Biography of Martyr Ayatullah Al-Uzma Shaheed Murtadha Mutahhari (r)

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The present text is a short account on the birth, upbringing, studies and achievements of Ayatollah al-Uzma Shaheed Murtadha Mutahhari.

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In the Name of Allah

Birth

Ayatullah Shaheed Murtadha Mutahhari, one of the principle architects of the new Islamic consciousness in Iran, was born on February 2nd, 1920, in Fariman, then a village, and now a township about sixty kilometers from Mashhad, the great center of Shia pilgrimage and learning in Eastern Iran.

His father was Muhammad Husayn Mutahhari, a renowned scholar, who studied in Najaf and spent several years in Egypt and the Hijaz before returning to Fariman. The elder Mutahhari, was of a different caste of mind then his son, who in any event came to outshine him. The father was devoted to the works of the celebrated traditionalist, Mulla Muhammad Baqir Majlisi; whereas the son's great hero among the Shia scholars of the past was the theosophist Mulla Sadra.

Nonetheless, Ayatullah Shaheed Murtadha Mutahhari (r) always retained great respect and affection for his father, who was also his first teacher, and he dedicated to him one of his most popular books, Dastan-e-Rastan ("The Epic of the Righteous"), first published in 1960, and which was later chosen as book of the year by the Iranian National Commission for UNESCO in 1965.

His Studies

At the exceptionally early age of twelve, Ayatullah Shaheed Murtadha Mutahhari (r) began his formal religious studies at the teaching institution in Mashhad, which was then in a state of decline, partly because of internal reasons and partly because of the repressive measures directed by Ridha Khan, the first Pahlavi autocrat, against all Islamic institutions.

But in Mashhad, Ayatullah Shaheed Murtadha Mutahhari (r) discovered his great love for philosophy, theology, and mysticism, a love that remained with him throughout his life and came to shape his entire outlook on religion: "I can remember that when I began my studies in Mashhad and was still engaged in learning elementary Arabic, the philosophers, mystics, and theologians impressed me far more than

other scholars and scientists, such as inventors and explorers. Naturally I was not yet acquainted with their ideas, but I regarded them as heroes on the stage of thought."

Accordingly, the figure in Mashhad who aroused the greatest devotion in Ayatullah Shaheed Murtadha Mutahhari (r) was Mirza Mahdi Shahidi Razavi, a teacher of philosophy. But Razavi died in 1936, before Ayatullah Shaheed Murtadha Mutahhari (r) was old enough to participate in his classes, and partly because of this reason he left Mashhad the following year to join the growing number of students congregating in the teaching institution in Qum.

Thanks to the skillful stewardship of Shaykh Abdul Karim Ha'iri, Qum was on its way to becoming the spiritual and intellectual capital of Islamic Iran, and Ayatullah Shaheed Murtadha Mutahhari (r) was able to benefit there from the instruction of a wide range of scholars. He studied Fiqh and Usul the core subjects of the traditional curriculum with Ayatullah Hujjat Kuhkamari, Ayatullah Sayyid Muhammad Damad, Ayatullah Sayyid Muhammad Ridha Gulpayagani, and Hajj Sayyid Sadr al-Din as Sadr. But more important than all these was Ayatullah Burujerdi, the successor of Ha'iri as director of the teaching establishment in Qum. Ayatullah Shaheed Murtadha Mutahhari (r) attended his lectures from his arrival in Qum in 1944 until his departure for Tehran in 1952, and he nourished a deep respect for him.

Fervent devotion and close affinity characterized Ayatullah Shaheed Murtadha Mutahhari (r)'s relationship with his prime mentor in Qum, Ayatullah Ruhullah Khumayni (r). When Ayatullah Shaheed Murtadha Mutahhari (r) arrived in Qum, Ayatullah Khumayni (r) was a young lecturer, but he was already marked out from his contemporaries by the profoundness and comprehensiveness of his Islamic vision and his ability to convey it to others. These qualities were manifested in the celebrated lectures on ethics that he began giving in Qum in the early 1930s. The lectures attracted a wide audience from outside as well as inside the religious teaching institution and had a profound impact on all those who attended them. Ayatullah Shaheed Murtadha Mutahhari (r) made his first acquaintance with Ayatullah Khumayni (r) at these lectures: "When I migrated to Qum, I found the object of my desire in a personality who possessed all the attributes of Mirza Mahdi (Shahidi Razavi) in addition to others that were peculiarly his own. I realized that the thirst of my spirit would be quenched at the pure spring of that personality. Although, I had still not completed the preliminary stages of my studies and was not yet qualified to embark on the study of the rational sciences (maqulat), the lectures on ethics given by that beloved personality every Thursday and Friday were not restricted to ethics in the dry, academic sense but dealt with gnosis and spiritual wayfaring, and thus, they intoxicated me. I can say without exaggeration that those lectures aroused in me such ecstasy, that their effect remained with me until the following Monday or Tuesday. An important part of my intellectual and spiritual personality took shape under the influence of those lectures and the other classes I took over a period of twelve years with that spiritual master (Ustadi Ilahi) Ayatullah Khumayni (r)."

In about 1946, Ayatullah Khumayni (r) began lecturing to a small group of students that included both Ayatullah Shaheed Murtadha Mutahhari (r) and his roommate at the Fayziya Madressah, Ayatullah

Muntazari, on two key philosophical texts, the Asfar al-Arbaa of Mulla Sadra and the Sharh-e-Manzuma of Mulla Hadi Sabzwari. Ayatullah Shaheed Murtadha Mutahhari (r)'s participation in this group, which continued to meet until about 1951, enabled him to establish more intimate links with his teacher.

Also in 1946, at the urging of Ayatullah Shaheed Murtadha Mutahhari (r) and Ayatullah Muntazari, the Ayatullah Khumayni (r) taught his first formal course on Fiqh and Usul, taking the chapter on rational proofs from the second volume of Akhund Khurasani's Kifayatal Usul as his teaching text. Ayatullah Shaheed Murtadha Mutahhari (r) followed his course assiduously, while still pursuing his studies of Fiqh with Ayatullah Burujerdi (r).

In the first two post-war decades, Ayatullah Khumayni (r) trained numerous students in Qum who became leaders of the Islamic Revolution and the Islamic Republic, such that through them (as well as directly), the imprint of his personality was visible on all the key developments of the past decade. But none among his students bore to Ayatullah Khumayni (r) the same relationship of affinity as Ayatullah Shaheed Murtadha Mutahhari (r), an affinity to which the Ayatullah Khumayni (r) himself has borne witness to. The pupil and master shared a profound attachment to all aspects of traditional scholarship, without in any way being its captive; a comprehensive vision of Isla-m as a total system of life and belief, with particular importance ascribed to its philosophical and mystical aspects; an absolute loyalty to the religious institution, tempered by an awareness of the necessity of reform; a desire for comprehensive social and political change, accompanied by a great sense of strategy and timing; and an ability to reach out beyond the circle of the traditionally religious, and gain the attention and loyalty of the secularly educated.

Among the other teachers whose influence Ayatullah Shaheed Murtadha Mutahhari (r) was exposed in Qum, was the great exegete of the Qur'an and philosopher, Ayatullah Sayyid Muhammad Husayn Taba'taba'i (r).

Ayatullah Shaheed Murtadha Mutahhari (r) participated in both Ayatullah Taba'taba'i (r)'s classes on the Shifa of Abu Ali Sina from 1950 to 1953, and the Thursday evening meetings that took place under his direction. The subject of these meetings was materialist philosophy, a remarkable choice for a group of traditional scholars. Ayatullah Shaheed Murtadha Mutahhari (r) himself had first conceived a critical interest in materialist philosophy, especially Marxism, soon after embarking on the formal study of the rational sciences.

According to his own recollections, in about 1946 he began to study the Persian translations of Marxist literature published by the Tudeh party, the major Marxist organization in Iran and at that time an important force in the political scene. In addition, he read the writings of Taqi Arani, the main theoretician of the Tudeh party, as well as Marxist publications in Arabic emanating from Egypt. At first, he faced some difficulty understanding these texts because he was not acquainted with modern philosophical terminology, but with continued exertion (which included the drawing up of a synopsis of Georges Pulitzer's Elementary Principles of Philosophy), he came to master the whole subject of materialist

philosophy. This mastery made him an important contributor to Taba'taba'i (r)'s circle and later, after his move to Tehran, an effective combatant in the ideological war against Marxism and Marxist influenced interpretations of Islam.

Numerous refutations of Marxism have been essayed in the Islamic world; both in Iran and elsewhere, but almost all of them fail to go beyond the obvious incompatibilities of Marxism with religious belief and the political failures and inconsistencies of Marxist political parties. Ayatullah Shaheed Murtadha Mutahhari (r), by contrast, went to the philosophical roots of the matter and demonstrated with rigorous logic the contradictory and arbitrarily hypothetic nature of key principles of Marxism. His polemical writings are characterized more by intellectual than rhetorical or emotional force.

However, for Ayatullah Shaheed Murtadha Mutahhari (r), philosophy was far more than a polemical tool or intellectual discipline; it was a style of religiosity, a way of understanding and formulating Islam. Ayatullah Shaheed Murtadha Mutahhari (r) belongs, in fact, to the tradition of Shi'a philosophical concern that goes back at least as far as Nasir ad-Din Tusi, one of Ayatullah Shaheed Murtadha Mutahhari (r)'s personal heroes. To say that Ayatullah Shaheed Murtadha Mutahhari (r)'s view of Islam was philosophical is not to imply that he lacked spirituality or was determined to subordinate revealed dogma to philosophical interpretation and to impose philosophical terminology on all domains of religious concern; rather it means that he viewed the attainment of knowledge and understanding as the prime goal and benefit of religion and for that reason assigned to philosophy a certain primacy among the disciplines cultivated in the religious institution. In this he was at variance with those numerous scholars for whom Fiqh was the be-all and end-all of the curriculum, with modernists for whom philosophy represented a Hellenistic intrusion into the world of Isla-m, and with all those whom revolutionary ardor had made impatient with careful philosophical thought.

The school of philosophy to which Ayatullah Shaheed Murtadha Mutahhari (r) adhered was that of Mulla Sadra, the "sublime philosophy" (Hikmati muta aliya) that seeks to combine the methods of spiritual insight with those of philosophical deduction. Ayatullah Shaheed Murtadha Mutahhari (r) was a man of tranquil and serene disposition, both in his general comportment and in his writings. Even when engaged in polemics, he was invariably courteous and usually refrained from emotive and ironical wording. But such was his devotion to Mulla Sadra that he would passionately defend him even against slight or incidental criticism, and he chose for his first grandchild – as well as for the publishing house in Qum that put out his books the name Sadra.

Insofar as Sadra's school of philosophy attempts to merge the methods of inward illumination and intellectual reflection, it is not surprising that it has been subject to varying interpretations on the part of those more inclined to one method than the other. To judge from his writings, Ayatullah Shaheed Murtadha Mutahhari (r) belonged to those for whom the intellectual dimension of Sadra's school was predominant; there is little of the mystical or markedly spiritual tone found in other exponents of Sadra's thought, perhaps because Ayatullah Shaheed Murtadha Mutahhari (r) viewed his own inward

experiences as irrelevant to the task of instruction in which he was engaged or even as an intimate secret he should conceal. More likely, however, this predilection for the strictly philosophical dimension of the “sublime philosophy” was an expression of Ayatullah Shaheed Murtadha Mutahhari (r)’s own temperament and genius. In this respect, he differed profoundly from his great mentor, Ayatullah Khumayni (r), many of whose political pronouncements continue to be suffused with the language and concerns of mysticism and spirituality.

Mutahhari a Teacher

In 1952, Ayatullah Shaheed Murtadha Mutahhari (r) left Qum for Tehran, where he married the daughter of Ayatullah Ruhani and began teaching philosophy at the Madressah Marwi, one of the principal institutions of religious learning in the capital. This was not the beginning of his teaching career, for already in Qum he had begun to teach certain subjects – logic, philosophy, theology, and Fiqh while still a student himself. But Ayatullah Shaheed Murtadha Mutahhari (r) seems to have become progressively impatient with the somewhat restricted atmosphere of Qum, with the factionalism prevailing among some of the students and their teachers, and with their remoteness from the concerns of society. His own future prospects in Qum were also uncertain.

In Tehran, Ayatullah Shaheed Murtadha Mutahhari (r) found a broader and more satisfying field of religious, educational, and ultimately political activity. In 1954, he was invited to teach philosophy at the Faculty of Theology and Islamic Sciences of Tehran University, where he taught for twenty–two years. First the regularization of his appointment and then his promotion to professor was delayed by the jealousy of mediocre colleagues and by political considerations for Ayatullah Shaheed Murtadha Mutahhari (r)’s closeness to Ayatullah Khumayni (r) was well known.

But the presence of a figure such as Ayatullah Shaheed Murtadha Mutahhari (r) in the secular university was significant and effective. Many men of Madressah background had come to teach in the universities, and they were often of great erudition. However, almost without exception they had discarded an Islamic worldview, together with their turbans and cloaks. Ayatullah Shaheed Murtadha Mutahhari (r), by contrast, came to the university as an articulate and convinced exponent of Islamic science and wisdom, almost as an envoy of the religious institution to the secularly educated. Numerous people responded to him, as the pedagogical powers he had first displayed in Qum now fully unfolded.

In addition to building his reputation as a popular and effective university lecturer, Ayatullah Shaheed Murtadha Mutahhari (r) participated in the activities of the numerous professional Islamic associations anjumanha that had come into being under the supervision of Mahdi Bazargan and Ayatullah Taleqani, lecturing to their doctors, engineers, teachers and helping to coordinate their work. A number of Ayatullah Shaheed Murtadha Mutahhari (r)’s books in fact consist of the revised transcripts of series of lectures delivered to the Islamic associations.

Ayatullah Shaheed Murtadha Mutahhari (r)’s wishes for a wider diffusion of religious knowledge in

society and a more effective engagement of religious scholars in social affairs led him in 1960 to assume the leadership of a group of Tehran Ulama known as the Anjuman–e–Mahanayi Dini ("The Monthly Religious Society"). The members of this group, which included the late Ayatullah Beheshti, a fellow student of Ayatullah Shaheed Murtadha Mutahhari (r) in Qum, organized monthly public lectures designed simultaneously to demonstrate the relevance of Islam to contemporary concerns, and to stimulate reformist thinking among the Ulama. The lectures were printed under the title of Guftar–e–Mah ("Discourse of the Month") and proved very popular, but the government banned them in March 1963 when Ayatullah Khumayni (r) began his public denunciation of the Pahlavi regime.

A far more important venture in 1965 of the same kind was the foundation of the Husayniya–e–Irshad, an institution in north Tehran, designed to gain the allegiance of the secularly educated young to Islam. Ayatullah Shaheed Murtadha Mutahhari (r) was among the members of the directing board; he also lectured at the Husayniya–e– Irshad and edited and contributed to several of its publications. The institution was able to draw huge crowds to its functions, but this success which without doubt exceeded the hopes of the founders, was overshadowed by a number of internal problems. One such problem was the political context of the institution's activities, which gave rise to differing opinions on the opportuneness of going beyond reformist lecturing to political confrontation.

The spoken word plays in general a more effective and immediate role in promoting revolutionary change than the written word, and it would be possible to compose an anthology of key sermons, addresses, and lectures that have carried the Islamic Revolution of Iran forward. But the clarification of the ideological content of the revolution and its demarcation from opposing or competing schools of thought have necessarily depended on the written word, on the composition of works that expound Islamic doctrine in systematic form, with particular attention to contemporary problems and concerns.

In this area, Ayatullah Shaheed Murtadha Mutahhari (r)'s contribution was unique in its volume and scope. Ayatullah Shaheed Murtadha Mutahhari (r) wrote assiduously and continuously, from his student days in Qum up to 1979 the year of his martyrdom. Much of his output was marked by the same philosophical tone and emphasis already noted, and he probably regarded as his most important work Usul–e–Falsafa wa Ravish–e–Ri'alism ("The Principles of Philosophy and the Method of Realism"), the record of Ayatullah Taba'tabai's discourses to the Thursday evening circle in Qum, supple– mented with Ayatullah Shaheed Murtadha Mutahhari (r)'s comments. But he did not choose the topics of his books in accordance with personal interest or predilection, but with his perception of need; wherever a book was lacking on some vital topic of contemporary Islamic interest, Ayatullah Shaheed Murtadha Mutahhari (r) sought to supply it.

Single handily, he set about constructing the main elements of a contemporary Islamic library. Books such as Adl–e–Ilahi ("Divine Justice"), Nizam–e–Huquq–e–Zan dar Islam ("The System of Women's Rights in Islam"), Mas'alayi Hijab ("The Question of the Veil"), Ashna'i ba Ulum–e–Islami ("An Introduction to the Islamic Sciences"), and Muqaddima bar Jahan biniyi Islami ("An Introduction to the

Worldview of Islam") were all intended to fill a need, to contribute to an accurate and systematic understanding of Isla-m and the problems in the Islamic society.

These books may well come to be regarded as Ayatullah Shaheed Murtadha Mutahhari (r)'s most lasting and important contribution to the rebirth of Islamic Iran, but his activity also had a political dimension that admittedly subordinate, should not be overlooked. While a student and fledgling teacher in Qum, he had sought to instill political consciousness in his contemporaries and was particularly close to those among them who were members of the Fida'iyani Islam, the Militant Organization founded in 1945 by Nawwab Safawi.

Political Campaign

The Qum headquarters of the Fida'iyan was the Madrasayi Fayziya, where Ayatullah Shaheed Murtadha Mutahhari (r) himself resided, and he sought in vain to prevent them from being removed from the Madressah by Ayatullah Burujerdi (r), who was resolutely set against all political confrontation with the Shah's regime.

During the struggle for the nationalization of the Iranian Oil Industry, Ayatullah Shaheed Murtadha Mutahhari (r) sympathized with the efforts of Ayatullah Kashani and Dr. Muhammad Musaddiq, although he criticized the latter for his adherence to secular nationalism. After his move to Tehran, Ayatullah Shaheed Murtadha Mutahhari (r) collaborated with the Freedom Movement of Bazargan and Taleqani, but never became one of the leading figures in the group.

His first serious confrontation with the Shah's regime came during the uprising of Khurdad 15th, 1342/June 6th, 1963, when he showed himself to be politically, as well as intellectually, a follower of Ayatullah Khumayni (r) by distributing his declarations and urging support for him in the sermons he gave. He was accordingly arrested and held for forty-three days. After his release, he participated actively in the various organizations that came into being to maintain the momentum that had been created by the uprising, most importantly the Association of Militant Religious Scholars (Jami`a yi Ruhaniyat-e-Mubariz). In November 1964, Ayatullah Khumayni (r) entered on his fourteen years of exile, spent first in Turkey and then in Najaf, and throughout this period Ayatullah Shaheed Murtadha Mutahhari (r) remained in touch with Ayatullah Khumayni (r), both directly by visits to Najaf and indirectly.

When the Islamic Revolution approached its triumphant climax in the winter of 1978 and Ayatullah Khumayni (r) left Najaf for Paris, Ayatullah Shaheed Murtadha Mutahhari (r) was among those who travelled to Paris to meet and consult with him. His closeness to Ayatullah Khumayni (r) was confirmed by his appointment to the Council of the Islamic Revolution, the existence of which Ayatullah Khumayni (r) announced on January 12th, 1979.

Ayatullah Shaheed Murtadha Mutahhari (r)'s services to the Islamic Revolution were brutally curtailed by

his assassination on May 1st, 1979. The murder was carried out by a group known as Furqan, which claimed to be the protagonists of a “progressive Islam,” one freed from the allegedly distorting influence of the religious scholars. Although Ayatullah Shaheed Murtadha Mutahhari (r) appears to have been chairman of the Council of the Islamic Revolution at the time of his assassination, it was as a thinker and a writer that he was martyred.

In 1972, Ayatullah Shaheed Murtadha Mutahhari (r) published a book entitled Illali Girayish ba Maddigari (“Reasons for the Turn to Materialism”), an important work analyzing the historical background of materialism in Europe and Iran. During the revolution, he wrote an introduction to the eighth edition of this book, attacking distortions of the thought of Hafiz and Hallaj that had become fashionable in some segments of Iranian society and refuting certain materialistic interpretations of the Qur’an. The source of the interpretations was the Furqan group, which sought to deny fundamental Qur’anic concepts such as the divine transcendence and the reality of the hereafter. As always in such cases, Ayatullah Shaheed Murtadha Mutahhari (r)’s tone was persuasive and solicitous, not angry or condemnatory, and he even invited a response from Furqan and other interested parties to comment on what he had written. Their only response was the gun.

The threat to assassinate all who opposed them was already contained in the publications of Furqan, and after the publication of the new edition of `Illal–e– Girayish ba Maddigari, Ayatullah Shaheed Murtadha Mutahhari (r) apparently had some premonition of his martyrdom. According to the testimony of his son, Mujtaba, a kind of detachment from worldly concerns became visible in him; he augmented his nightly prayers and readings of the Qur’an, and he once dreamed that he was in the presence of the Prophet (S), together with Ayatullah Khumayni (r).

On Tuesday, May 1st, 1979 Ayatullah Shaheed Murtadha Mutahhari (r) went to the house of Dr. Yadullah Sahabi, in the company of other members of the Council of the Islamic Revolution. At about 10:30 at night, he and another participant in the meeting, Engineer Katirai, left Sahabi’s house. Walking by himself to an adjacent alley where the car that was to take him home was parked, Ayatullah Shaheed Murtadha Mutahhari (r) suddenly heard an unknown voice call out to him. He looked around to see where the voice was coming from, and as he did, a bullet struck him in the head, entering beneath the right earlobe and exiting above the left eyebrow. He died almost instantly, and although he was rushed to a nearby hospital, there was nothing that could be done but mourn for him. The body was left in the hospital the following day, and then on Thursday, amid widespread mourning, it was taken for funeral prayers first to Tehran University and then to Qum for burial, next to the grave of Shaykh Abdul Kari–m Ha’iri.

Ayatullah Khumayni (r) wept openly when Ayatullah Shaheed Murtadha Mutahhari (r) was buried in Qum, and he described him as his “dear son,” and as “the fruit of my life,” and as “a part of my flesh.” But in his eulogy Ayatullah Khumayni (r) also pointed out that with the murder of Ayatullah Shaheed Murtadha Mutahhari (r) neither his personality was diminished, nor was the course of the revolution

interrupted: “Let the evil-wishers know that with the departure of Ayatullah Shaheed Murtadha Mutahhari (r) his Islamic personality, his philosophy and learning, have not left us. Assassinations cannot destroy the Islamic personality of the great men of Islam. Islam grows through sacrifice and martyrdom of its cherished ones. From the time of its revelation up to the present time, Isla-m has always been accompanied by martyrdom and heroism.”

The personage and legacy of Ayatullah Shaheed Murtadha Mutahhari (r) have certainly remained unforgotten in the Islamic Republic, to such a degree that his posthumous presence has been almost as impressive as the attainments of his life. The anniversary of his martyrdom is regularly commemorated, and his portrait is ubiquitous throughout Iran. Many of his unpublished writings are being printed for the first time, and the whole corpus of his work is now being distributed and studied on a massive scale. In the words of Ayatullah Khamenei, President of the Republic, the works of Ayatullah Shaheed Murtadha Mutahhari (r) have come to constitute “The intellectual infrastructure of the Islamic Republic.”

Efforts are accordingly under way to promote knowledge of Ayatullah Shaheed Murtadha Mutahhari (r)’s writings outside the Persian-speaking world as well, and the Ministry of Islamic Guidance has sponsored translations of his works into languages as diverse as Spanish and Malay.

In a sense, however, it will be the most fitting memorial to Ayatullah Shaheed Murtadha Mutahhari (r) if revolutionary Iran proves able to construct a polity, society, economy and culture that are authentically and integrally Islamic. For Ayatullah Shaheed Murtadha Mutahhari (r)’s life was oriented to a goal that transcended individual motivation and his martyrdom was the final expression of that effacement of self.

List of works

Ahl al-Bayt And Caliphate

Ahl-al-Bayt (a): Its meaning and Origin Alleged book burnings in Iran and Egypt

An Introduction to Ilm al-Kalam An Introduction to Irfan

Anecdotes of the Ahlul Bayt Eternity of Moral Values Glimpses of the Nahjal-Balagha Goal of Life

Guiding the Youth of the New Generation

History of Human Evolution Islam and Iran

Jihad: Its legitimacy in the Qur'an Jurisprudence and its principles

Katika Hema La Rustam

Light Within Me

Maadili ya Kiislamu katika Vita

Mahari ya Damu

Man and His Destiny

Man and Universe

Master and Mastership

Perfect Man

Polarization around the character of Ali ibn Abi Talib(a)

Repentance

Sexual Ethics in Islam and the Western World

Sociology of the Qur'an, Part I

Sociology of the Qur'an, Part II

The Politics of Using the Qur'an

The Principle of Ijtihad in Islam

The Problem of Contradiction in Islamic Philosophy

The Qur'an and the Nature of Life

The Rights of Women in Islam

The Role of Ijtihad in Legislation

Ashura – Misrepresentations and Distortions

Islam and Religious Pluralism

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