* (1869), and *Autobiography* (1873). Mill was a brilliant child, who at the age of 14, mastered Latin, classical literature, history, mathematics, economics, and philosophy. He followed in his father's footsteps and became head of the East India Company but then went on to become a Member of Parliament in 1865. [Trans.]

[280] Utilitarianism: theory of ethics that holds that the rightness or wrongness of an action is determined by the happiness its consequences produce. The theory dates from the 18th century thinker Jeremy Bentham, who believed that actions are motivated by pleasure and pain and that happiness can be assessed by the quantity of pleasure. His follower John Stuart Mill later argued in *Utilitarianism* (1863) that some pleasures should be sought for their intrinsic quality. He interpreted the principles of utilitarianism as a basis for the struggle for political and social reforms. [Trans.]

[281] John Stuart Mill, *Utilitarianism*, ed. Roger Crisp (Oxford: Oxford University Press, 1998), p. 57.

[282] *Sūrah Tā-Hā* 20:2.

[283] *Sūrah Fātir* 35:8.

[284] *Sūrah at-Tawbah* 9:128.

[285] *Al-Jāmi' as-Saghīr*, vol. 2, p. 144.

[286] *Sharh-e Chehel Hadīth*, p. 246.

[287] For an overview of the pertinent *hadīth* on smiling, see *Māzīn al-Hikmah*, vol. 1, p. 262.

[288] For information on the viewpoint of religion with respect to happiness, see Sayyid Hasan Isfahānī, "Haqq-e Shūd bādān [*The Right of Being Happy*]," *Zendegī [Life]*, vol. 2 (Spring 1379 AHS), pp. 4–6.

[289] *Mathnaw*, Book Two, vol. 2, p. 142.

Nicholson, Book Two, under *Story of the desert Arab and his putting sand in the sack and the philosopher's rebuking him*, vol. 2, p. 335. [Trans.]

[290] *Mathnaw*, Book Two, vol. 2, p. 143.

Nicholson, Book Two, under *Story of the desert Arab and his putting sand in the sack and the philosopher's rebuking him*, vol. 2, p. 335. [Trans.]

[291] *Mathnaw*, Book Two, vol. 2, p. 144.

Nicholson, Book Two, under *Story of the desert Arab and his putting sand in the sack and the philosopher's rebuking him*, vol. 2, p. 337. [Trans.]

[292] "Reading فضل." Nicholson, Book Three, vol. 3, footnote 3, p. 293. [Trans.]

[293] *Ibid.*, vol. 3, p. 125.

Nicholson, Book Three under *Explaining (what is signified by) the far-sighted blind man, the deaf man who is sharp of hearing, and the naked man with the long skirts*, vol. 3, pp. 293, 295. [Trans.]

[294] Donald D. Palmer, *Kierkegaard for Beginners* (London: Writers and Readers, 1996), pp. 35–36.

[295] See *Sūrah al-Baqarah* 2:31–33.

[296] *Sahāfeh-ye Imām*, vol. 13, p. 448.

[297] *Ibid.*, p. 172.

[298] *Ibid.*, p. 451.

[299] *Sūrah az-Zumar* 39:9.

[300] *Sahāfeh-ye Imām*, vol. 14, p. 358.

[301] *Ibid.*, vol. 17, p. 186.

[302] *Sharh-e Chehel Hadīth*, p. 392.

[303] See *Sūrah al-A'raf* 7:175.

[304] *Sharh-e Chehel Hadīth*, p. 90.

[305] Following is the text of the *hadīth*:

دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْمَسْجِدَ فَإِذَا جَمَاعَةٌ قَدْ أَطَافُوا بِرَجُلٍ فَقَالَ: مَا هَذَا؟ فَقِيلَ: عَلَامَةٌ. فَقَالَ: وَمَا
الْعَلَامَةُ؟ فَقَالُوا لَهُ: أَعْلَمُ النَّاسِ بِأَنْسَابِ الْعَرَبِ وَوَقَائِعِهَا وَأَيَّامِ الْجَاهِلِيَّةِ وَالْأَشْعَارِ الْعَرَبِيَّةِ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَآلِهِ: ذَلِكَ عِلْمٌ لَا يَضُرُّ مَنْ جَهَلَهُ وَلَا يَنْفَعُ مَنْ عِلِمَهُ. ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّمَا الْعِلْمُ ثَلَاثَةٌ: آيَةٌ مُحْكَمَةٌ أَوْ
فَرِيضَةٌ عَادِلَةٌ أَوْ سُنَّةٌ قَائِمَةٌ، وَمَا خَلَاهُنَّ فَهُوَ فَضْلٌ.

Al-Kulayni, *al-Kūfī*, i, "kitāb fadl al-'ilm", "bāb sifat al-'ilm wa fadluh", *hadīth* no. 1. For an exposition of this *hadīth*, see *Sharh-e Chehel Hadīth*, *hadīth* 24, p. 385–397.

[306] *Sharh-e Chehel Hadīth*, p. 396.

[307] *Ibid.*, p. 391.

[308] *Ibid.*, p. 386.

[309] For information on *hadīths* that emphasize only the useful knowledge, see *Mūzān al-Hikmah*, vol. 3, p. 2094.

[310] *Sharh-e Chehel Hadīth*, p. 396.

[311] *Ibid.*, p. 527.

[312] To term knowledge as the legacy of the prophets (‘a) is relevant to the unanimously accepted *hadīth*, “العلماء ورثة الانبياء.” [The scholars (the knowledgeable ones) are the heirs of the prophets (‘a)]. [Trans.]

[313] *Sharh-e Chehel Hadīth*, p. 413.

[314] *Ibid.*, p. 457.

[315] *Ibid.*, p. 527.

[316] *Mathnawī*, Book Three, vol. 3, p. 94.

Nicholson, Book Three under *Return to the story of Daqqāq*, vol. 3, p. 215. [Trans.]

[317] *Sharh-e Chehel Hadīth*, p. 527.

[318] *Loc. cit.*

[319] *Sharh-e Chehel Hadīth*, p. 37.

[320] *Ibid.*, p. 38.

[321] Max Weber (1864–1920): German economist and sociologist. His theories contributed to the formation of modern sociological theory. Weber considered bureaucracy the crucial component of society and created an ideal type method for examining different societies. His most influential work, *The Protestant Ethic and the Spirit of Capitalism* (1904–05), deals with Protestantism’s economic aspects. Other works include *From Max Weber: Essays in Sociology* and *The Theory of Social and Economic Organization*.

[322] *Dāneshmand va Siyāsatmadār [Scholar and Politician]*, p. 136.

[323] *Sharh-e Chehel Hadīth*, p. 8.

[324] *Nahj al-Balāghah*, Sermon 222.

[325] *Sharh-e Chehel Hadīth*, p. 97.

[326] *Loc. cit.*

[327] *Nahj al-Balāghah*, Sermon 193.

[328] Literal translation of the original Persian text is: “He keeps a distance of many *parasangs* away from vices such as greed and jealousy.” *Parasang* is a unit of length equal to six kilometers. [Trans.]

[329] Envisioned as a human figure who faced both directions at once and was thus suited to watch over the doorway, Janus in Roman mythology is the god of doors and gateways, and also of beginnings, which the Romans believed ensured good endings. [Trans.]

[330] Latium (or Lazio): the west central region of modern Italy composed of the provinces of Rome, Frosinone, Latina, Rieti, and Viterbo on the Tyrrhenian Sea, extending north from the Liri River, on the western slopes of the Apennines range. [Trans.]

[331] It is to be noted that as the offspring of the ass and horse, especially a male donkey and a mare, the mule is used as a beast of burden, and not for procreation and reproduction. [Trans.]

[332] Nādirshāh Afshār (1100–1160 AH): an Iranian king and founder of the Afshār dynasty. [Pub.]

[333] Shāroveh: son of Khusrūparvīz who succeeded him as the king. In a bid to obtain power, Shāroveh killed his own father and ordered the amputation of his brothers’ hands and feet. After a

short period, he murdered them. [Pub.]

[334] Khusrōparvīz Shāhshāh (366–591): Sassanid king and son of Hormoz IV. ‘Khusrō’ (Khosroe) is a titular name of a number of Sassanid kings: Khosroe I (Anshōrvān), Khosroe II (known as Khosroe Parvez), and Khosroe III (Kuvādīh [Qubād] and nephew of Khosroe Parvez). [Pub.]

[335] Sa‘d Hamādīn, *Shāhnameh-ye Ferdows* (Tehran: Qitreh, 1375 AHS), vol. 9, pp. 282–283.

[336] *Loc. cit.*

[337] Simon Dubuar, *Naqd-e Hikmat-e ‘omyneh: ‘ormngiriyi-ye Akhlāq va Veqi‘giriyi-ye Siyas* [*Criticism of the Conventional Wisdom: Ethical Normative Theory and Political Realism*], trans. Mustafā Rahīm (Tehran: ‘gāh, 1354 AHS), p. 45.

[338] *Ibid.*

[339] Thucydides (460?–400 BC): Historian of ancient Greece. His work *History of the Peloponnesian War* (441–404 BC) eloquently communicates a seemingly accurate account of events in the first 30 years of that war. Both sides in the conflict are quoted, analyzed, and described in detail. Thucydides was an Athenian naval general who, upon failure to defeat the Spartan troops at Amphipolis in the Peloponnesian War, was exiled (424–404 BC).

[340] Known in the political science and international relations literature as the Melian Dialogue, a considerable amount of its extract can be seen in Timothy Dunne, “Realism,” in *The Globalization of World Politics: An Introduction to International Relations*, eds. John Baylis and Steve Smith (Oxford: Oxford University Press, 1997), box 6.1, p. 111. [Trans.]

[341] Thucydides, *Tārkh-e Jang-e Polōpōnez* [*History of the Peloponnesian War*], trans. Muhammad-Hasan Lutf (Tehran: Khwārazm, 1377 AHS), p. 336.

Thucydides, *History of the Peloponnesian War*, trans. Rex Warner (London: Penguin Classics, 1980). [Trans.]

[342] *Loc. cit.*

[343] *Ibid.*, pp. 336–337.

[344] *Ibid.*, p. 337.

[345] *Loc. cit.*

[346] Niccoló Machiavelli, *Shahriyār [The Prince]*, trans. Dārysh ‘shār (Tehran: Kitāb-e Parvīz, 1374 AHS), pp. 117–118.

Niccoló Machiavelli, *The Prince*, trans. G. Bull (Harmondsworth: Penguin Books, 1984); *The Prince*, trans. P. Bondanella and M. Musa (New York: Oxford University Press, 1984); *The Prince*, ed. Q. Skinner (Cambridge: Cambridge University Press, 1988). [Trans.]

[347] *Ibid.*, p. 118.

[348] *Ibid.*, p. 134. In Arabic language, there is a proverb that accurately conveys this idea: “رهبوت، خير” [Terror is better than mercy].

[349] *Pacta sunt servanda*: abidance with a treaty in letter and spirit. [Trans.]

[350] *Ibid.*, p. 129.

[351] *Ibid.*, p. 66.

[352] *Ibid.*, p. 130.

[353] *Ibid.*, p. 88.

[354] *Ibid.*, p. 47.

[355] *The Concise Oxford Dictionary of Politics*, p. 301.

[356] *Raison d'état* ('reason of the state') means that there may be reasons for acting (normally in foreign policy, less usually in domestic policy) which simply override all other considerations of a legal or moral kind. [Trans.]

[357] Niccoló Machiavelli, *Guftārah* [*Discourses*], trans. Muhammad Hasan Lutfi (Tehran: Khwārazmī, 1377 AHS), pp. 19–20. Anyone who wants to have in-depth information on Machiavelli's thought should read this book along with *The Prince*.

[358] For information on the circumstances surrounding the conclusion of the peace treaty, see Shaykh Rūdā'ī-Yūsīn, *Sulh al-Hasan: The Peace Treaty of al-Hasan*, trans. Jūsīm al-Rasheed (Qum: Ansariyan Publications, 1998), available online at <http://www.al-islam.org/sulh> [5]. [Trans.]

[359] Sa'ād Ayyūb, *Az Zhurf-ye Fitneh-h* [*From the Depth of Seditious*], trans. Sayyid Hasan Islāmī (Qum: Markaz-e Barras'h-ye Islāmī-ye al-Ghadir, 1378 AHS), vol. 2, p. 225.

[360] *Ibid.*, p. 277.

[361] Battle of Siffīn: Battle of Siffīn: This battle was fought in the year 37 AH between Imām 'Alī ('a) and the Governor of Syria (ash-Shām), Mu'āwiyah, for the so-called avenging for the killing of Caliph 'Uthmān. But in reality it was nothing more than Mu'āwiyah who had been the Autonomous Governor of Syria from Caliph 'Umar's days not wanting to lose that position by swearing allegiance to Imām 'Alī ('a) but wanting to keep his authority intact by exploiting the killing of Caliph 'Uthmān, for later events proved that after securing the government he did not take any practical step to avenge 'Uthmān's blood, and never spoke, not even through omission, about the killers of 'Uthmān. Mu'āwiyah at the head of an army decided to wage a war against Imām 'Alī and when they reached an area close to the Euphrates River, called Siffīn, he confronted Imām 'Alī's troops. The two parties fought each other in 90 battles. When Mu'āwiyah found out he could not defeat Imām 'Alī, he resorted to a trick contrived by 'Amr ibn al-'ās and told his men to hang copies of the Qur'an on their swords and at the same time called for the end of the confrontation through arbitration. The trick was successful and Imām 'Alī finally yielded to arbitration. The Battle of Siffīn lasted for 110 days in early seventh century CE. For a brief account of the battle, see *Nahj al-Balaghah*, Sermon 123, "To exhort his followers to fight," footnote 1, <http://www.al-islam.org/nahjul/index.htm> [6]. [Trans.]

[362] *Az Zhurf-ye Fitneh-h* [*From the Depth of Seditious*], pp. 590–591.

[363] *Ibid.*, p. 592.

[364] *Sahāfeh-ye Imām*, vol. 3, p. 227. Pāvkravān, the commander of the army and head of SAVAK, during an audience with Imam on August 2, 1963 (Mordād 11, 1342 AHS) at 'Isrā'ītibād garrison said: "...I took great pains to obtain a document confirming the relationship between a great *marja'* and a foreign country; and to this end I even sent an Arab to see you, but I didn't find the least evidence of a relationship between Your Great Eminence and foreign agents. . . Your Eminence is about to be released, but before that I have to tell you that politics means cheating and deceiving; politics means lies, hypocrisy and trickery. In brief, politics means chicanery. These matters are our concern and the

leaders of the clergy must not soil their hands with these things; they must in no way indulge in politics.” Imām, in response to the latter part of Pīrāvān’s comments, said: “From the very beginning we played no part in the kind of politics of which you speak.” See *Barras va Tahle az Nihzat-e Imām Khomein*, vol. 1, p. 575.

For the full text of the Imām’s speech, see *Kauthar: An Anthology of the Speeches of Imām Khomein including an Account of the Events of the Revolution (1962–1978)* (Tehran: Institute for the Compilation and Publication of Imām Khomein’s Works, Winter 1995), pp. 135–145. [Trans.]

[365] *Loc. cit.*

[366] State Organization for Security and Information (SAVAK) was officially established in 1336 AHS [circa 1957] by the explicit order of Muhammad Ridā Shāh Pahlavī. SAVAK was assigned to suppress any opposition to the regime and to counteract the Islamic resistance. SAVAK had close collaboration with the CIA and Mossad. The callousness and cruelty of the SAVAK in torturing political prisoners was such that the secretary general of *Amnesty International* declared in 1354 AHS [circa 1975], “No country in the world has such a dark record of human rights as Iran!” [Pub.]

[367] *Sahāfeh-ye Imām*, vol. 1, p. 269.

[368] Gladwin, chap. 1, *On the Morals of Kings*, Tale xix, p. 65. The whole tale is as follows:

They have related that Nāshervān, being at the hunting seat, was about to have some game dressed, and as there was not any salt, a servant was sent to fetch some from a village; when the monarch ordered him to pay the price of the salt, that the exaction might not become a custom, and the village be desolated. They say to him, “From this rifle, what injury can ensue?” He replied, “Oppression was brought into the world from small beginnings, which every new comer has increased, until it has reached the present degree of enormity. If the monarch were to eat a single apple from the garden of a peasant, the servants would pull up the tree by the roots: if the sultan orders five eggs to be taken by force, his soldiers will spit a thousand fowls. The iniquitous tyrant remaineth not, but the curses of mankind rest on him forever. [Trans.]

[369] *Discourses*, p. 20.

[370] Watergate Crisis: series of scandals involving US Pres. Richard Nixon and his administration. On June 17, 1972, five men from Nixon’s reelection committee were arrested as they tried to plant electronic eavesdropping equipment in the headquarters of the Democratic Party national committee in the Watergate office building, Washington DC. As a result of their convictions and the suspicions of Judge John Sirica, who tried the case, that a conspiracy was being covered up, investigations were opened that led to Nixon’s inner councils. Though Nixon easily won reelection in November 1972, his public support eroded as a televised US Senate investigation continued. Newspaper revelations (notably by Carl Bernstein and Bob Woodward in the *Washington Post*) and testimony of Republican Party and former governmental officials clearly implicated his and his senior aides in a massive abuse of power and the obstruction of justice involving campaign contributions, the CIA, the FBI, the Internal Revenue Service, and other governmental agencies. The House of Representatives Judiciary Committee voted to impeach Nixon in July 1974, and his ouster from office became inevitable; on August 19, 1974 he resigned—the only US president to do so. One month later he was granted a full pardon by Pres. Gerald

Ford. Almost 60 individuals, including former US Attorney General John Mitchell and senior White House staff were convicted of Watergate crimes. [Trans.]

[371] *Peyḡn-e Terḡkh wa Buhrān-e I'timād: B'zsin'ye And'sheh-h'ye T'zeh-ye Fukuyama* [*The End of History and the Crisis of Confidence: A Review of Fukuyama's New Ideas*], M'hn'meh-ye Ittil'at-e Siyās-iqtisādī [Political-Economic Information Monthly Journal], no. 97-98 (Mehr and Abān 1374 AHS), p. 13.

[372] *Loc. cit.*

[373] *Ibid.*, p. 15.

[374] See Sayyid 'Alī Asghar Kāzimī, *Akhlaq va Siyāsāt: And'sheh-ye Siyāsāt dar 'Arseh-ye 'Amal* [*Political Thought in the Arena of Practice*] (Tehran: Nashr-e Qums, 1376 AHS), p. 241.

[375] Michael Pulanini, "Far'ss-ye Nihilism [Beyond Nihilism]," in *Khīrad dar Siyāsāt* [*Wisdom in Politics*] (Collection of Articles), collected, written and translated by 'Izzatullāh Fālvand (Tehran: Tarh-e N, 1376), pp. 223-224.

[376] *Akhlaq, Siyāsāt va Inqilāb* [*Ethics, Politics and Revolution*], p. 100.

[377] *Loc. cit.*

[378] *Loc. cit.*

[379] "Far'ss-ye Nihilism [Beyond Nihilism]," in *Khīrad dar Siyāsāt* [*Wisdom in Politics*], p. 224.

[380] *Ibid.*, p. 229.

[381] Sayyid 'Alī Asghar Kāzimī, *Haft Sut'ān-e Siyāsāt* [*Seven Pillars of Politics*] (Tehran: Daftar-e Nashr-e Farhang-e Islāmī, 1379), p. 323.

[382] Daniel Shiro, "What transpired in Eastern Europe in 1989," in *Khīrad dar Siyāsāt* [*Wisdom in Politics*], p. 515.

[383] See, *ibid.*, p. 518.

[384] Glenn Tinder, *Political Thought*, trans. Mahmūd Sab'īrī (Tehran: Intish'rāt-e 'Ilm va Farhang, 1374), p. 100.

[385] Plato, *The Republic*, trans. Fu'ād Rāh'ānī (Tehran: Intish'rāt-e 'Ilm va Farhang, 1374 AHS), pp. 152-153.

Plato, *The Republic* (Indianapolis: Hackett, 1974). [Trans.]

[386] Bertrand Russell (1872- 1970): British philosopher, mathematician and man of letters. Initially a subscriber of idealism he broke away in 1898 and eventually became an empiricist. His most important work was relating logic and mathematics. His works include *The Principles of Mathematics* (1903), *Principia Mathematica* (3 vols., 1910-1913) in collaboration with A.N. Whitehead, *Marriage and Morals* (1929), *Education and the Social Order* (1932), *An Inquiry into Meaning and Truth* (1940), *History of Western Philosophy* (1945), and popularizations such as *The ABC of Relativity* (1925), as well as his *Autobiography* (3 vols., 1967-69). [Trans.]

[387] "Individual and Social Ethics," in *Khīrad dar Siyāsāt* [*Wisdom in Politics*], p. 308.

[388] Reinhold Niebuhr (1892-1971): One of the two US brothers and leading Protestant theologians, the other being Helmut Richard Niebuhr (1894-1962). Reinhold Niebuhr was an active socialist in the early 1930s. After World War II he turned back to traditional Protestant values, relating them to modern

society in his 'conservative realism'. His *Nature and Destiny of Man* (2 vols., 1941–43) greatly influenced American theology. [Trans.]

[389] *Politid als Beruf*.

[390] Max Weber, *Dānishmand va Siyāsatmadār* [*The Scientist and the Politician*], trans. Ahmad Naq̄bz̄deh (Tehran: Tehran University Press, 1376 AHS), p. 136.

[391] *Loc. cit.*

[392] Immanuel Kant (1724–1804): German philosopher and founder of critical philosophy. Though originally influenced by the rationalism of Leibniz, Kant was awakened from his 'dogmatic slumber' by the work of skeptic David Hume and thus led to greatness as a metaphysician. In *Critique of Pure Reason* (1781), Kant proposed that objective reality (the phenomenal world) can be known only because the mind imposes its own structure (time and space) on it. Things beyond experience (noumena) cannot be known, though we may presume to know them. The questions of the existence of God, immortality, freedom—all metaphysical questions—cannot be answered by scientific means, and thus cannot be proved or disproved. But, according to Kant in *Critique of Practical Reason* (1788), their existence must be presumed for the sake of morality. Kant's absolute moral law states, "Act as if the maxim from which you act were to become through your will a universal law." In *Critique of Judgment* (1790), beauty and purpose form the bridge between the sensible and the intelligible worlds that he sharply divided in his first 2 *Critiques*. [Trans.]

[393] Immanuel Kant, "Dar Bēb-e Haqq-e Pandārī-ye Durūgh-Guft̄n beh Angūzeh-ye Insāndāstāneh" [*On the Truth of the Notion of Telling Lies with Humanitarian Motives*], trans. Sayyid Hasan Islāmī, *Faslnāmeḥ-ye Naqd va Nazar* [*Criticism and View Quarterly*] 6, nos. 1–2 (Winter–Spring 1378–9 AHS), p. 376.

[394] *Ibid.*, p. 379.

[395] *Matthew* 5:38–42.

[396] *Dānishmand va Siyāsatmadār* [*The Scientist and the Politician*], p. 140.

[397] *Ibid.*, p. 146.

[398] *Loc. cit.*

[399] Immanuel Kant, *Dars-hā-ye Falsafeh-ye Akhlāq* [*Philosophical Lessons on Ethics*], trans. Manāchehr Sāni'ī-Darehbādd (Tehran: Naqsh va Nigār, 1378 AHS), p. 306.

[400] Immanuel Kant, *Bunyād-e Mā Ba'dat-Tabā'eh-ye Akhlāq*, trans. Hamīd 'In'iyat va 'Alī Qaysarī (Tehran: Khwārazmī, 1375 AHS), p.61.

[401] See, for example, Stephen Cornier, *Falsafeh-ye Kant* [*The Kantian Philosophy*], trans. 'Izzatullāh Fā'īdvand (Tehran: Khwārazmī, 1367 AHS); Sayyid Hasan Islāmī, *Durūgh dar Nizām-e Akhlāq-e Islām* [*Lie in the Moral System of Islam*] (Master's Degree Thesis on Philosophy and *Kalām* [Scholasticism] at the Tarbiyyat Mudarris Center, 1379 AHS); Rechels James, *The Elements of Moral Philosophy* (McGraw–Hill, 1993).

[402] Humfrey Carpenter, 'Īsā [Jesus], trans. Hasan Kāshīd (Tehran: Tārah-e Nā, 1374 AHS), p. 89.

[403] *Ibid.*, p. 90.

[404] *Matthew* 10:34.

- [405] *Matthew* 21:12. In the NIV it is *Matthew* 21:12–13. [Trans.]
- [406] *Dānishmand va Siyāsatmadār [The Scientist and the Politician]*, p. 143.
- [407] *Ibid.*, p. 144.
- [408] *Akhlāq, Siyāsat va Inqilāb [Ethics, Politics and Revolution]*, p. 104.
- [409] Jeremy Bentham (1748–1832): English philosopher, economist, and jurist, founder of utilitarianism, a social philosophy whose aim was to achieve ‘the greatest happiness of the greatest number.’ His major work was *An Introduction to the Principles of Morals and Legislation* (1789). Bentham’s ideas were influential in the legal reform in the 19th century and in the thinking of John Stuart Mill and David Ricardo. [Trans.]
- [410] Quoted in *loc. cit.*
- [411] *Ibid.*, p. 101.
- [412] *Loc. cit.*
- [413] *Ibid.*, p. 104.
- [414] Francis Neumann, *Qudrat va Qanūn [Freedom, Power and the Law]*, trans. ‘Izzatullāh Fāḍdvand (Tehran: Khwārazmī, 1373 AHS), pp. 43–44.
- [415] *Akhlāqiyāt: Mafḥam–e Akhlāq dar Adabiyyāt–e Fārsī az Sadeh–ye Sevvum tā Sadeh–ye Haftum–e Hijrī [Morality: Moral Concepts in the Persian Literature from the Third to the Seventh Century Hijrī]*, trans. Muhammad–‘Alī Amīr–Ma‘zū and ‘Abdul–Muhammad Rāhbakhshīn (Tehran: University Publication Center and Association of French Iranologists in Iran, 1377 AHS), p. 613.
- [416] Of course, the Holy Prophet Muhammad (s) is not included in the list as he is the best of creation and the model par excellence for the entire humanity. [Trans.]
- [417] See *Nahj al–Balāghah*, Sermon 5.
- [418] ‘Umar ibn al–Khattāb was the second caliph who succeeded Abūbakr, the first caliph. [Pub.]
- [419] Muhammad–Baqir Mahmūdī, *Nahj as–Sa‘ādah fī Mustadrak Nahj al–Balāghah* (Beirut: Muassasah al–Mahmūdī, n.d.), vol. 1, p. 155.
- [420] ‘Uthmān ibn ‘Affān was the third caliph who succeeded ‘Umar ibn al–Khattāb. [Pub.]
- [421] *Nahj al–Balāghah*, Sermon 240.
- [422] Mughayrah ibn Shu‘bah: born in Tamīm and became Muslim in 5 AH. He did not participate in the Battle of Siffīn; Mu‘āwiyah appointed him as the governor of Kūfah.
- [423] Hasan Az–Zayn, *Al–Imām ‘Alī ibn Abī Tālib (‘a) wa Tajribah al–Hukm [Imām ‘Alī (‘a) and the Experience of Governance]* (Tehran: Dār al–Fikr al–Hadīth, 1994), p. 66.
- [424] Talhā and Zubayr: among the companions of the Prophet (s) who, along with ‘Abū ‘Īshah led the Battle of Jamal against Imām ‘Alī (‘a). The former died in the battle. [Pub.]
- [425] *Loc. cit.*
- [426] See *Nahj al–Balāghah*, Sermon 205.
- [427] Shaykh al–Mufīd, *Al–Jamāl*, researched by Sayyid ‘Alī Mīr–Sharīfī (Qum: Markaz al–I‘lām al–Islāmī, 1374 AHS), p. 166.
- [428] See *Nahj al–Balāghah*, Sermon 73.
- [429] *Ibid.*, Sermon 206.

[430] Kharijites: from the Arabic word, *khawārij* meaning seceders or dissenters. After the Battle of Siffīn, a group of Muslims who had fought with Imām ‘Alī in the battle split off from his army and using the slogan “No command except God’s” sought to kill him. This group became known as the Kharijites [*Khawārij*]. [Pub.]

[431] See *Nahj as-Sa‘ādah fī Mustadrak Nahj al-Balāghah*, vol. 2, p. 276.

[432] See *Nahj al-Balāghah*, Maxim 420.

[433] *Ibid.*, Letter 47.

[434] *Ibid.*, Sermon 200.

[435] *Ibid.*, Sermon 41.

[436] Vacláv Havel (1936–), Czech playwright and political leader, elected president of Czechoslovakia in 1989. A resistance leader under the Communist regime from the mid-1960s until 1989, he was repeatedly jailed, and his works (such as the play *The Memorandum*, 1965) were banned. Michael D. Harkavy, ed. *The New Webster’s International Encyclopedia: The New Illustrated Home Reference Guide* (Florida: Trident Press International, 1996), p. 481. [Trans.]

[437] Vacláv Havel, *Yad-dāsh-t-hā-yā dar Bāb-e Akhlāq, Siyāsāt, Tamaddun dar Dār-e Tahavvul [Memorandum on Ethics, Politics and Civilization during the Periods of Transformation]*, Muhammad Rafiq Mehrbād (Tehran: Intishārāt-e ‘Ilm va Farhang, 1374 AHS), p. 28.

[438] *Ibid.*, p. 13.

[439] *Ibid.*, p. 22.

[440] *Loc. cit.*

[441] *Loc. cit.*

[442] *Ibid.*, p. 23.

[443] *Ibid.*, p. 26.

[444] Mahatma Gandhi, *Hameh-ye Mardum Barādarand [All People are Brothers]*, trans. Mahmūd Tafaddul (Tehran: Amār Kabār, 1361 AHS), p. 139.

[445] *Loc. cit.*

[446] C.A.J. Coady, “Politics and the Problem of Dirty Hands,” in *A Companion to Ethics*, ed. Peter Singer (Basil: Blackwell, 1991), p. 382.

[447] *Sahāfeh-ye Imām*, vol. 4, p. 190.

[448] *Ibid.*, vol. 3, p. 237.

[449] *Loc. cit.*

[450] *Ibid.*, vol. 18, p. 423.

[451] *Sahāfeh-ye Imām*, vol. 14, pp. 527–528.

[452] It refers to the statement of the Messenger of God (s), “One who spends the night without having concern on the affairs of Muslims is not a Muslim.”

[.من أصبح و لم يهتم بأمور المسلمين فليس بمسلم].

[453] *Ibid.*, vol. 4, p. 9.

[454] *Ibid.*, vol. 1, p. 271.

[455] *Ibid.*, vol. 1, p. 271.

[456] *Al-Bay'*, vol. 2, p. 472.

[457] *Sahāfeh-ye Imām*, vol. 15, p. 214.

[458] *Ibid.*, vol. 13, p. 432.

[459] *Khātirāt bē Dē Sid*: *Kuftig-ye Ely Weasel bē François Mitterrand* [*Memoirs with Two Voices: Dialogue between Ely Weasel and François Mitterrand*], trans. 'Abbās ḡghāh (Tehran: Daftar-e Nashr-e Farhang-e Islāmī, 1377 AHS), p. 171.

[460] Del-ḡr Qahremān, *Sad Hikāyat-e Zen* [*Hundred Zen Stories*] (Tehran: Nashr-e Mitr, 1377 AHS), p. 143. See Reginald Huras Blithe, *Dars-hāy az Ustādān-e Zen* [*Lessons from Zen Masters*], trans. Nasrān Majīdī (Tehran: Hārmānd, 1379 AHS), p. 140.

[461] The story is narrated in the *Mathnaw* as follows:

Listen to a tale of the chronicler, in order that you may get an inkling of this veiled mystery. A snake-catcher went to the mountains to catch a snake by his incantations. Whether one be slow or speedy (in movement), he that is a seeker will be a finder... He was searching round about the mountains for a big snake in the days of snow. He espied there a huge dead dragon, at the aspect whereof his heart was filled with fear. (Whilst) the snake-catcher was looking for snakes in the hard winter, he espied a dead dragon... The snake-catcher took up that snake and came to Baghdad for the sake of (exciting) astonishment. In quest of a paltry fee he carried along a dragon like the pillar of a house, saying, "I have brought a dead dragon: I have suffered agonies in hunting it." He thought it was dead, but it was alive, and he did not see it very well. It was frozen by frost and snow: it was alive, but it presented the appearance of the dead... The snake-catcher, with a hundred pains, was bringing the snake along, till (at last) the would-be showman arrived at Baghdad to set up a public show at the crossroads. The man set up a show on the bank of the Tigris, and a hubbub arose in the city of Baghdad—"A snake-catcher has brought a dragon: he has captured a marvelous rare beast." Myriads of simpletons assembled, who had become a prey to him as he (to it) in his folly. They were waiting (to see the dragon), and he too was waiting for the scattered people to assemble. The greater the crowd, the better goes the begging and contributing (of the money). Myriads of idle babblers assembled, forming a ring, soul against soul. Man took no heed of woman: on account of the throng they were mingled together like nobles and common folk at the Resurrection. When he (the snake-catcher) began to move the cloth (which covered the dragon), the people in the crowd strained their throats (necks), and (saw that) the dragon, which had been frozen by intense cold, was underneath a hundred kinds of coarse woolen cloths and coverlets. He had bound it with thick ropes: that careful keeper had taken great precaution for it. During the delay (interval) of expectation and coming together, the sun of Iraq shone upon the snake. The sun of the hot country warmed it; the cold humors went out of its limbs. It had been dead, and it revived: from astonishment (at feeling the sun's heat) the dragon began to uncoil itself. By the stirring of that dead serpent the people's amazement was multiplied a hundred thousand-fold. With amazement they started shrieking and fled en masse from its motion. It set about bursting the bonds, and at that loud outcry (of the people) the bonds on every side went crack, crack. It burst the bonds and glided out from beneath—a hideous dragon roaring like a lion. Many people were killed in the rout: hundreds of heaps were made of the fallen slain. The snake-catcher became paralyzed with fear on the spot, crying, "What

have I brought from the mountains and the desert?" The blind sheep awakened the wolf: unwittingly it went toward its 'Izrāq' (angel of death). The dragon made one mouthful of that dolt: blood-drinking (bloodshed) is easy for Hajj. It would and fastened itself on a pillar and crunched the bones of the devoured man.

Nicholson, Book Three under *Story of the snake-catcher who thought the frozen serpent was dead and wound it in ropes and brought it to Baghdad*, vol. 3, pp. 109, 111, 115, 117. [Trans.]

[462] *Mathnaw*, Book Three, vol. 3, pp. 53–54.

Nicholson, *ibid.*, p. 117. [Trans.]

[463] *Sahāfeh-ye Imām*, vol. 14, p. 379.

[464] *Khātirāt bē Dē Sid* [*Memoirs with Two Voices*], p. 171.

[465] *Ibid.*, p. 177.

[466] *Loc. cit.*

[467] *Ibid.*, p. 183.

[468] *Loc. cit.*

[469] *Sahāfeh-ye Imām*, vol. 18, p. 206.

[470] *Loc. cit.*

[471] *Ibid.*, vol. 19, p. 250.

[472] For example, see *Sahāfeh-ye Imām*, vol. 1, p. 269; vol. 8, p. 185; vol. 9, p. 177; vol. 10, p. 124; vol. 13, p. 431.

[473] *Ibid.*, vol. 5, p. 40.

[474] *Ibid.*, vol. 3, p. 227.

[475] *Wilāyat-e Faqāh*, p. 16.

Imām Khomein, *Islamic Government: Governance of the Jurist*, trans. Hamid Algar (Tehran: The Institute for Compilation and Publication of Imām Khomein's Works, Autumn 2002), p. 16. Electronic version of the whole book is downloadable at the Institute's *Translation Unit Website*, <http://www.geocities.com/icpikw/wilayat.zip> [7]. [Trans.]

[476] *Sahāfeh-ye Imām*, vol. 21, pp. 402–403.

[477] *Ibid.*, vol. 3, p. 338.

[478] *Ibid.*, vol. 18, p. 72.

[479] *Ibid.*, vol. 17, p. 204.

[480] *Loc. cit.*

[481] *Ibid.*, vol. 13, p. 432.

[482] *Ibid.*, vol. 10, p. 15.

[483] *Ibid.*, vol. 13, p. 130.

[484] *Ibid.*, vol. 16, p. 161.

[485] *Ibid.*, vol. 5, p. 531.

[486] *Ibid.*, vol. 5, p. 533.

[487] *Ibid.*, vol. 13, pp. 431–432.

[488] *Ibid.*, vol. 1, p. 271.

[489] *Ibid.*, vol. 4, p. 9.

[490] *Ibid.*, vol. 4, p. 447.

[491] *Ibid.*, vol. 13, pp. 130–131.

[492] *Ibid.*, vol. 13, p. 142.

[493] *Goffār* [Discourses].

[494] *Sūrah Maryam* 19:54.

[495] For example, *Sūrah an-Nisā'* 4:69: **“All who obey Allah and the Messenger are in the Company of those on whom is the Grace of Allah, of the Prophets (who teach) [an-nabiyyīn], the Sincere (lovers of Truth) [as-siddīqīn], the Witnesses (who testify), and the Righteous (who do good): Ah! What a beautiful Fellowship!”** (‘Abdullāh Yūsuf ‘Alī’s translation) [Trans.]

[496] See Tuchihiro Izutsu, *Mafḥḥam-e Akhlāq-e Dīn dar Qurʾān-e Majīd [Ethical-Religious Concepts in the Glorious Qurʾān]*, trans. Farīdūn Badreh-ī (Tehran: Farzīn, 1378 AHS), p. 197.

[497] *Ibid.*, p. 198.

[498] *Ibid.*, p. 184.

[499] *Loc. cit.*

[500] Council of Guardians: the council constituted for the safeguarding of Islamic laws and the Constitution and verifying the compatibility of legislation passed by the Islamic Consultative Assembly (the Iranian Majlis or Parliament) with them. Composed of six competent and just jurists and six other legal experts in various branches of the law, the council members are elected by the Leader for a period of six years. See Articles 91–99 of the Constitution of the Islamic Republic of Iran. [Trans.]

[501] Supreme Judicial Council: the council constituted to carry out the responsibilities of the judiciary. After the amendment of the Iranian Constitution ratified on July 26, 1989, this highest judicial body is vested in a single person. Article 157, as amended, stipulates:

“The Leader shall appoint a *mujtahid*, possessing integrity and administrative and problem-solving abilities, and well-versed in judicial affairs as the Head of the Judiciary for a period of five years, to carry out the judicial, administrative and executive responsibilities of the judiciary. His will be the highest judicial office.” [Trans.]

[502] *Sahāfeh-ye Imām*, vol. 18, p. 241.

[503] Sir Karl Raimund Popper (1902–): Austrian-born English philosopher, best known for his theory of falsification in the philosophy of science. Popper contends that scientific theories are never more than provisionally adopted and remain acceptable only as long as scientists are devising new experiments to test (falsify) them. He attacks the doctrine of historicism (presuming to understand phenomena entirely through their development) in *The Open Society and Its Enemies* (1945) and *The Poverty of Historicism* (1957).

[504] Karl Popper, *At-Tasāmih wa’l-Masʿaliyyah al-Fikriyyah: Majmʿah Maqālāt at-Tasāmih bayn ash-Sharq wa’l-Gharb: Dirāsāt fī at-Taʿyīsh wa’l-Qabʿ bi’l-ḥikmah*, trans. Ibrāhīm al-ʿArās (Beirut: Dār as-Sūq, 1992), p. 99.

[505] *Sahāfeh-ye Imām*, vol. 14, p. 92.

[506] *Ibid.*, p. 93.

[507] *Ibid.*, vol. 18, p. 7.

[508] Bertolt Brecht (Eugen Berthold Friedrich Brecht; 1898–1956): German Marxist playwright and poet, who revolutionized modern theater with his production techniques and concept of epic theater. He left Nazi Germany in 1933, returning to East Berlin in 1948 to found the Berliner Ensemble. His plays include *The Threepenny Opera* (1928), *The Life of Galileo* (1938), *Mother Courage* (1939), and *The Caucasian Chalk Circle*. [Trans.]

[509] Bertolt Brecht, *And^{sh}eh^{ye} M^{af}* [*Matthew's Ideas*], trans. Behr^m Hab^b (Tehran: ^gh, 1377 AHS), p. 88.

[510] *Sah^{feh}-ye Im^m*, vol. 19, p. 157.

[511] *Mathnaw^g*, Book One, vol. 1, p. 144.

In the *Mathnaw^g* the tattooist continues to say:

*O brother, endure the pain of the lancet,
That you may escape from the poison of your miscreant self [nafs],
For sky and sun and moon bow in worship
To the people who have escaped from self-existence.
Any one in whose body the miscreant self has died,
Sun and cloud obey his command.
Since his heart has learned to light the candle (of spiritual knowledge and love),
The sun cannot burn him.
God hath made mention of the rising sun as turning aside—
Like that—from their cave.
The thorn becomes entirely beautiful, like the rose,
In the sight of the particular that is going toward the Universal.
What is (the meaning of) to exalt and glorify God?
To deem yourself despicable and (worthless) as dust.
What is (the meaning of) to learn the knowledge of God's Unity?
To consume yourself in the presence of the One.
If you wish to shine like day,
Burn up your night-like self-existence.
Melt away your existence, as copper (melts away) in the elixir,
In the Being of Him who fosters (and sustains) existence.
You have fastened both your hands tight on (are determined not to give up) "I" and "we":
All this (spiritual) ruin is caused by dualism.*

Nicholson, Book One under *How the man of Qazwin was tattooing the figure of a lion in blue on his shoulders, and (then) repenting because of the (pain of the) needle-pricks*, vol. 1, p. 325. [Trans.]

[512] "احب اخواني الى من اهدى الى عيوي." *M^zn al-Hikmah*, vol. 3, p. 2207.

[513] Hendry Waissinger, *H^{ch}kas K^mil Nst* [*Nobody is Perfect*], trans. Par^{chehr} Mu'tamad-Garch^g (Tehran: F^rz^{eh}, 1378 AHS), p. 123.

[514] *Golestⁿ-e Sa'd^g*, p. 175.

Gladwin, chap. 7, *Rules for Conduct in Life*, Tale xxx, p. 357. [Trans.]

[515] *Loc. cit.* The whole tale is as follows:

Everyone thinks his own wisdom perfect and his child beautiful. A Jew and a Muslim were disputing in a manner that made me laugh. The Muslim said in wrath, "If this deed of conveyance is not authentic, may God cause me to die a Jew!" The Jew said, "I make oath on the Pentateuch, and if I swear falsely, I am a Muslim like you." If wisdom was to cease throughout the world, no one would suspect himself of ignorance. [Trans.]

[516] René Descartes (1596–1650): French mathematician, scientist, and philosopher, often referred to as ‘the father of modern philosophy.’ A dualist who believed the world was composed of 2 basic substances (matter and spirit), he ignored accepted scholastic philosophy and stated a person should doubt all sense experiences; but if a person can think and doubt, he or she therefore exists. Descartes stated his belief in his famous phrase, *cogito, ergo sum* (“I think, therefore I am.”) This skeptical philosophy is called Cartesianism and is detailed in Descartes’ *Meditations on First Philosophy* (1641). His other major works include the *Discourse on Method* (1637) and *Principles of Philosophy* (1644). Descartes also attempted to explain the universe in terms of matter and motion and invented analytic geometry. [Trans.]

[517] Quoted in Muhammad-‘Alī Farāghī, *Sūr-e Hikmat dar Urūp* [*Trend of Wisdom in Europe*] (Tehran: Zuvār, 1360), vol. 1, p. 213.

[518] *Sahāfeh-ye Imām*, vol. 17, p. 246.

[519] Sāyeh, *Hāfiz* (Tehran: Kārnemeh, 1375), p. 181.

[520] Karen Hurney, ‘*Asabiyyat va Rushd-e ‘adam*’ [*Prejudice and Human Growth*], trans. Muhammad-Ja‘far Musaffī (Tehran: Behjat, 1373 AHS), p. 95.

[521] *Sahāfeh-ye Imām*, vol. 17, p. 246.

[522] *Ibid.*, vol. 14, p. 401.

[523] *Ibid.*, vol. 13, p. 198.

[524] Frank Bruno, *Farhang-e Tāsfīf-ye Istilāhāt-e Ravānshināsī* [*Descriptive Dictionary of Psychological Terms*], trans. Muhshād Yāsīnī and Farzāneh-ye Tāhīrī (Tehran: Tarh-e Nā, 1373 AHS), p. 297.

[525] *Sahāfeh-ye Imām*, vol. 21, p. 20.

[526] *Ibid.*, vol. 14, pp. 145–146.

[527] *Ibid.*, vol. 8, p. 512.

[528] “کلکھراع و کلکممسئول عن رعیتہ.” *Bihār al-Anwār*, vol. 72, p. 38. [Pub.]

[529] Murtadā Mutahharī, *Dah Guftār* [*Ten Sayings*] (Tehran: Intishārāt-e Sadrī, n.d.), p. 93.

[530] *Ibid.*, p. 94.

[531] See *Sūrah al-Kahf* 18:60–82. [Trans.]

[532] *Loc. cit.*

[533] Murtadā Mutahharī, *Mas‘aleh-ye Hijāb* [*The Islamic Modest Dress*] (Tehran: Intishārāt-e Sadrī, n.d.), p. 71.

[534] *Ibid.*, p. 40.

[535] *Sahāfeh-ye Imām*, vol. 20, p. 36.

[536] *Mathnawī*, Book Four, vol. 4, p. 12.

Nicholson, Book Four under *The story of the preacher who at the beginning of every exhortation used to pray for the unjust and hardhearted and irreligious*, vol. 4, p. 15.

[537] It is based on the explanations of the late Dr. Muhammad Khazā'ilī on *Golestān* as quoted by Ghulām-Husayn Yūsufī in the explanations of *Golestān-e Sa'dī*, p. 44.

[538] *Tadhkirah al-Awliyā'*, p. 265.

[539] *Kāmyā-ye Sa'adat* [*The Alchemy of Happiness*], vol. 1, p. 434.

[540] It refers to the Friday congregational prayers.

[541] *Kāmyā-ye Sa'adat* [*The Alchemy of Happiness*], vol. 1, p. 435.

[542] See *Golestān-e Sa'dī*, Part Seven, pp. 162–168.

[543] *Hāfiz*, p. 262.

[544] *Ibid.*, p. 470.

[545] *Golestān*, Part Two, pp. 88–89.

[546] That is, he performs flattery and pretension.

[547] Literally it means 'to this one and that one.' [Trans.]

[548] *Mathnawī*, Book Five, vol. 5, p. 168.

Nicholson, Book Five under *How the enraged Amir set out to punish the ascetic*, vol. 5, p. 415. The rest of the poem is as follows:

If he is mad and bent on mischief (literally, 'digging up (searching for) mischief'),

The cure for a madman is an ox-hide whip (literally, 'veretrum tauri'),

So that the devil may go forth from his head:

How should an ass go (forward) without the ass-drivers' blows?"

The Amir dashed out, with a mace in his hand:

At midnight he came, half-intoxicated, to the ascetic.

In his rage he wished to kill the ascetic,

(But) the ascetic hid beneath (some) wool.

The ascetic, hidden under the wool belonging to certain rope-makers,

Heard that (threat) from the Amir.

He said (to himself), "(Only) the mirror that has made its face hard

Can tell a man to his face that he is ugly.

It needs a steel face, like a mirror,

To say to thee, 'Behold thy ugly face'." [Trans.]

[549] *Sūrah al-Hadīd* 57:23.

[550] *Nahj al-Balāghah*, Maxim 439.

[551] *Sahāfeh-ye Imām*, vol. 4, pp. 396–397.

[552] Lashk Kolakovski, *Dars-hā-ye Kāchak dar Bāb-e Maqālāt-e Buzurg* [*Simple Lessons concerning Great Subjects*], trans. Rushn Vaziri (Tehran: Tārḥ-e Nā, 1377 AHS), p. 85.

[553] *Nahj al-Balāghah*, Sermon 209.

[554] *Sūrah al-Aʿraf* 7:32.

[555] *Sūrah al-Aʿraf* 7:31.

[556] For further information on these etiquettes of the Prophet (s), see ‘Allāmah Sayyid Muhammad Husayn Tābatabāʾī, *Sunan an-Nabī [Traditions of the Prophet]* (Tehran: Kitāb-furūsh-ye Islāmiyyeh, 1370 AHS), pp. 91–92.

[557] *Tadhkirat al-Awliyāʾ*, p. 53.

See Arberry, *Muslims Saints and Mystics*, p. 30. [Trans.]

[558] *Ibid.*, pp. 53–54.

See Arberry, *Muslims Saints and Mystics*, pp. 30–31. [Trans.]

[559] Tāʾif is the name of a city situated on the southern part of the Arabian Peninsula, 12 parsang east of Mecca. Tāʾif’s honey is famous for its excellent quality. [Pub.]

[560] *Nahj as-Saʿdah fī Mustadrak Nahj al-Balāghah*, vol. 1, p. 332.

[561] Hijāz: the region in Western Arabia that includes Mecca and Medina. [Pub.]

[562] Yamāmah: another region in the Arabian Peninsula. [Pub.]

[563] *Nahj al-Balāghah*, Letter 45.

[564] *Ibid.*, Sermon 209.

[565] *Loc. cit.*

[566] *Hafiz*, p. 35.

[567] Will(iam James) Durant (1885–1981): US educator and popular historian. He wrote the bestseller *The Story of Philosophy* (1926) and, with his wife Ariel (1898–1981) the 11-volume *Story of Civilization*. [Trans.]

[568] Johann Wolfgang von Goethe (1749–1832): German poet, novelist, and playwright. His monumental work ranges from correspondence and poems to 14 volumes of scientific studies and is crowned by *Faust* (part I, 1808; part II, 1833), written in stages during 60 years, in which he synthesized his life and art in a poetic and philosophical statement of the search for complete experience and knowledge. Among his best-known novels are *The Sorrows of Young Werther* (1774) and *The Apprenticeship of Wilhelm Meister* (1795–96). [Trans.]

[569] Will(iam James) Durant, *Lidhdhāt-e Falsafeh [The Joys of Philosophy]*, trans. ‘Abbās Zaryāb (Tehran: Intishārāt va ʿImzesh-e Inqilāb-e Islāmī, 1369 AHS), p. 212.

[570] Shaykh at-Tāʾifāh Muhammad ibn Hasan at-Tūsī, *Tahdhīb al-Ahkām*, ed. ‘Ali Akbar Ghaffārī (Tehran: Nashr-e Sadīq, 1376 AHS), vol. 6, p. 371.

[571] *Ibid.*, p. 372.

[572] *Loc. cit.*

[573] See *ibid.*, pp. 372–373.

[574] *Nahj al-Balāghah*, Maxim 163.

[575] See *ibid.*, Maxim 319.

[576] D.T. Suzuki, *Zen va Farhang-e Zhōpon [Zen and the Japanese Culture]*, trans. A. Pūshā (Tehran: Nashr-e Mitrī, 1378 AHS), p. 65.

[577] *Ibid.*, pp. 294–295.

[578] Kim Wu Chung, *Sangfarsh-e har Khiyābān az Tāst* [*The Cobblestone of Every Street is from Gold*], trans. Muhammad Sūrī (Tehran: Intesharāt-e Sāmīn, n.d.), p. 259.

[579] *Ibid.*, p. 263.

[580] *Ibid.*, p. 260.

[581] *Ibid.*, p. 263. It is said that this book is the collection of the writer's life experiences and strivings, which after publication has more than 1 million copies being sold within two years.

[582] For further explanation on these elements, see Murtaḍā Mutahharī, *Sūrī dar Nahj al-Balāghah* [*A Survey of the Nahj al-Balāghah*] (Tehran: Sadrī, 1376 AHS), p. 232.

[583] Sayyid Hasan Mudarris [1859–1938] was one of the greatest religious and political figures in the recent history of Iran. He received his elementary education in Isfahān and then traveled to the cities of the holy shrines (the cities of Iraq where certain of the Imāms are buried: Najaf, Karbalā and Kāzīmāy, and to a certain extent some others) where he received further education from such scholars as Mullā Muhammad Kāzīm Khurāsānī and, after graduation to the level of *ijtihād*, he returned to Isfahān and began teaching Islamic jurisprudence [*fiqh*] and principles [*usūl*]. In 1909, at the time of the Second National Assembly, he entered Parliament having been chosen by the *marʿijīʿ at-taqlīd* and the '*ulamāʿ*' of Najaf as one of the five *mujtahids* who were to oversee the law-making procedures. At the time of the Third National Assembly, he was chosen as a Member of Parliament. When Ridā Khān carried out his coup d'état, Mudarris was arrested and sent into exile, but after being freed he was again chosen by the people and again entered Parliament. In the Fourth National Assembly, he headed the opposition majority against Ridā Khān. At the time of the Fifth and Sixth National Assemblies, he opposed the proposal for the establishment of a republic, which Ridā Khān was in favour of, to replace the constitutional government, and he dissuaded the Parliament from approving it. He was resolute in his stand against the stubborn Ridā Khān, such that the Shah hired an assassin to kill Mudarris and when he escaped the attempt, he sent him first into exile in the remote town of Khāf near the Afghan border, and later in Kāshmar, where eleven years later in Ramadān 1938, the agents of the Shāh poisoned him. In this way, one of the greatest political and religious personalities of Iran was martyred in the way of Allah. Mudarris possessed outstanding qualities, and even though he was a man of great political and religious influence, he lived very simply. Imām Khomeinī always spoke of him with a great deal of respect. The Leader of the Revolution, on the occasion of the renovation of Mudarris' grave, wrote: "At a time when pens were broken, voices silenced and throats gripped, he never ceased from revealing the truth and abolishing falsehood....this feeble scholar, weak in body but strong in a spirit joyful from belief, sincerity and truth, and possessing a tongue like the sword of Haydar Karrīr (Imām 'Alī), stood in front of them and shouted out the truth and disclosed the crimes, making life difficult for Ridā Khān and blackening his days. Finally, he sacrificed his own pure life in the way of dear Islam and the noble nation, and was martyred in exile at the hands of the oppressive Shāh's executioner and joined his virtuous forefathers." [Trans.]

[584] Ridā Khān, the founder of the Pahlavī dynasty in Iran, likewise known as Ridā Shāh and the father of Muhammad Ridā, staged a coup in Iran in 1299 AHS [1920] based on a plan devised by the British. In the year 1925, he was crowned. Before staging a coup, he was the commander of a unit of

“Cossacks” in the city of Qazvin. In 1941, when Iran was occupied by the Allied Forces, Reza Shah abdicated, as was ordered by the Allied leaders, in favour of his son, Muhammad Reza Pahlavi whom the Allied leaders deemed an appropriate person to rule over Iran. The political atmosphere, resulting from these changes, paved the way for a five-year-long liberalization. These charades were being organized based on the plans by the British government and executed by their agents. The British also ordered Reza Shah into exile on Mauritius Island south of Madagascar in the Indian Ocean. Reza Shah finally died in 1944 in Johannesburg, South Africa. [Trans.]

[585] *Sahāfeh-ye Imām*, vol. 16, pp. 451–453.

[586] *Ibid.*, vol. 9, p. 190.

[587] *Ibid.*, vol. 8, p. 429.

[588] *Ibid.*, vol. 4, pp. 219–220.

[589] *Ibid.*, vol. 18, pp. 452–453.

[590] Peykan is the brand name of automobile manufactured in Iran for many years, which is noted for being ‘old-fashioned’ and ‘outmoded’. [Trans.]

[591] *Ibid.*, vol. 19, p. 318.

[592] For information on these power symbols, their functions and deceptions, see Hoyle Dalton and Cincinnati Watts, *Human Relations* (Ohio: Southwestern Publishing House, 1992), pp. 216–219.

[593] *Loc. cit.*

[594] *Nahj al-Balāghah*, Letter 45.

[595] *Sahāfeh-ye Imām*, vol. 18, p. 471.

[596] Ya‘qūb ibn Layth as-Saffār: founder of the Saffār dynasty in Iran who resisted against the ‘Abbasid caliphate. [Pub.]

[597] *Ibid.*, vol. 12, p. 351.

[598] *Ibid.*, vol. 8, pp. 381–382

Source URL:

<https://www.al-islam.org/imam-khomeini-ethics-and-politics-sayyid-hasan-islami/bibliography#comment-0>

Links

[1] <http://www.al-islam.org/imam-khomeini-a-short-biography-hamid-algar>

[2] <http://www.al-islam.org/quran>

[3] <http://www.al-islam.org/al-rida/index.html>

[4] <http://www.al-islam.org/al-tawhid/heir.htm>

[5] <http://www.al-islam.org/sulh>

[6] <http://www.al-islam.org/nahjul/index.htm>

[7] <http://www.geocities.com/icpikw/wilayat.zip>

