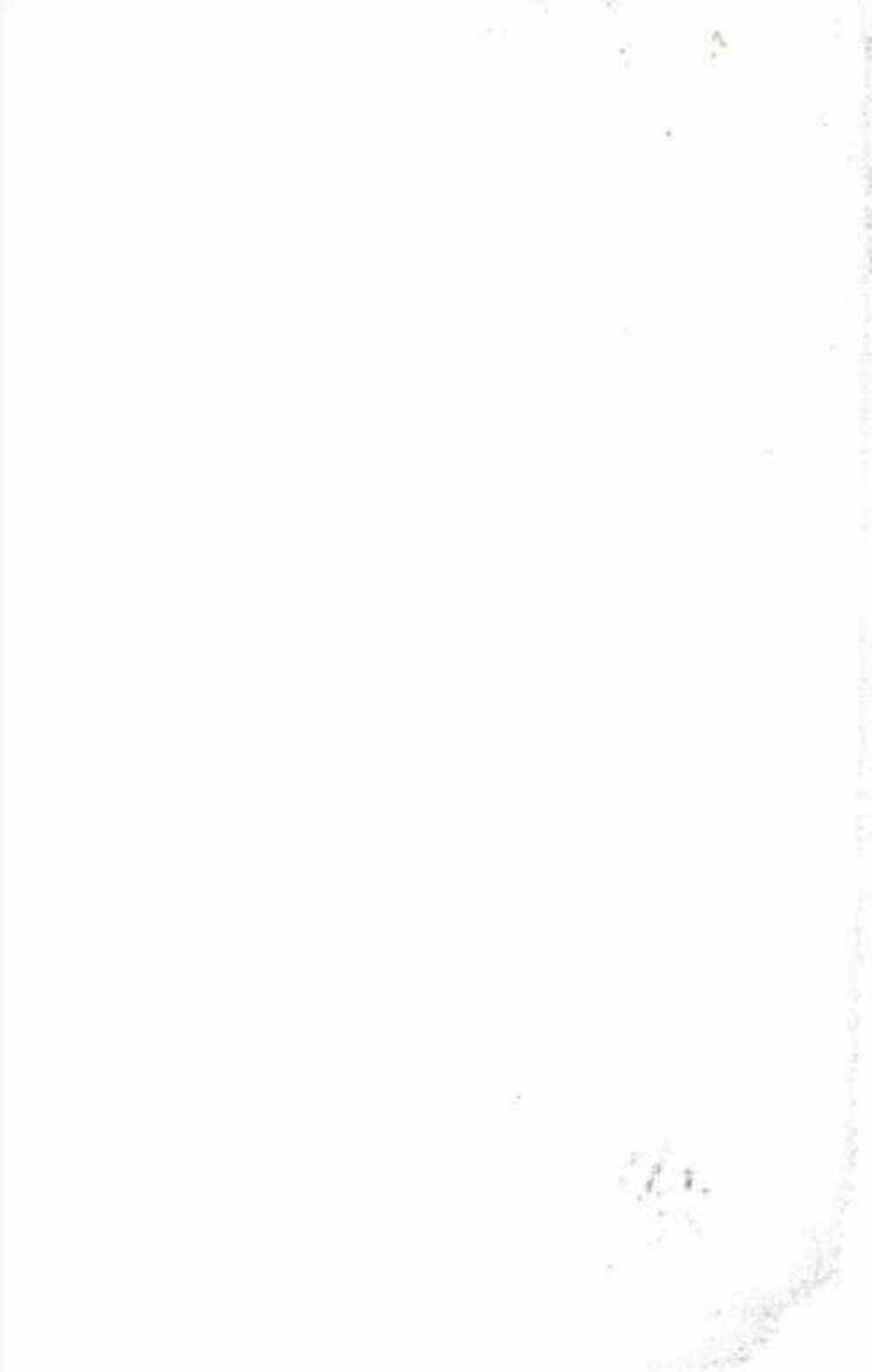


**IN MEMORY OF
MARTYR MUTAHHARI**



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Con Motivo de tercer aniversario de la
Republica Islamica en Iran
12 de Farvardin 1358-1 de Abril 1979

Book title: In Memory of Martyr Mutahhari.
Author: M. Hoda.
Translated by: A. Atri.
Published by: Ministry of Islamic Guidance.
Date of publication: April, 1982.

In the Name of God the Compassionate the Merciful.

.....Why should not then an individual from every sect from among them go forth that they may apply themselves to obtain understanding in religion and that they may warn their people when they come back to them.

The Holy Quran:9:122



Foreword

One of the particularities of Islam as compared to other religions is the significance it attached to knowledge, scholars, and thinkers. Prior to the appearance of Islam, and even now in other religions, religion and science are regarded as being in contradiction to each other. In Islam, contrary to all of them, knowledge and knowledgeable people are highly valued and respected. Acquiring knowledge has become a religious obligation for both men and women. The great Prophet of Islam said, "Acquiring knowledge is an obligation for every Muslim, man or woman."

The Holy Quran also has repeatedly emphasized the value of the scholar. In a part, it says, "Do you think those who know and those who do not are the same and equal?" The Prophet of Islam says, "The pen of the scholar is more valuable than the blood of the martyrs."

If we closely look at the course of history, we will see that whenever the blood of the martyrs is combined with the words and thoughts of scholars, history faces a great era. The dynamic and human-motivating culture of Islam, from the very beginning, has had adherents who have rendered great efforts to awaken the people to fight against tyranny and oppression through their blood and the use of their pens. This has been possible through their faith and knowledge in their religion and by reliance upon the exalted values of Islam.

Martyr Professor Morteza Mutahhari has been one of these scholars who utilized his pen during the course of his life to fight against tyranny and to promote Islamic ideology as a committed Muslim clergyman. His martyrdom depicted the continuation of this path. The assassination of Mutahhari was not killing merely a political personality. Rather, it was the assassination of thought, humanity and a person who had no weapon but his pen and books. He was a man who stopped at nothing to render his services to Islam with his pen and finally with his blood.

May his memory be remembered forever.

Imam Khomeini's Message upon the occasion of the martyrdom of Ayatullah Morteza Mutahhari on May 2, 1979.

**In the Name of God
the Merciful, the Compassionate**

One of the differences between Islamic thought, in fact, the monotheistic schools in general and the deviated ones and the atheistic ones is that the men of the former consider martyrdom as a great honor and welcome martyrdom, for they believe that after this world, there are others, more exalted worlds. In this world, a believer is like a prisoner who, after martyrdom, is released from this prison. This is one of the differences between our school of thought, the monotheistic school, and the other schools of thought. Our youth seek martyrdom, our committed ulema step forward towards martyrdom. It is those who do not believe in God nor the Day of Judgment who should be frightened of death and martyrdom. We and the students of monotheism are not frightened of martyrdom. Let them step forward and try us, as they already did. The corrupted Muhammad Reza [the deposed Shah] intentionally or unintentionally affirmed this religion, for the greater the oppression and tyranny, the more the religion of justice will be confirmed.

The oppressor with his orders and with his oppressive deeds confirms the religion of justice and it had been so from the beginning. The Pharaoh, with his oppression and rebellion affirmed the religion of Moses. Abu Sufyan with his rebellion affirmed the religion of the honorable Prophet of Islam (peace and the blessings of God be upon him and his descendants) and Muhammad Reza with his rebellion and oppression affirmed the religion of Islam. God, the Exalted says that just as His religion is confirmed by the stratum of the meditative clergy, the religion of Islam and the religion of God is also confirmed through the tyrant and the corrupted stratum. Meaning it is confirmed, not that they intentionally approve it.

This corrupted man [the assassin] who shed the blood of our dear one [Mutahhari] confirmed the religion of God. With the spilling of the blood of our dear one, our Revolution was confirmed. This Revolution must stay alive. This movement must stay alive and its life depends on these martyrs. Shed our blood, our life will be prolonged! Kill us, our nation will become more aware! Neither are we frightened of death nor will you get anything out of our death. Your killing of our thinkers in the darkness of the night is an indication of your impotence. You have no reasonable logic. If you had any, you would talk and discuss, however, you have no logic, your logic is assassination. The logic of Islam invalidates assassination. It has got logic. However, with the assassination of our personalities and our great figures, our Islam will be confirmed. Our movement has become alive, and in all strata of the people of Iran, life has begun again. If there had once been any weakness or feebleness in the movement, it has now come alive again.

If this great man had not been martyred and had died naturally in his bed, this movement would not have been confirmed. However, now a wave has arisen wherever Islam is loved. My brothers in other countries, do not be frightened by this wave, death is life, and the other world is life. It is this world which is dead. Do not be frightened of death,

We are not afraid of death, it is they who should be frightened because they consider death destruction. They deem it destruction and mortality. Why should Muslims be frightened of death, why should the ulema be afraid of death? This school of thought will survive, this movement will survive until these rotten roots too are eradicated, until these weak plots are neutralized. May God support you, may God support our brothers and sisters who are all useful to Islam and who advanced the movement. Now all together, forward!

May the peace and blessings and mercy of God be upon you.

—Ruhullah al-Musavi al-Khomeini
May 2, 1979

Imam Khomeini's Message on the occasion of the first anniversary of the martyrdom of Ayatullah Mutahhari, May, 1980.

*In the Name of God
the Merciful, the Compassionate*

Despite the efforts of ill-wishers and adventurers and in accordance with the Will of God Almighty, the Islamic Revolution of Iran has achieved victory. The Islamic Revolutionary organizations have been successfully and peacefully established one after the other in almost one year. Nevertheless, our nation and our Islamic and scientific foundations have suffered irreparable damages which have been inflicted on them by hypocritical anti-revolutionaires. An example of this is the traitorous terrorism of the blessed scholar and the honoured Islamist, Hujjat al-Islam Haj Shaykh Morteza Mutahhari, may God bless him.

At the present time I am incapable of expressing my sentiments and affections regarding this dear person. What I have to say about him is that he was of valuable service for science and Islam. It is very regrettable that a traitorous hand has eliminated this fruitful tree from the scientific and Islamic schools and deprived everybody from his precious products.

Mutahhari was a dear son to me, a strong support for the religious and scientific schools and a profitable servant for the nation and the country. May God bless him and bring him near to the great servants of Islam.

It is now heard that those who are against Islam and the anti-revolutionary groups are trying to deprive our dear university students from the books of this late professor through their anti-Islamic propaganda.

I recommend the students and the devoted intellectuals not to allow the anti-Islamic intrigues to make this dear professor's books be forgotten.

I pray to God Almighty for the success of everyone.

—Ruhullah al-Musavi al-Khomeini

Imam Khomeini's Message on the occasion of the second anniversary of the martyrdom of Ayatullah Murtaza, May 1, 1981.

*In the Name of God
the Merciful, the Compassionate*

May the first is the second anniversary of the death of a purified martyr who, during his short life, generated works which were as rays issuing from a discerning conscience and a spirit filled with the love of Islamic principles.

With a fluent pen and an able mind, he embarked on the task of analyzing Islamic issues and clarifying philosophic stances in the language of the ordinary man, in a diction unhampered by fear. The products of his tongue and pen are all, without exception, instructive and inspiring. Generated from a heart filled with faith and moral principles, his preaching and advice are as beneficial and exhilarating to read for the ordinary man as for the expert. There was the hope to gather more science and faith from this fruitful tree than had been gathered, to nourish scholars on those precious fruits. Nevertheless, the hand of the criminals granted no respite. They deprived our dear youth of the opportunity to continue picking the consecrated fruit of this prolific tree. Thanks be to God for what has been left

from this professor with such a rich content that itself can serve as a trainer and teacher. This day, two years ago, the martyr, the late Professor Morteza Mutahhari entered eternity. May God and His mercy keep him with his ancestors.

May the peace and mercy of God be upon you.

—Ruhullah al-Musavi al-Khomeini

A Short Biography of Professor Mutahhari

Mutahhari was born on February 2, 1920, in Fariman located in the Iranian eastern province of Khorasan. His father was a very virtuous man who staunchly followed the rules and principles of Islam. He grew up in such a family and from his childhood, Morteza seemed to be different from others. He loved cleanliness and piety and refrained from bad conduct. Morteza was truly eager for learning and education and enjoyed great talents.

After finishing elementary school in his home town, he went to the city of Mashhad to undergo religious education since he loved Islamic studies. Morteza started his Islamic studies at the age of 13 in 1933 in Mashhad and studied logic, philosophy, Islamic law and Arab literature. During this period, his mind witnessed a transformation the results of which were vivid in his thoughts, actions and behavior. This transformation was related to the existence or negation of God which has, from the beginning of history, has been one of the most sensitive and interesting subjects. Regarding this issue, Mutahhari himself says, "As I remember, at the age of 13, this feeling overshadowed my being and I found a strange sensitivity about the issues pertaining to the existence of God. Various questions, of course, in relation to my age, were rushing into my mind.

During the first years of my migration to the city of Qum when I was busy studying the Introduction to Arabic, I was so engaged in these thoughts that I felt like being alone and this feeling had gone as far as not even tolerating my roommate. Thus I divided the room and made my room like a dungeon to be alone with my thoughts. At that time, I did not wish to think about other things in my free time. Actually, I had found it a waste of time to deal with other issues before finding my answers to this vital question. I was learning Islamic Jurisprudence and Logic merely for the purpose of gradually being able to study the ideas of the great philosophers in this regard."

Here, a very important factor enters the life of Mutahhari which undoubtedly has played a significant role in shaping his scientific and philosophic personality and that is his eagerness to learn philosophical and mystic thoughts. At the end, he himself, became a great hero of this scene of thoughts.

He says, "I can recall that from the time I began studying Arabic in Mashhad, I attached great value and superiority to the philosophers and thinkers, although I was not familiar with their thoughts. I was more interested in them than in inventors, explorers and other scientists. This was just because I considered the former group as the heroes of the world of thoughts."

The old Theological School of Mashhad is one of the theological schools of the country which suffered a great deal of hardship at that time when Reza Shah, the first tyrant of the Pahlavi Dynasty, ruled the country and the situation of the students and scholars was so bad and it was on the verge of dismemberment and collapse.

At this period of time, Professor Mutahhari decided to go to the holy city of Qum to continue his Islamic studies there. At the age of 18, he left Mashhad for Qum and stayed in this city for 15 years. He received valuable training from great teachers, particularly, Imam Khomeini, who

was, according to Mutahhari, the lost person he was looking for.

In this regard, Mutahhari said, "The lessons in ethics taught by my beloved personality every Thursday and Friday were actually the teachings of treading the divine path and gnosticism, not just ethics in its lifeless and scientific form. I was being overwhelmed with his teachings in such a way that I found myself a great deal under their influence until the next Monday and Tuesday. A great part of my intellectual and spiritual personality was formed during those classes and similar ones which I underwent for 12 years from that divine teacher. Therefore, I always regard myself as being indebted to him."

In the summer of 1942, another event took place in Mutahhari's life which later served in shaping his scientific and spiritual personality and that was his getting to know the late Hajj Mirza Ali Shirazi Isfahani. Through this meeting, he came to know the *Nahj ul-Balaghah* of Imam Ali which was a very valuable book to him. It was at this time that he found special interest in this book and its multi-dimensional aspects. A book entitled *A Review of the Nahj ul-Balaghah* was a small part of his work that he wished to complete but he was not able to do so. The year of 1942 has been one of the important landmarks in Mutahhari's life and in addition to attending the classes of the great teachers such as Imam Khomeini, Ayatullah Borujerdi and Allamah Seyyid Muhammad Husein Tabatabai, he himself was teaching various subjects.

In the year 1947, Professor Mutahhari came to know the schools of thought based upon materialism. Due to his love for studying philosophy, he started studying them thoroughly. He continued his studies in this regard to the end of his life, both in divine philosophy and the material one and in this way he was able to distinguish these two philosophies and compare them and thus he could safeguard the authenticity of the universal outlook of Islam vis-a-vis materialistic thoughts.

In 1951, Mutahhari attended the classes of the late Allamah Tabatabai. He wrote the book *Principles of Philosophy and Method of Realism* which has played a determining role in the past 20 years and proved the baselessness of the materialistic school of thought.

During the course of his studies in the Qum Theological School, another chapter is opened to Professor Mutahhari and that was his familiarity with the problems pertaining to Islamic society as well as political and social activities. For a person such as Mutahhari who closely studied the problems and made efforts to find solutions for them and a person who loved Islam and Islamic society, everything relating to the destiny of Muslims and that of Islam were important to him. On the other hand, undergoing training in the classes of personalities such as Imam Khomeini who always called his students to strive to correct society and promote Islam, could be another factor for directing the attention of Mutahhari towards dealing with Islamic society. As a result, during the years of 1949-1951 when the waves of the freedom-seeking movement had spread throughout the country, the Professor also was involved in them and was in touch with most of the Islamic groups, demanding the correction of the Islamic society. One of such groups was the Fadayin of Islam or 'sacrificers for Islam'.

During his studies, whenever the Professor found time in his meetings with other students and at other opportune moments, he revealed the social problems and, in most cases, when there was a gathering, he was the key speaker. His words were attractive and influential.

In 1953, Professor Mutahhari arrived in Tehran and married the daughter of a well known Muslim clergy of Khorasan. He rented a room to live in. From this year, he started writing his numerous books. His first work was *Philosophy and Method of Realism* which appeared in 1954. He was invited to teach at the Faculty of Theology and Islamic Sciences in 1956 and he continued his teachings there for 22 years. During this period, in addition to teach-

ing and researching, he eagerly studied various fields of Islamic culture and took part in various deliberations pertaining to Islamic jurisprudence, literature, philosophy, social and historical subjects. He was striving to train and educate the young generation and therefore delivered many speeches on various Islamic subjects in the different university circles and scientific bodies. Basically, he chose the university as a stronghold in order to have constant contacts with religious intellectuals and uninformed westernized ones. During the years 1958-71, and even after that, he was almost a constant speaker at the Association of Muslim Doctors. Most of the books written by Mutahhari are the outcome of this period. Meanwhile, working at the university helped him to create links between the university and theological schools and many university members were sent by him to the theological centers to teach or to be taught. Mutahhari actually worked hard to bridge the gap between these two organs.

Some of the works of Ayatullah Mutahhari which have been published are as follows:

The Reasons of Inclination Towards Materialism
Materialism in Iran

Unseen Supports in Human Life

The Sun of Religion Never Sets

Management and Leadership in Islam

The Rights of Women in Islam

The Issue of the Islamic Modest Dress (hijab)

Sexual Morals in Islam and in the West

Mutual Services of Islam and Iran (2 volumes)

Divine Justice

A Review of the Nahj ul-Balaghah

Human Beings and Fate

The Attraction and Distraction of Imam Ali

The Uprising and Revolution of Imam Mahdi According to the Philosophy of History

Islamic Movements in the Last 100 Years

Social Evolution of Islam

True Stories (2 volumes)

Society and History

Eternal Life or Life in the Hereafter

In addition to the above mentioned books, Martyr Mutahhari has left a number of speeches and essays recorded on tapes.

The political activities of Professor Mutahhari gained momentum during the Islamic Revolution of June 5, 1963 in which the Muslim clergy played a very important role and many of them were arrested and imprisoned. Mutahhari, in the middle of the night of June 5th was arrested and was imprisoned for 43 days. He was later released due to the pressure exerted by the people and the migration of a number of Muslim clergy to Tehran.

All links of the people with Imam Khomeini had been cut off at this time and individuals such as Mutahhari were shouldering heavy responsibilities in this regard. In November, 1964, Imam Khomeini was sent into exile first to Turkey and later to Iraq and in order to confront the situation, the Muslim clergy sought to organize themselves. As a result, 'The Society of Combatant Clergy' was formed and the Professor served as a key member and Imam Khomeini's representative at the society. Mutahhari endeavoured a long struggle during 1964-1977 to promote Islamic principles with his numerous speeches in various universities and Islamic Associations. Professor Mutahhari played an important role in guiding and leading the Islamic Coalition Parties which had taken up arms against the dictatorial regime of the deceased Shah. He had been assigned in this task by Imam Khomeini.

After the submission of the Capitulation Bill to the Iranian Parliament and its approval, Imam Khomeini, in his speech, condemned this treacherous act. According

to this law, the American military advisors in Iran were immune from any sort of legal prosecution and they could do whatever they wished. As a result of this condemnation, Imam Khomeini was arrested and sent into exile to Turkey. This act made Professor Mutahhari's responsibilities much heavier.

The method of thinking and the scientific activities of Martyr Mutahhari enjoy particular characteristics which partially existed in his nature and partially accrued over the long years of hard work and self-purification. Some of the characteristics of the Professor were:

1. Deep and thorough research and study regarding ideological and social matters of the people. Those who knew him or were familiar with his writings and speeches, knew well that the subjects of his talks were all those which require a thorough investigation and a great deal of thought. These subjects were both social and religious.

The Professor in this regard says, "From the time that I took up the pen to write, which was almost 20 years ago, my only goal in writing has been to find solutions for the problems which exist in our time in various fields of Islam. Some of my writings are philosophical, social, ethical, as well as pertaining to Islamic jurisprudence and history. Although the subjects of these writings are different and, in some cases, they are contrary to one another, yet, the goal pursued in all of them was a single one.

The holy religion of Islam is an unknown religion and realities pertaining to it have gradually been presented upside down to the people. The reason behind this lies in incorrect teachings given to the people under this name. This holy religion is presently receiving blows from those individuals who claim to support it more than any others. The attack launched by western colonialism with its manifest and hidden agents on the one hand, and negligence and sluggishness of those who claim to support Islam at this time, on the other, have resulted in attacks to Islamic thoughts in various fields, be they fundamentals of Islam

or supplementary. That is why I found it my responsibility to fulfill my duty in this regard as much as I could."

The Professor started writing the book, *The Rights of Women in Islam* and *The Issue of the Islamic Modest Dress (hijab)* as well as giving lectures at a time when he witnessed that colonialism was trying hard to change the people's culture and damage the Islamic modest dress in order to change liberated Muslim women into void commodities serving the animal desires of men; at a time when efforts were made to separate the family from its Islamic and genuine values and to turn the Muslim Iranians into creatures who do not mind being plundered, looted or being enslaved. Mutahhari, who could not tolerate witnessing such things, and remaining indifferent, arose in resistance and started to write, talk and deliver various speeches in this regard.

In his book, *The Issue of the Islamic Modest Dress*, he writes, "Nudity is undoubtedly the disease of our time and this will be introduced as an ailment sooner or later. Supposedly if we imitate the West blindly, the western pioneers themselves will announce the nature of this phenomenon. But I fear it might become too late to wait for them to announce it.

"...using the term *hijab* regarding the covering of a woman is a relatively new expression. The Islamic jurists have utilized the word *sitr* instead of *hijab* which means covering. The word *hijab* has two meanings, first, covering and second, curtain, and it is more used in its latter sense and not as a covering for the body.

"Women's covering means that women in their contacts with men should cover themselves and should not show themselves off to men. Covering in Islam stems from a more fundamental and general matter and that is, all sexual passions and carnal enjoyments should be devoted and limited to the family circle and in the framework of a legal marriage so that society remains purely for work and social activities. This Islamic approach is totally against

the western system in which carnal desires are mingled with social activities at the present time.”

Professor Mutahhari in his book *The Rights of Women in Islam* brings about one of the most vital and sensitive issues of society and that is the system and order of woman's rights. In this work, the Professor first tries to trace the roots and reasons for this issue and, following that, he refers to the outlook of the Quran regarding the system of woman's rights from various points of philosophy, psychology and sociology.

Mutahhari in the book *Mutual Services of Islam and Iran* gives a studied response to a current of that time aimed at provoking one dimensional feelings of nationalism and alienation from Islam and Iran in order to weaken the Islamic attraction and love of the people of Iran. He clearly pointed out that our faith and belief is not against our affection for our homeland and that is why our ancestors rendered the most valuable and greatest services to Islam from various aspects.

In a part of this book, Mutahhari writes, “Colonialism, in pursuance of its policy of ‘divide and rule’, found no better way than attracting the attention of the Islamic states and nations to their nationalities and ethnic issues and thus engaging them in taking pride in their unclear past honors: To tell the Indians that they had such and such a background; to inject in the minds of the Turkish youth to create a pan-Turkish movement and to tell the Arabs, who are more ready than any other people for this kind of prejudice, that they should rely upon pan-Arabism and, finally, to tell the Iranians that they are from the race of the Aryans and, therefore, superior to the Arabs, who are from the Semitic race.”

“...The common issues of Islam and Iran are matters of pride for both Islam and Iran. As to Islam, it is a religion which, due to its rich content, it was able to attract a civilized nation towards itself and as to Iran, it is a nation which loves truth without any prejudice and is ready to

sacrifice upon its path.”

The other issue of that time was that of materialism. Mutahhari's combat against Marxism started with his book entitled *Principles of Philosophy and Method of Realism*. This book deals with the ideas of the Islamic philosophers and in each case, he made footnotes regarding the ideas of other schools of thought including Marxism and he criticized them.

Knowing Marxism was one of the specialities of the Professor and a great deal of his life was spent on studying and researching about this school of thought. He was well-informed of the differences between it and divine philosophy. Mutahhari dealt with roots of inclination towards materialism and Marxism both in Iran and the world in his book *The Reasons for Inclination Towards Marxism*. He pointed to the various aspects of the issue from the philosophical, religious, historical, social and economic points of view.

In a part of this book, he wrote, “The reasons and factors mentioned earlier under the titles of shortcomings of church meanings and understandings and European philosophical tenets, a new wave was born holding either science or religion, knowledge or God. But soon this false wave was demolished and it became clear it was baseless. The attraction of materialism in our times stems from another side and that is from its so-called revolutionary and struggling nature.”

With the escalation of the Revolution and increase of the struggling spirit, the current of mixing with the western and eastern philosophies came into existence and Mutahhari, in order to combat these deviations, wrote a book entitled *The World View of Monotheism*. In this book, the view of Islam regarding the world is explained and the issues of monotheism and justice are dealt with in this regard.

At first, the word 'world view' is defined and then the importance of it is studied. This fact that all religions and schools of thought and action as well as social philosophies are based on a kind of world view are discussed. Later, the

sentimental world is brought up and its differences in view are pointed out. The Professor reached the following conclusions, "A world view builds the pillars of an ideology or a faith when it becomes religious."

Finally, the issue of mankind and approaching the unity of the reality of human nature and also the approaching of human society towards unity and solidarity in a harmonious social system moving towards perfection is discussed. Three views of materialism, idealism and realism in this regard are dealt with and compared with one another and the view of realism which is that of Islam is accepted. "Classless Islamic society, means a society without discrimination, deprivation, false-gods and with justice and without oppression. It is not an indifferent society since remaining indifferent is an oppression and injustice by itself. There is a distinction exists between discrimination and differences, just as differences exist in the creation of the world and such differences have given beauty, variety, progress and perfection. But discrimination does not exist in it. The Islamic utopia is a place without discrimination and not one without differences. Islamic society is the society of equalities and brotherhood."

"...An Islamic society is a natural society and not a discriminating one and not a society based on negative equality. You will work according to your talent and you will receive according to your work."

Professor Mutahhari also made wide-scale study regarding economy and ownership. Regarding the ownership of machinery, he believed in the supreme religious leadership decree (*ijtihad*) because, according to him, invention of machinery was a new phenomenon which did not exist in Islamic jurisprudence before as well as customs, insurance and banking. Religious decrees regarding these issues should be issued gradually. He believed that the machine is not a means of production because tools have definition and limits. Tools, in his point of view, are those enabling human beings to work better, such as a spade. In other words, they

follow and facilitate the work of a worker but the machine is not a tool and its nature is different because the machine does not follow the worker. Rather, it is a productive force by itself which creates work. Regarding the machine, it works while man watches. Above all, there are machines which create other machines such as human beings who produce other human beings. Mutahhari reaches his conclusion that the machine is not defined as tools because of its nature. In his words, the situation of the machine corresponds with that of slavery in Islam and in Islam, tools have an owner and not the machiens because there is no economic slavery in Islam.

The viewpoints brought about as to machine and mechanization have not been discussed by anybody else. Many people, including those adhering to socialism, have mentioned public ownership of machines but the Professor believes that none of them are based on a logical base and the viewpoints of the Marxists and other individuals are more sentimental. They negate individual ownership in machines according to their inclination by nature that economic exploitation and oppression should not exist.

2. He enjoyed a great ability to listen and read all viewpoints and sayings of a philosophical, religious and social nature. This is necessary for anyone who considers himself committed and responsible. He should first study the beliefs and ideas of various religions and schools of thought impartially and reject those which are the sources of deviation and then present correct answers and ways. This method was applied by the Professor which can be traced in almost all of his works.

3. In quoting the opposition, he never resorted to change them and he quoted them exactly the way they were. Because of being involved in research activities, the Professor had to quote the ideas and beliefs of various schools of thought and in his books, he quoted them directly without changing them.

4. He was a staunch supporter of free expression and freedom of thinking. He had verily understood that the only way to safeguard Islam is through the power of science and freedom of expression of the opposition.

In his speech delivered at the Faculty of Theology, in February 1979, he said, "Any school of thought believing in its ideology should inevitably support freedom of expression and thought. On the contrary, any school of thought which does not have faith in its ideology blocks the way of the freedom of thinking and expression. Such schools seek to keep the people within a limited intellectual framework and prevent the growth of their thoughts."

"...I hereby announce that in the Islamic Republic, there will be no limit upon thoughts and there will be nothing as channelization of thoughts. Of course all should be free to present the outcomes of their thoughts and thinking. I should say here that this is totally different from designing or planning conspiracies. Nobody has the right nor are they allowed to plan conspiracies but the presentation of genuine thoughts should be free.

"...I hereby announce to all non-Muslim friends that thinking is free from the point of view of Islam. You are free to think anyway you wish and to express it providing it is your own thought. You are free to write down your thoughts and nobody will prevent you from this..."

"...Islam has been able to continue its existence due to this liberty. At the advent of Islam if people who claimed not to believe in God were killed or beaten, nothing such as Islam would have existed today. Islam existed because it faced the various thoughts with courage and straight forwardness.

5. Professor Mutahhari could use his innovation in bringing up solutions for questions and problems pertaining to philosophy, religion, society and morality. He also utilized logical methods in proving Islamic principles and this can be seen through his works.

Regarding Mutahhari's talent, his teacher, Allamah Muhammad Husein Tabatabai says, "Whatever I said and taught about various fields, I was sure that I did not waste my breath in the presence of Mutahhari."

6. It goes without saying that so long as man is not freed spiritually and morally and so long as he has not built himself and has not purified himself from selfishness and egoism, his efforts towards reaching truth will be useless. The Professor was a living example of a liberated person enjoying comprehensive and mystic talents. He possessed knowledge and piety together. While being attracted to gnosticism and spiritual awareness, he was not distracted from social and political issues. He found himself obliged to accept the invitations to teach in various places and regarding various subjects and he did not refrain from participating in private discussions wherever he found it to be of use. He was also a very active writer and believed that with hard work, shortcomings should be overcome.

In 1978, when the Islamic Revolution gained momentum, Mutahhari stepped up his political activities and left Tehran for Paris to meet Imam Khomeini there. During this visit, Imam Khomeini assigned him the task of forming the Revolution Council and he performed his task in the best way possible. After Imam Khomeini's return to Iran, Mutahhari was with him all the time. Finally, on May 1, 1979, Professor Mutahhari achieved martyrdom through the Furqan group while he was leaving a meeting of the Revolution Council.

His pure blood revived the Islamic Revolution since he himself said, "The blood of a martyr is never wasted because every drop of his blood will become thousands of drops and even tons of blood and it is injected into the body of society. Martyrdom is the injection of blood into the body of society, particularly at a time when the society suffers from a lack of blood."

The following day, Imam Khomeini, with tears in his eyes, said, "I lost a beloved child and mourn for him who

was the output of my whole life. Although I have lost a very dear son, yet I take pride in the fact that Islam enjoys such self-sacrificing sons. Mutahhari who was unique in his pure soul and his strength of faith as well as his power of speech departed from this world and approached the heavens.

The ill-wishers should know, however, that his Islamic, scientific and philosophical personality will not die with his demise. Terror cannot assassinate the Islamic personality of the men of Islam. They should bear this in mind that with the demise of great personalities, our people will become more determined in fighting against corruption, colonialism and dictatorship with the Will of Almighty God. Our nation has found its way and will not stop at anything until all rotten remnants of the former regime and their dastardly supporters are eradicated. The beloved Islam grew with the self-sacrifices of great personalities. Islam continued its path from the time of the revelation to date upon martyrdom mixed with courage."

in this way, Imam Khomeini paid tribute to the Islamic personality of Martyr Mutahhari; a living martyr who, during his life time, analyzed the Islamic and philosophical issues with a mighty thought and influential pen and left invaluable works.

May he be remembered forever, his soul rest in peace and his path, followed.



I sincerely congratulate the great Iranian nation because Almighty God favoured us and with his powerful hand which is the force of the oppressed, annihilated the oppressive monarchic regime. During the history of the monarchy, tyranic kings had humiliated and maliciously treated this nation. But God Almighty made our great nation the leader and the example of oppressed nations and granted them their true heritage by the establishment of the Islamic Republic of Iran.

On such an auspicious day which is the day of the leadership of the Ummah and the day of victory and triumph of the nation, I announce the establishment of the Islamic Republic of Iran.

Extracted from the Message of Imam Khomeini
The Founder of the Islamic Republic
of Iran

On the Occasion of April the 1st. (Farvardin 12th)
The Establishment of Islamic Republic
of Iran



MINISTRY OF ISLAMIC GUIDANCE
THE ISLAMIC REPUBLIC OF IRAN

