

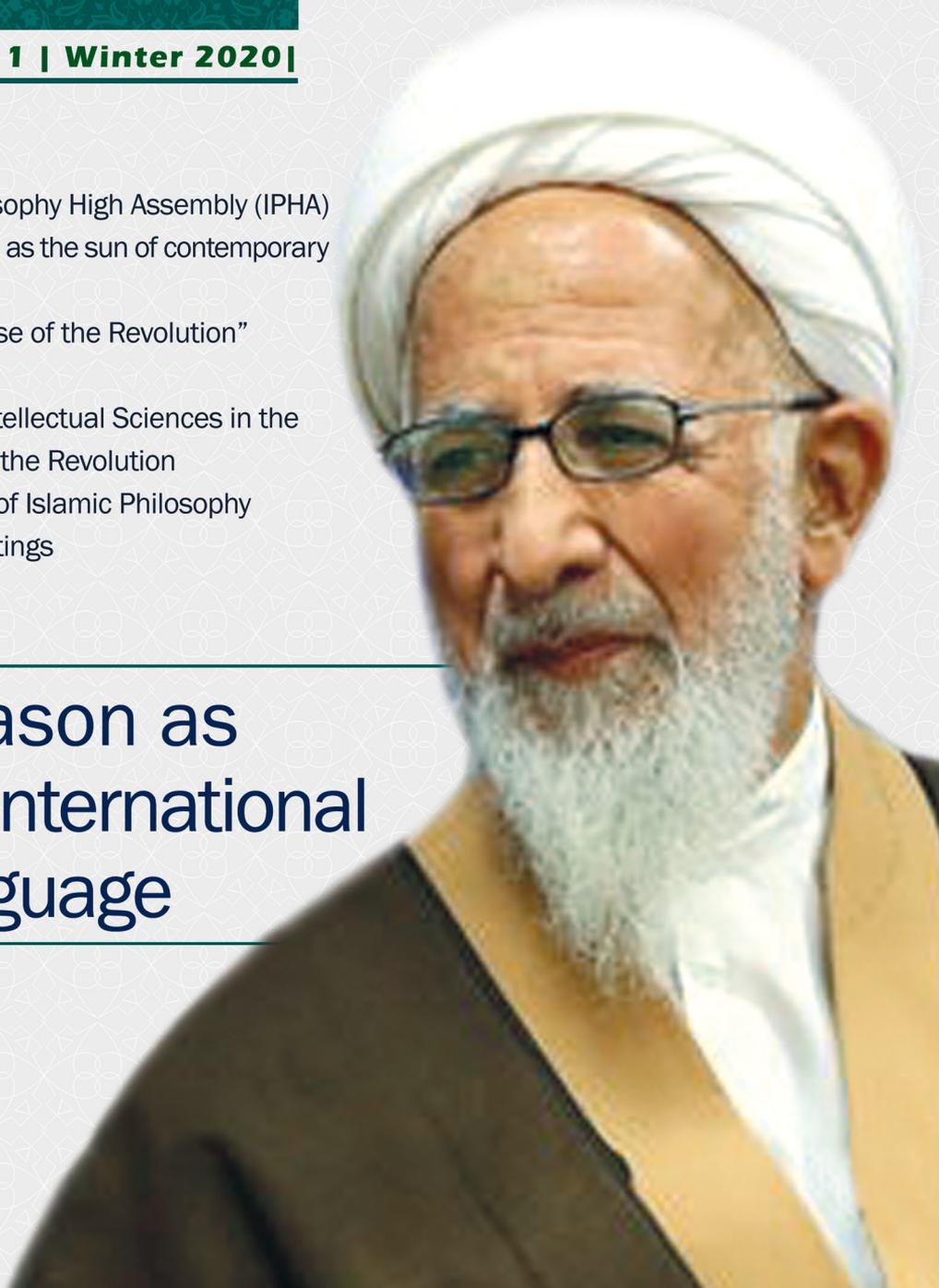


Islamic Philosophy Monitor

| Vol. 1 | No. 1 | Winter 2020 |

- ▶ The Islamic Philosophy High Assembly (IPHA)
- ▶ Allameh Tabatabai as the sun of contemporary philosophy
- ▶ The “Second Phase of the Revolution” Statement
- ▶ The Position of Intellectual Sciences in the Second Phase of the Revolution
- ▶ Important Ponits of Islamic Philosophy
- ▶ Summary of meetings

Reason as
an international
language





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Editorial

I seek refuge in Allah from the cursed Satan. In the name of Allah, the Beneficent, the Merciful. And all praise is due Allah, the Lord of the worlds. And may Allah's blessings be upon our Master and Prophet Muḥammad and his purified progeny and his highly regarded companions.

1. There is no doubt that “knowledge” forms the basis of culture and the quest for “true knowledge” will provide a solid foundation for culture.
2. If true knowledge is the basis of culture, it will block the way to any futile and misguided thinking and it will ensure the progress of culture in its right course.
3. In the meantime, the role and position of the “intellect”, which according to the Islamic teachings is considered to be the “inner messenger”, is unparalleled. God the Almighty bestowed upon man the intellect as a blessing in order to use it along with the “outer messenger” to determine and follow the right path of life.
4. The pure philosophical thinking is defined as the analysis of rational verdicts and the extraction of God-given mineral. Of course, in the course of history, different schools have emerged in opposition to the pure philosophical thinking whereby in many of their teachings, the influence of the sensual inclinations and the non-divine desires can be seen.



The Islamic Philosophy High Assembly (IPHA)

As a formal center for Islamic intellectual studies in IRI (The Islamic Republic Iran), the IPHA has been founded in late 1384/2005 under the supreme supervision of their holiness Grand Ayat Javadi Amoli, Subhani, and Misbah Yazdi. The IPHA began to work through the contributions and efforts of some scholars and elite masters of Islamic philosophy in order to form a club for philosophy and the practitioners of philosophy. According to the approved statute,

the most important objectives and missions of IPHA are:

Objectives

1. Preparing the ground for developing and deepening intellectual studies in seminary schools and other centers of education and research;
2. Training good human forces to be employed;
3. Creating a good forum for clash of ideas and scientific negotiation in the disciplines of interest;
4. Efforts to manage and direct issues of education and research in the field

of intellectual sciences.

Mis sions

1. Offering services of education and research;
2. Holding meetings and scientific symposiums;
3. Acquaintance with the researchers of intellectual sciences and information-sharing with them;
4. Collaboration with scientific centers both inside and outside the country;
5. Publishing scientific books and journals;
6. Authoring textbooks;
7. Encouraging researchers and commemorating the prominent masters;
8. Cooperation with the administrative institutes and those of science and research towards IPHA objectives and missions;
9. Paving the way for IPHA members to participate in both national and international congresses.

Viewing the main idea of founding and initiating IPHA i.e. creating a good and scientific sphere for the free-thinking of intellectuals, all proposals scientific new findings views and their examinations have been and to be proposed in a fully respected and academic environment far from irrational prejudice or fanaticism and in line with IPHA objectives and missions. Following programs and measures have been planned and executed by IPHA so far:

Forming 12 academic and specialized groups, including:

1. Philosophy

2. Theology
3. Mysticism
4. Epistemology
5. Philosophy of ethics
6. Political philosophy
7. Philosophy of humanities
8. Philosophy of religion
9. Philosophy of art and communication
10. Western philosophy
11. Philosophy of law
12. Practical wisdom

Nearly, 1350 scientific meetings have been held by those groups so far, participated by the scholars of both university and seminary schools; they have proposed many noel issues and critically examined scholarly views ... coming up to 790 topics.

- Holding academic meetings (half-day symposiums);
 - o So far, 89 gatherings have been held in the form of armchair theorizing or academic meetings.
- Holding educational courses at three levels: short term, long term, and education-research ones which so far come up to:
 - o 12 educational long term courses covering 499 topics;
 - o 14 educational short term courses covering 86 topics;
 - o 4 education-research courses.
- Building a specialized library for intellectual sciences containing more than 16000 specialized book titles;
- Printing and publishing books under the Islamic Philosophy Publication, more than 42 book titles have been

- printed & published since 1393/2016;
- Publishing an academic quarterly journal on Islamic philosophy regularly, the 21st no. of which came out in summer 1398/2019;
 - Publishing a scientific newsletter on Islamic Philosophy, the 52nd no. of which was recently published;
 - Producing audio & visual videos; more than 230 titles have been produced and presented;
 - Initiating a scientific consultancy unit at three levels: in person, via phone, and internet; more than 700 editions of scientific consultancy have been held participated by scholars of intellectual studies since 1389/2010;
 - Holding the gathering of professors of intellectual sciences and commemorations of the authorities of Islamic theosophy; the 10th gathering was held on 22nd Aban 1398/13th Nov. 2019;
 - Academic collaboration with other centers of education and research in having national or international symposiums. Initiating and running educative courses such as PhD. of Hikmat Muta'aliyah (Mulla Sadra's theosophy), PhD. of the philosophy of mind and the like;
 - Opening branches in Mashhad, Isfahan, Shiraz; and that of Tabriz to be set up very soon;
 - Hosting educative courses and workshops of philosophy for children;
 - Running academic courses on religious knowledge;
 - Planning and seriously activating the international section through particular programs including publishing the quarterly newsletter of Islamic philosophy;
 - Reviving the legacy of Islamic theosophy and correcting texts;
 - Carrying out special programmes on the commemoration of the Late Allamah Tabataba'ii. More than 5 courses of nearly 70 special programmes have been conducted so far;
 - Setting up the information-sharing website at The address: www.Hekmateislami.com

Having 12 specialized academic groups and 2 active teamwork for the time being, the IPHA is cooperating with more than 230 associates in the central office, 64 members in Mashhad, 35 in Isfahan, and 22 associates in Shiraz.

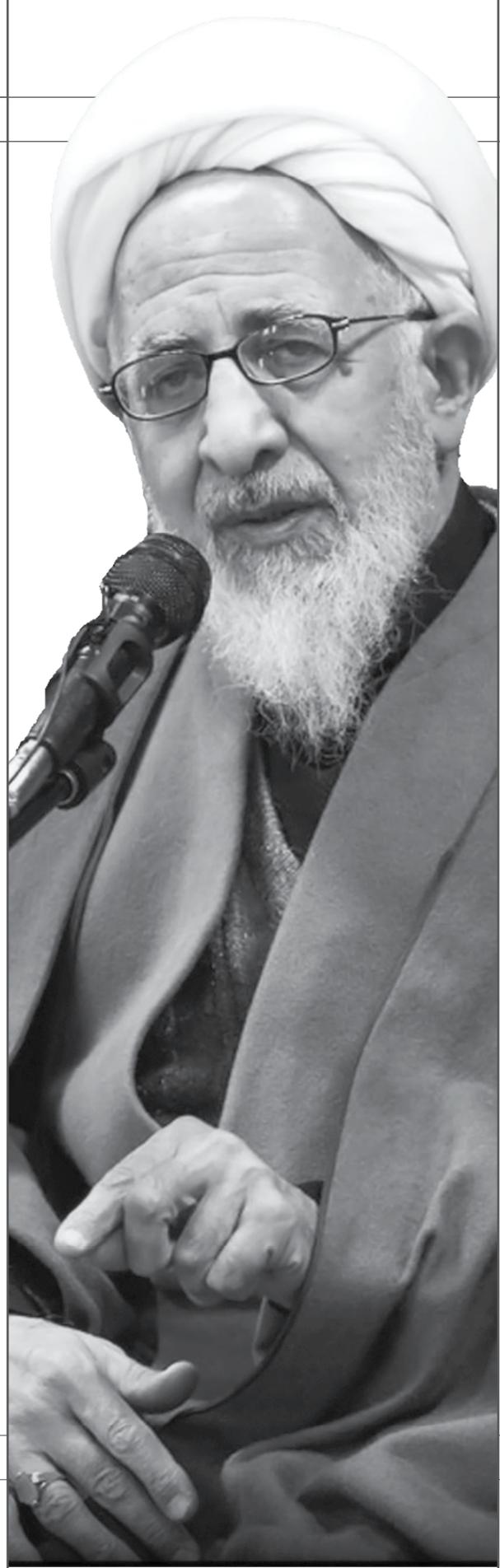
According to the statute article 16, the IPHA has three kinds of members: voting members (associate), none-voting members (affiliated), and members of honor. According to article 17, voting members are: those with the 4th grade of seminary school, PhD. holders, or those celebrated in lecturing and authoring in the field of intellectual sciences.

Reason as an international language

Ayatullah Javadi Amoli's Address in The Symposium of Lecturers of Intellectual Sciences

Concurrently with the 5th special commemoration program and on the eve of the 38th death anniversary of 'Allāmah Sayyid Muḥammad Ḥusayn Ṭabāṭabā'ī, the 10th gathering of the Professors of rational sciences was held at the site of Dār al-Qurān 'Allāmah Ṭabāṭabā'ī – which was formerly the home of the late 'Allāmah Ṭabāṭabā'ī. Ayatollah Javadi Amoli gave a remarkable speech in this meeting. The text of his speech is as follows:

Praise goes to Allah Almighty the Lord of all worlds, and His peace be with all prophets and messengers,



particularly the last and best of them Muhammad and his Ahulbeit the purest and noblest in particular God's Remainder on the earth (Imam Mahdi), their authority shall we accept and their foes' shall we renounce.

Great respected scholars, Ayat, Hujaj, esteemed lecturers of Qom seminary school, you are warmly welcomed in Allamah Tabatabaii's Daru al-Qur'an.

You have been assigned by Allah Almighty the grand task of preserving the treasured legacy of holy Prophet Muhammad (PBUH), which you can fulfill it perfectly. This task is to introduce the Qur'an as a global book (It is He who has sent His messenger with guidance and the religion of truth; that He may make it prevail over all religions)¹

This book dominates all schools and people all over the world; it is victorious and shall be the only reference for all other books. One can claim that this book is global only when one carries all the schools of cosmologists and cosmopolitans, or else how should one proclaim that the school of Qur'an prevails over other schools? We must have the textbooks of other schools, for it is our duty. We are all expecting the coming of His Holiness Imam Mahdi (PBUH). Did he come and tell us go to such and such a country in the West or such and such a country in the East and were we ready for that mission, then we can proclaim (*that He may make it prevail over all religions*).

On the conquest of Khaybar, Ja'far,

holy Prophet's cousin and Imam Ali's brother, came from Habesha (Ethiopia), holy Prophet said: "Today, Allah Almighty bestowed on me two favors, the coming of Ja'far and the conquest of Khaybar, I don't know for which I should feel happy². The conquest of Khaybar was a solution to the problem of Islam, the problem of government, the political problem, and that of the Qur'an. He said that a sensible person and updated scholar might conquer Khaybar. My cousin knows Habesha, their culture, their civilization and knows Christianity; for 15 years he studied those issues and let others know them. This cultural task was as much respected as the conquest of Khaybar. He had moved to Habesha from Mecca in order to know their culture and Christianity and through his strong proof refuted Trinity.

As a result, many a sensible scholar might be of as much value as the conquest of Mecca for Imam Mahdi (PBUH) ... you can carry all such tasks out ... provided you speak wisely. Allah says: Here are human rights in this global book I sent down, every human being is covered by its plan. Now, is it possible for a man to be global but remains unaware of what is going on in the world? Or remain unaware of what Immanuel Kant Descartes or Hegel had said?!

When His Holiness (PBUH) comes, he will tell us go to the West, go to the East ... and this will not

be feasible unless through intellectual sciences and rational negotiation. Allah says we dispatched every prophet with the language of his people. Holy prophet (PBUH) has a close language, a local language, and an international language. Through his local language, he deals with Muslims and theists. However, his international language is the language of intellect, reasoning and *fitrah* (the innate nature). This verse (*We have made it an Arabic Qur'an*) belongs to that region, but when it comes to speak to the world it must talk with reason and reasoning (*Invite to the way of your Lord with wisdom*).

It is noteworthy that Greece is the passage of philosophy, rather than its origin. Socrates was very great, but too little to be the origin of thought. Plato and Aristotle were great, but they were too little to be the origin of thought. It was prophet Ibrahim whose ways and thoughts went from Babylon to Greece and educated Socrates; or else, how could an atheist or polytheist Socrates, for example, convert to monotheism perfectly enough to drink hemlock? Who educated him? How did he educate Plato? And how did Plato educate Aristotle? For those teachings, one should be a prophet or hear from a prophet. Greece was the land of atheism, and her law was that of atheism; according to al-Biruni's research, there was nothing in Greece except polytheism and infidelity. He blames Geek people for one thing and praises them for an-

other.

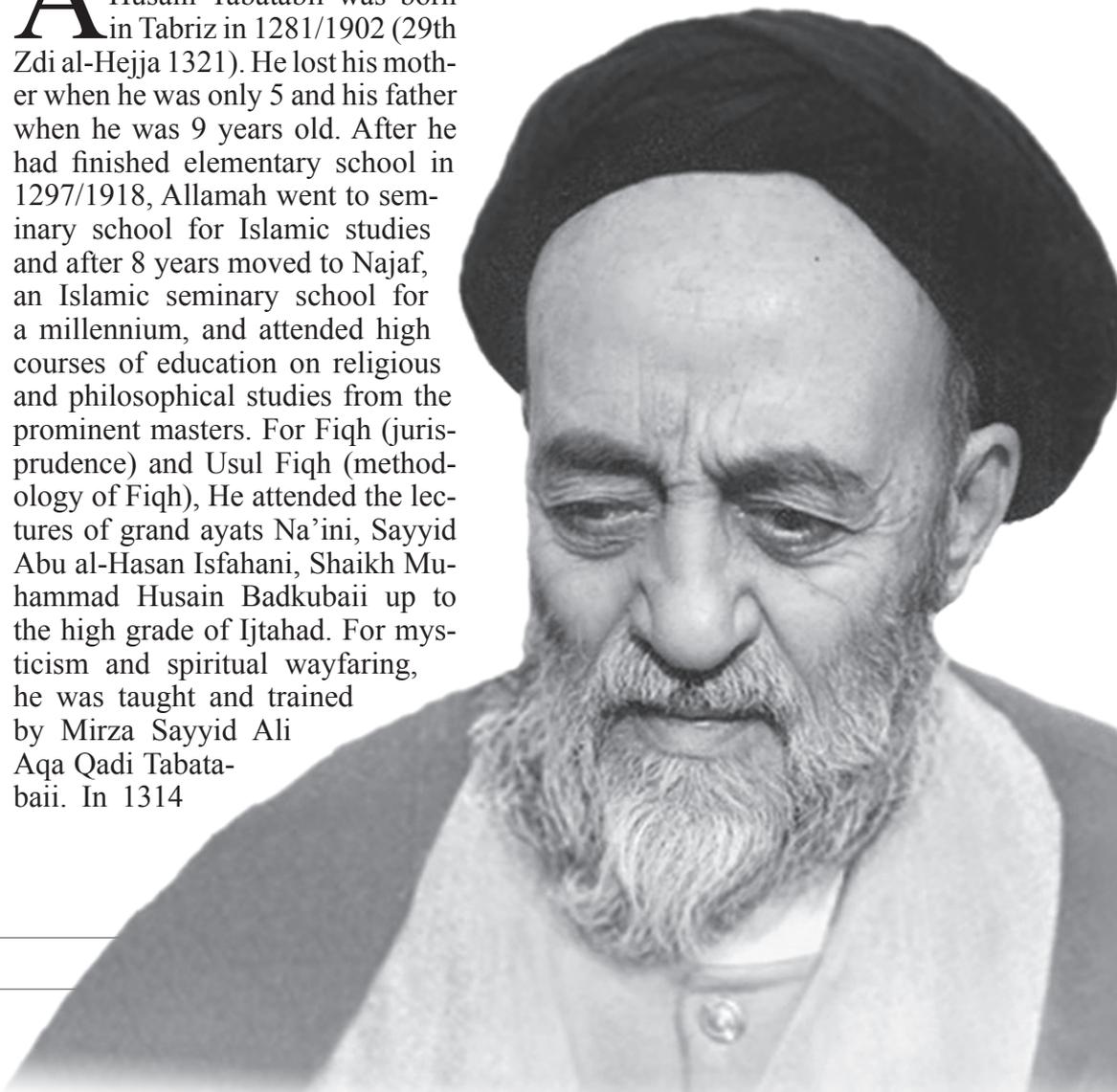
When he mounted his argument, Ibrahim could not go far. When he held his ax (*So he broke them into pieces all except the biggest of them*)³, Ibrahim could not defeat the world. But when he entered the fire (*We said, O fire, Be cool and safe for Ibrahim*)⁴, Ibrahim conquered the Middle East. It was blessed Ibrahim who woke Greece up and woke Socrates up. Thus Greece was the passage of philosophy, rather than its origin. The origin of philosophy was Ibrahim about whom this verse was revealed (*this is how we show Ibrahim the dominion of the heavens and the earth*)⁵. Ibrahim is our father. At the end of Chap. Hajj, it reads: (*the Faith of your Father Ibrahim. He named you Muslims before*).⁶ It says that you are the children of Ibrahim, adopt the faith of your father. Why do you follow this or that? Greece realized the issue and became the passage of philosophy, rather than its origin. In his *Tahqiqu Ma Lil Hind* (A Research on what belongs to India), Abu Rayhan al-Biruni who lived in India for a while says that he blames the Indian scholars, for did they wake up like the Greek people, there would be no calf-worshipping nor mouse-worshipping.

Endnotes:

- 1- al-Tawbah 33; al-Fath 28; al-Saff 9.
- 2- al-Khisal, Vol. 1, P. 77.
- 3- al-Anbiya 58.
- 4- al-Anbiya 69.
- 5- al-An'am 75.
- 6- al-Hajj 78.

Allameh Tabatabai as the sun of contemporary philosophy

Allamah Sayyid Muhammad Husain Tabatabaii was born in Tabriz in 1281/1902 (29th Zdi al-Hejja 1321). He lost his mother when he was only 5 and his father when he was 9 years old. After he had finished elementary school in 1297/1918, Allamah went to seminary school for Islamic studies and after 8 years moved to Najaf, an Islamic seminary school for a millennium, and attended high courses of education on religious and philosophical studies from the prominent masters. For Fiqh (jurisprudence) and Usul Fiqh (methodology of Fiqh), He attended the lectures of grand ayats Na'ini, Sayyid Abu al-Hasan Isfahani, Shaikh Muhammad Husain Badkubaii up to the high grade of Ijtahad. For mysticism and spiritual wayfaring, he was taught and trained by Mirza Sayyid Ali Aqa Qadi Tabatabaii. In 1314



S.H./1935, he moved back to his birthplace and stayed there for 10 years being engaged in farming for his livelihood authoring some works as well as introspection and self-watchfulness. In 1325 S.H./1946, he entered Qom seminary school and opened a new chapter in his blissed life through teaching research and authoring which later showered rains of blessings and graces on Qom seminary and the world of knowledge spirituality and wisdom. Finally, he passed away and rested in peace on 18th of Muharram 1420 equal to 24th of Aban 1360/1981.

Allamah's erudite career and personality

From among Allamah Tabatabai's characteristics, mention is to be made to his comprehensive character rarely found in one person.

1) His knowledge was so comprehensive that he profoundly mastered many disciplines of knowledge such as philosophy, exegeses of the Qur'an, theology, mysticism, hadith, *Fiqh*, *Usul al-Fiqh*, literature; however, he abided by the bordering of disciplines of knowledge and their methodologies of research. He was thus able to adopt a unique and wide-ranging approach to divine teachings so that he advanced the theory that intellectual knowledge is compatible with those of faith and vision. He developed that compatibility in a way that he did not miss or overstep the required criteria of each related field.

2) The other aspect of his comprehen-

siveness is that he did not fail to advance both in knowledge and practice. He not only went into deep thinking contemplation continuous research and teaching in Islamic studies and philosophy, but also engaged in spiritual wayfaring and being characterized by ethical virtues; he was truly and to the letter a "learned person who practiced what he knew". Definitely, his divine piety was one major factor of his major academic successes.

Allama's Philosophical Career

Some aspects of Allamah's theosophical career are:

1) He was used to thoroughly stand by rational method of thinking and strong principles in the process of philosophical reasoning. The structure of his theosophical thought comprised of self-evident or made-evident principles and proofs of certainty. His method was that he traced all none-evident propositions to the primary self-evident ones. There is no room, for him, to rely on presumptive estimative or generally accepted premises. As a result, and as a pure rational system of common language, Allamah's system of philosophy has the capacity to leave the meta-cultural trans-temporal and inter-religious impression on the truth-seekers.

2) He was used to precisely observe the borders among philosophy science and other disciplines of knowledge.

3) In his manner to answer philosophical questions, there is no room to refer to hypothesis or accumulated presumptions of sciences at all. Mulla Sadra's so-called *Hikmat al-Muta'aliyyah* got rid of the ties of the ancient physics; although, there are some sediments of it left out in Sadra's words *en bloc*. Alla-

mah, however, set that high and universal knowledge (metaphysics) free from all particular sciences and presumptions promoting it to its perfection so that in his account of *Hikmat al-Muta'aliyyah* there is no philosophical theory based on ancient or modern physics.

4) He wisely and astutely made use of other people's thoughts and ideas while fulfilling all criteria.

5) He was used to precisely analyze and refine the main issues before coming to deal with them for their answer. In many philosophical issues, sometimes the defined articulating of the point of controversy and clear perception of the issue is half or all the solution. The precise analysis and refining of an issue, considering the conceptual principles and axioms, and how a question was formed from the very start will help a lot to push it forward and to solve it. In his philosophical career, Allamah has fulfilled such a task quite well.

6) He precisely bordered between concrete realities and mentally-positing concepts. He did his best lest he intermingle the former issues with those of the latter ones and to observe the limits, scopes, criteria, the scales of assessment, and methods of research. His hints and contemplations on this area paved the way for a new chapter in philosophy on the primary classifications of existence under the title "being is either concrete reality or mentally-positing". He proposed separate scopes of study for the issues of each.

7) He never made use of stories, reports, poems in the course of philosophical examinations and their progress; nor did he refer to or cite mystical vision or witnessing as evidence in proposing philosophical is-

ues. At the same time, he made use of taste or vision in the course of detection and awareness of issues of being.

8) He mastered the philosophical schools of thought of the world of Islam particularly Peripatetic Philosophy, Illumination, theoretical mysticism, and theological movements; furthermore, he was quite familiar with the Western philosophical schools pursuing a critical approach to them. All those made possible for him to benefit from the past philosophical legacy and to use the strong points of each duly without leading to syncretism and incoherence. His strong analysis, precise viewpoints, fortified foundations, and independent opinions prepared the ground for him to collect different and sometimes incompatible motifs and materials and then to present them in a coherent and harmonious framework in the light of his system of thought. Making use of Ibn Sina's niceties of logical analyses, Allamah promoted Sadra's deep principles to an innovative scheme and coherence, principles such as primacy of existence, gradation of existence, trans-substantial motion, that man's soul is bodily created but spiritually enduring and so on. He did also try to leave out issues with deficiency in their required premises and those not qualified enough to be presented in a logical or demonstrative context and in line with other philosophical issues.

9) It has been rooted in his academic morality that Allamah felt grave responsibility towards the sphere of thought and culture of the people of his time; particularly, he dealt with convictional and rational disorders of his contemporary world and successfully criticized materialism and empiricism

which have already assaulted the world of Islam in general and the Iranian society, in particular. To the letter, Allamah was a great frontier guard of divine culture and doctrines who carefully observed the software movements of the strangers. By his in-time and innovative strategy, he erected a strong barrier against rational threats transforming them into opportunities by the mind enlightening and teaching of the updated literature of philosophy. Be the favor and might of divine wisdom, he cleared all fallacies of superficial philosophizing and misjudgments of materialism, and made the overlooked capacities of Islamic philosophy hove into sight.

10) As a critic of his opponent's views, Allamah was used to step forward with logical reasoning clearing all obstacles by good polemic. He never made use of false premises to criticize something or prove thing, and never deviated from the path of logic reason fairness and justice; for example, he never came to blame the character of people instead of examining their views or words, even in his encounter with the atheists.

11) His commitment to Sadra's theosophy never deprived him of independence of thought. Along with his defense of Sadra's views, he not only tried to present a new and coherent interpretation of them, but also he proceeded to promote their outcomes and detect their premises and presuppositions. Having his critical outlook, he reconstructed the arguments for each view in its logical framework leaving the weak reasons out from the scene of study. He accurately highlighted doubtful controversies, obscurities, and blind spots of such a system. In many issues, he had his own novel viewpoints, some-

times contrary to those of Sadra. This is why his comments of Sadra's *Asfar* are mostly critical and in none-critical cases they are of some sort of reconstruction or fortification.

12) Before Allamah, there was no separate chapter for due epistemology in the Islamic philosophy; however, the main issues of epistemology have been proposed separately amidst logical discussions, those of ontology, the chapter of mental existence, or generalities. Viewing the requirements of time and reconsidering the doubts and modern deadlocks of epistemology, Allamah devised a novel plan which prepared the ground to open up epistemology derived from Islamic philosophy (metaphysics).

13) Allamah might truly be considered as one of the pioneers of comparative philosophy. His negotiations with Henry Corbin and his valued *Usule Falsafah wa Raweshe Realism* are his genuine efforts in this regard.

Allamah's Some Theosophical Views

It is impossible to enumerate his all philosophical views; however, mention is made to some:

1. That it is impossible to infer a world-view or philosophy (metaphysics) from science (natural sciences), so is the refutation of any philosophical view by science. Philosophy begins with self-evident premises and goes ahead with rational reasoning.
2. Because the subject matter of philosophy is the most comprehensive one, there is no room for a priori argument (demonstration from cause to effect) in it. Only a posteriori argument (demon-

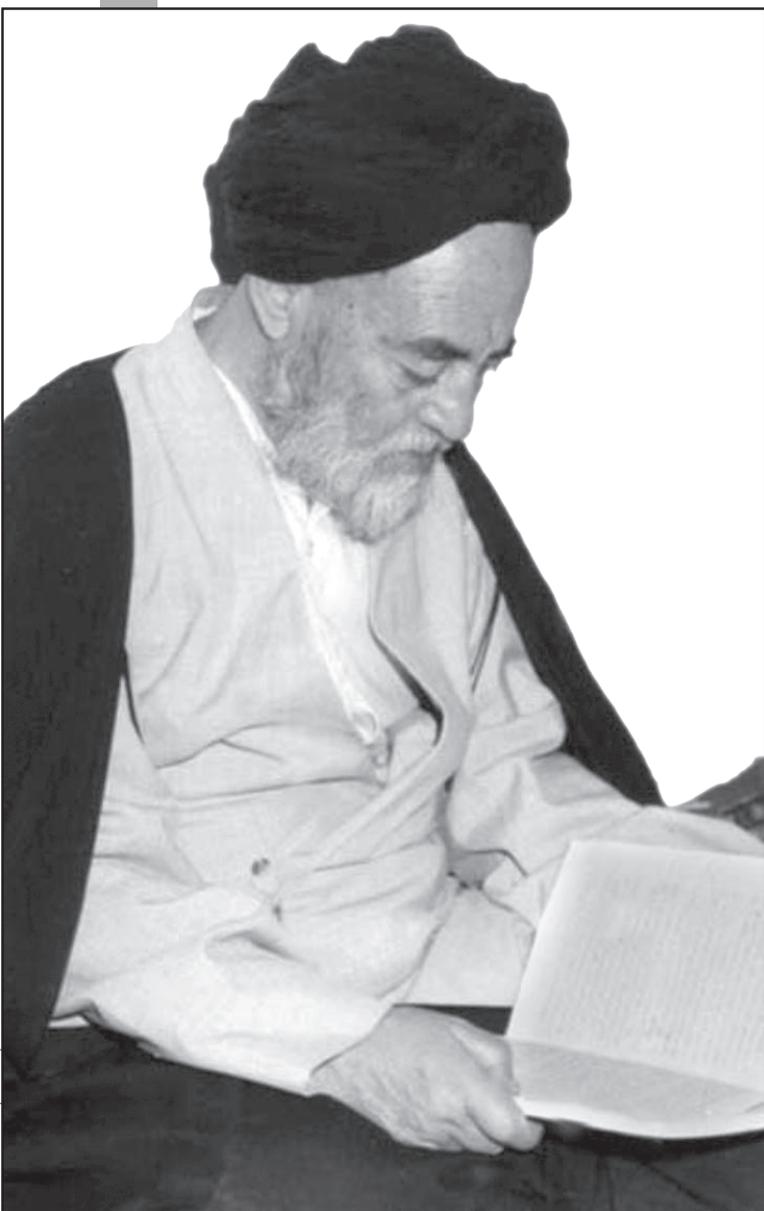
stration from effect to cause) can work here through general implications.

3. The role of a priori concepts in the system of man's thought is undeniable. A clever philosopher like Kant has rightly realized that without those concepts the question of knowledge may not be put in order. He argued that a priori concepts might not be attained through the sense-data; though, in his detection of their origin, Kant went astray being led to an end no better than that of empiricism. So did his predecessors Descartes and other rationalists

who by their "innate ideas" theory to which a priori concepts are traced, devised a presumably logical origin for them. Benefiting from the philosophical legacy of Shaikh Ishraq and Mulla Sadra and employing the capacity of intuitive knowledge, Allamah set the agenda to analyze and refine the philosophical secondary intelligibles and then he achieved fostering results; he thus made one distinction of Islamic philosophy from the Western one have into sight. One may rightly claim that the privileges of intuitive knowledge

along with the triple classification of intelligibles (of essence, philosophical, and logical) for detecting the origin of a priori concepts are the loftiest features of Islamic philosophy in contrast to its rival; most of this success owes to Allamah's efforts and his students'.

4. In a wide-ranging classification, arguments for the existence of the Necessary Being by Himself (God) are either concept-centered or reality-centered; the latter ones are constructed either on some particular reality or on the very pure reality without its restriction to any particular phenomenon or special quality. The former ones, also, either prove the existence of God through internal realities such as innate nature, ethical judgment, perfection of knowledge, creation of soul, and religious experience (subjective arguments) or through external realities such as design, general motion, temporal creation, degrees of



perfection (objective arguments). The concept-centered category of arguments is called ontological arguments and those centered on the pure reality is known as the proof of the truthful. Allamah argues that the ontological arguments suffer from some logical fallacy, but proofs of the truth are valid, or rather, they are highly valid. Since the time of Ibn Sina, proofs of the truthful have passed through phases of development and various accounts, such as those of Ibn Sina, Nasir al-Din Tusi, Mulla Sadra, and Sabziwari. One may claim that Allamah's account is the strongest and the most concise. His account does not rest on any theoretical issue or assumption of philosophy; it is thus how we can offer the proved existence of God as the first issue of philosophy. From another side, it shows that the existence of God is self-evident and is in need of no demonstration. Were there not any of his other works, blessings and virtues, Allamah's academic report with his mere account of the proof of the truth would suffice his great majesty and lasting personality.

5. Before Allamah, there were two kinds of predications: first is the primary and essential predication and second is the common and technical one. Adding to the two above ones, He devised the unprecedented kind of predication which is known as a fact and quasi-fact predication. He has explained it under *basit al-haqiqah* (the simple in nature) rule.

6. He has explained how Allah Almighty's existence is unlimited and finitude is negated of it.

7. He proposed new arguments for the individual unity of existence.

8. He presented a new interpretation as

to the negation of attributes from His Holy Essence.

9. He devised a novel account of mutual hindering argument so as to prove Divine Unity.

10. He traced the agent-by-being-forced into the agent-by intention.

11. He traced volition into the knowledge-of-ought and cast doubt on that volition is other than knowledge.

12. He refuted the view which traced essential volition of God into divine knowledge adopted by many theologians.

13. He criticized Platonic Forms.

14. He criticized both the mystics' account of divine knowledge and Sadra's version of it.

15. He scrutinized the trans-substantial motion theory offering new arguments for it. He also expressed an exact view on the outcomes and branches of it and introduced time as the 4th dimension of physical substances. He proposed the motion in motion theory, that the motion of all accidents is subordinate, that motion is not separable from change, and that the real unity of the world as one temporal flux moves toward incorporeity. He offered an exact account of Sadra's answer to the question of how to connect the Immutable to the changeable and the temporal to the eternal. However, except for the motion in motion theory peculiar to him, in other cases Allamah's role was to give a coherent account or a detailed account of what Sadra had said in brief.

16. He traced the category of *Ayn* (place) to that of *Wad'* (position).

17. He proposed the theory that man exploits others by nature and is civilized by constraint.

18. He criticized some arguments for active intellects.

19. He offered novel account on how to know universals and how to trace conceptual knowledge to intuitive one.

20. He closely scrutinized in and dissected the philosophical concepts and sought for their origin in intuitive knowledge.

21. He offered new accounts of some arguments for the incorporeity of soul.

22. He devised an argument from copula existence as a well-founded proof for the absurdity of infinite regression.

Allamah's Career in Exegeses

Allamah Tabatabai can truly be regarded as the outstanding exegete of the Qur'an in the contemporary world; however, to deal with this dimension of his career demands another chance.

Allama's Corpus

Some of Allamah's written works are:

1. Al-Mizan fi Tafsir al-Qur'an;
2. Tafsir Al-bayan,
3. Comments on Bihar al-Anwar;
4. Comments on Kifayat al-Usul;
5. Nihayat al-Hikmah;
6. Bidayat al-Hikmah;
7. Al-Rasa'il al-Tawhidiyya (Treatises on Monotheism);
8. Usul Falsafah wa Raweshe Realism (The Principles of Philosophy and Method of Realism);
9. Amozesh Din Barayah Kudakan (Teaching Religion for the Children);
10. Comments on Asfar;

11. Shi'a dar Islam (Shi'ism in Islam);
1- *Qur'an dar Islam* (The Qur'an in Islam);

12. Barrasihaye Islami (Islamic Studies);

13. Ali wa al-falsafat al-Ilahiyyah (Imam Ali and Divine Philosophy);
2- *Risalat al-Wilayat* (a Treatise on the Guardianship);

14. *Risalat Ithbat Wajib al-Wujud* (A Treatise on Proving the Necessary Being);

15. *Risalat Kahlq Jadid* (A Treatise on Recreation);

16. *Risalat darbarayah Wahy* (A Treatise on Revelation);

17. *Risalat darbarayah I'ajaz* (A Treatise On Miracle);

18. *Risalat dar Ilm* (A Treatise on Knowledge);

19. *Risalat darbarayah Ilm Imam* (A Treatise on Imam's Knowledge);

Some of His Students

Some of Allamah's students are:

1. Shahid Allamah Murtida Mutahhari;
 2. Shahid Sayyid Muhammad Beheshti;
 3. Shahid Quddusi;
 4. Shahid Muhammadjavad Bahunar;
 5. Grand Ayatullah Muntazeri;
 6. Ayatullah Javadi Amoli;
 7. Ayatullah Hasanzadah Amoli;
 8. Ayatullah Misbah Yazdi;
 9. The Late Ayatullah Muhammadi Gilani;
 10. The Late Full Prof. Sayyid Jalal al-Din Ashtiyani;
- Ayatullah Ja'far Subhani.

The “Second Phase of the Revolution” Statement



During the constructive course of the Islamic revolution, the guidance of the Supreme Leader Ayatollah Ali Khomeini (May his blessings last forever) has been and is still the luminous torch for those following the path of the Islamic revolution. On the eve of the fifth decade of the Islamic revolution, he issued an important statement outlining the general course of the Islamic revolution in the second forty years in order to fully achieve the goals and aspirations of the revolution.

This statement was warmly and passionately welcomed by people, scientific and research centers, governmental and non-governmental institutions and centers. Various centers have been exploring the different aspects of this statement based

on the ground of their activities. In line with its goals and policies, the supreme council of Islamic wisdom also placed a serious consideration and emphasis on the content of the second step of the revolution and looked forward to holding scientific meetings in this area. Below is a report from one of these scientific meetings.

Under “The Position of Intellectual Sciences in the Second Phase of the Revolution”, the pre-meeting of the status of Islamic philosophy in the Islamic Revolution have been held in the IPHA conference hall on 4th of Mehr in the morning, participated by Hujaj Islam Hamid Parsaniya and Abdulhusain Khusrupanah, chaired by Hujjatulislam Sayyid Ahmad Ghaffari.

The main points are as the following:

Giving his thanks to the IPHA for its contribution to the Second Phase of the Revolution Statement, Prof. Ghaffari said: the continuance of intellectual and theosophical doctrines in the Islamic teachings and their impacts in the political thought of the Islamic revolution are undisputable. The Supreme leaders of the Islamic Revolution, the Late Imam Khomeini and his rightful successor Ayatullah Sayyid Ali Khamenei, have explicitly stated the impact of Islamic intellectual thoughts on the political doctrine of the Islamic Revolution. In this meeting, we shall try to analytically deal with the fundamental constituents of the issue.

Qhafari went on to add that: we shall deal with the most fundamental factor in the Islamic thought which is epistemological. It seems what has rooted the most in the separation of the Islamic thought from the Western one is the particular approach of the Islamic political thought to the identity of reason (*al-Aql*); the fundamental contrast between the modern reason (Western) in the western civilization and reason in the Islamic culture and thought is the main root of all difference and distances between the two civilizations. We are expected to follow up the continuance of the two civilizations in the process of the formation of Islamic sciences and humanities and in the course of policy-making and

administrative aspects. I respectfully demand from professors to elaborate on the difference between modern reason and divine reason (reason in the Islamic culture).

Next, Hujjatulislam Prof. Hamid Parsaniya, the member of the High Council of Cultural Revolution and a professor at Baqir al-Ulum University, took the floor for his speech and said: in its second phase which mostly concerns the stability of its features, the Islamic Revolution of Iran is not confined to a political revolution, its turning point rose from a political horizon, though. Principally, every social revolution is to appear on the scene of politics. This Revolution was not merely economic or sided with one section or one social institution; rather, it is a multi-sided one to cover civilization and culture, as well. It goes contrary to the typical revolutions of 20th century most of which staged as a pattern of culture and civilization to resist against colonialism; i.e., they were anticolonial movements.

Having said that political revolutions were independentist in the forms of modern -isms and schools in the two poled world of the East and the West blocs, he added that: The Islamic Revolution of Iran is the revolution of *Allahu Akbar* (God is the greatest) and that of monotheism, Islamic culture and civilization. After more than two or three centuries of assault on Islam by the modern or Western world in all different aspects of politics, economy,

and culture, the Islamic Revolution of Iran proved to be a turning point in the resistance frontiers.

This university professor stipulated that: to be more precise, one of the most distinctive aspects of the Islamic culture is its approach to intellect and rationality. Likewise, the modern world might be known through its approach to intellect and rationality and thus its dealing with rational sciences. From among those who have talked about the world, the most celebrated one who spoke on social studies is Max Weber who has characterized the modern world by its typical rationality.

Parsaniya went on to say that: From the view-point of Max Weber, rationality is the most significant characteristic of modern world. He introduces different worlds through their various models of rationality, and classifies man’s behavioral actions according to rationality and on-action-established knowledge. Weber argues that modern world is formed through the dominance of the so-called instrumental rationality. He holds that there might be other forms of rationality and even goes to believe that there were different cultures throughout history formed by other kinds of rationality, no relics of them exist any longer. In his view, what is alive in the West is a model of rationality socially determined and existing now among people. This is what he called “instrumental rationality”. Such rationality carries many implications,

those before him who adopted it and worked with it, he says, were hardly aware of it. Weber himself has clarified some of those implications not transparent before, and some became more transparent only after him. Some people hold that Weber was aware of them but did not have social opportunity to illuminate them easily. One influence of that instrumental rationality is in modern science characterized by new features. In the sense of experimental information, science is knowledge; and what we are incapable of experimentation may not be called knowledge. Such rationality is directed toward aims. By aims, Weber means mundane desires available in this world. This is what he later identifies with the rationality which controls this world within itself. The aim of science is to predict and prevent the future in the world.

Next in the meeting, Hujjatulislam Khusruhanah, Deputy of Humanities and Art of Islamic Azad University, took the floor and said: in order to shed light on the position of intellectual sciences, I must mention two preparatory points: first is that we have three sets of theories hierarchically arranged: the first set is the abstract ones (concerning pure philosophy), second is the ideological ones (concrete), and third is the structural or applied ones. Based on the first and second sets, we may come to deal with social issues through the applied ones. Principally, society deals with the structures,

the life of people concerns the applied theories, and those structures orient their lifestyle.

The Second Phase of the Revolution Statement rests on the revolutionary system theory having three pillars: self-training, society-making, and civilization-building.

I hold that The Second Phase of the Revolution Statement rests on the revolutionary system theory having three pillars: self-training, society-making, civilization-building. Under these three pillars, fall the Supreme Leader's other issues such as the theories of freedom, independence, dignity, resistance, progress, and the like. Those points stated under the Second Phase mainly belong to the theories of the second set mentioned above. In fact, His Holiness the Supreme Leader has stipulated his theories in that Statement. He defines freedom on the bases of independence. First, he critically examines the past forty years picking out the weak and strong points, and then puts forward his strategic solutions.

Khusrupanah went on to add: through my familiarity with the system of thought of Imam Khomeini and the Supreme Leader and academic efforts of scholars such as Shahid Sadr, Shahid Mutahhari, Prof. Misbah, Prof. Javadi Amoli, and other Grand Ayat, I can say that the Supreme Leader succeeded in

proper positioning of the Islamic philosophy in the sub-branches of ontology, epistemology, axiology ... i.e. the very first set of theories; particularly, viewing the fact that he has engaged in the Western philosophy. The great scholars mentioned above succeeded in making use of those intellectual sciences through the second set of theories in the last four decades.

He insisted that: we have theosophical justice and security; nonetheless, I do not mean that the gateway to negotiation is blocked. There are some colleagues who have already theorized about social security, development, or spirituality according to Sadra's Hikmat Muta'aliyyah. Prof. Ghaffari has authored two volumes on spirituality in which he criticized theories of spirituality based on humanism and liberalism. There, he has proposed the Islamic spirituality according to Hikmat Muta'aliyyah and is still in the course of more progress in his study. Thus, we have done a lot on the first set of theories. The Supreme Leader's Statement deals with the second set. What is left behind to be dealt with is to work on the first and second sets of theories through theosophy and Fiqh, and then to establish a structure in order to bring the issues practically in society.

The Position of Intellectual Sciences in the Second Phase of the Revolution

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پیش نشست همایش ملی
«جایگاه حکمت اسلامی در انقلاب اسلامی»

جایگاه در علم عقول و عقاید



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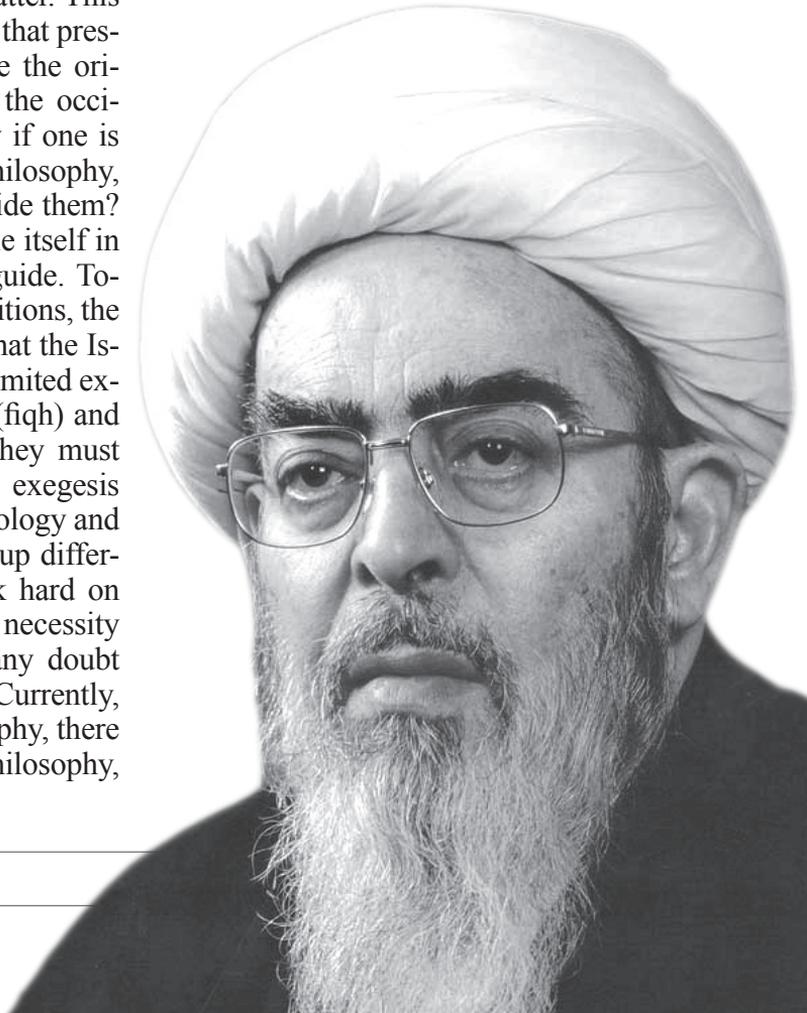
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Important Ponits of Islamic Philosophy

Some of the remarks of the Grand Ayatollah Fazel Lankarani (r.a) during the meeting with the Founding Board of the Supreme Islamic Wisdom Assembly (25/8/1384)

Philosophy must be one of the serious fields of specialty of the Islamic seminary (ḥawzah), and there is no doubt in principle and necessity of this matter. This is specifically from the fact that presently, we do not only have the oriental philosophy, but also the occidental philosophy whereby if one is not well acquainted with philosophy, then how is he going to guide them? Philosophy must have a role itself in order for it to be able to guide. Today, in terms of social conditions, the situation is in such a way that the Islamic seminary cannot be limited exclusively to jurisprudence (fiqh) and principles (usūl). Rather, they must teach other sciences like exegesis (tafsīr), philosophy and theology and train professionals and set up different courses, and also work hard on this. According to me, the necessity of this matter is beyond any doubt and it is an urgent issue. Currently, besides the oriental philosophy, there is also the occidental philosophy,

and, God willing, be successful in both of them and educate the eminent ones who are keenly interested in philosophy.

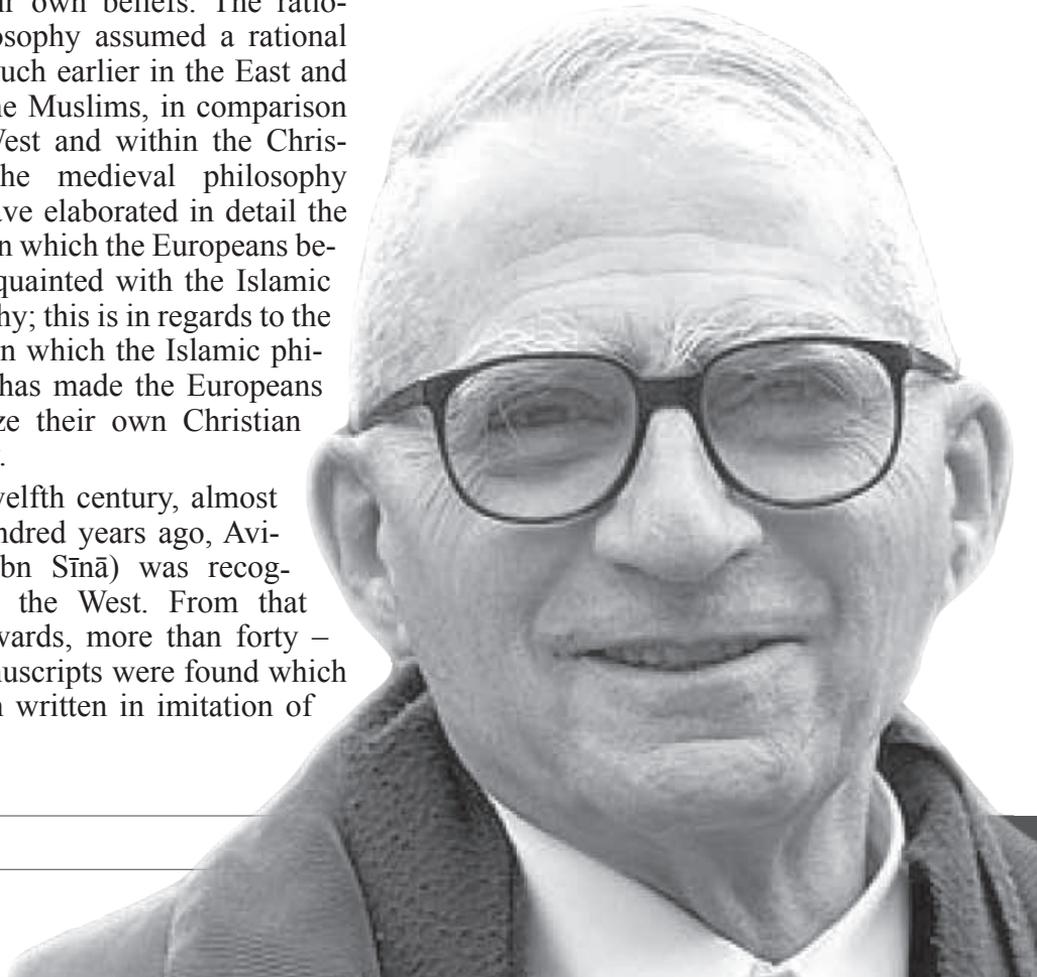


Selected Speeches from Dr. Karim Mojtahedi:

We have a kind of traditional philosophical thinking that is very rich in its kind and has a long history. The Muslims inherited the Greek notion in a more direct manner than the Europeans and they were in fact the first people to moderate the Greek philosophy with their own beliefs. The rational philosophy assumed a rational aspect much earlier in the East and within the Muslims, in comparison to the West and within the Christians. The medieval philosophy books have elaborated in detail the manner in which the Europeans became acquainted with the Islamic philosophy; this is in regards to the manner in which the Islamic philosophy has made the Europeans rationalize their own Christian theology.

In the twelfth century, almost eight hundred years ago, Avicenna (Ibn Sīnā) was recognized in the West. From that time onwards, more than forty – fifty manuscripts were found which had been written in imitation of

Avicenna. Owing to this fact, the writings of Avicenna have been the model of writing and thinking in the West. Our present philosophy is a traditional and extensively rich philosophy. Of course, with courage, we must note that perhaps we have



not been able to update it as efficiently as we should have done. We have the most intelligent theologians and just like it has been pointed out, the Europeans have learnt from our own theologians and philosophers like Avicenna and Alfarabi (al-Farabi).

Theology, ontology, and elementary philosophy are the foundations of Philosophy in the specific sense of the word. Fortunately, after the Islamic revolution, we have been convinced that a Muslim must learn and seek knowledge from the perspective of belief. One of the areas that the traditional Islamic philosophy of Iran has crystallized is Sadr's philosophy. Sadr has, in a sense, created a kind of cultural unity. This is because he has integrated and moderated theology (kalām), gnosis (irfān), jurisprudence (fiqh), Islamic laws (sharia) and so on.

I consider Sadr to be at the top position and I know that from the moral, religious, spiritual point of view, and the discussions about the soul, the self-promotion, and the substance of the movement that our souls are accidental, but the spirituality is immaterial, that is, they are materialized. And it evolves on the

move as individual, and it is very useful to analyze and think about this matter. Suppose we have a spiritual dialogue with our own philosophy, it will be very useful. However, at the same time, we have to trace its roots in our own traditions.

In my opinion, the human being in Mulla Sadr's philosophy is moving towards a luminous human being. Of course, this is a personal opinion and you can disagree with it just like many others who do not agree with it. In the Suhrawardi's tradition, this issue has been dealt with extensively, and there is something similar in the Sadr's tradition which I shall explain by use of an example: In the tradition of Suhrawardi, it is believed that light comes back to light and light seeks light. If we seek illumination it is due to the fact that we have a ray of light within us and it is this light that guides us. This is exactly what Mulla Sadr also puts forward by his theosophy. He believes that there is a force within us that drives us towards ourselves. In other terms, man is not empty-handed, and what he brings with him is a moment of divine light that guides him to his principle.

Summary of meetings

Subject: The Relationship between Faith and Religious Experience from the Viewpoint of Allameh Tabataba'i (may Allah sanctify his grave)

Researcher: Professor Rūhī

2019-05-18

Allameh Tabataba'i defines faith and considers it as knowledge, certainty, oral and sincere confession, deeds and practical commitment upon it. He has defined faith in his book in details. (*'Al-Mizān'*, volume 12, 18)

The most vital point in regards to Allameh's view concerning the nature of faith is the practical commitment. He states that, at a glance, in order to actualize faith, it is necessary to have a sincere covenant that necessitates practical commitment and strong internal results. In other terms, it penetrates the person so much that it runs within him unconsciously. Nonetheless, in his philosophical thought, the late Allameh establishes a relationship between faith and belief, and believes in different levels of faith. Levels that commence from certainty to the level of practical

commitment.

The result of faith is the emergence of behavioral and alignment in speech, and will ultimately lead to the internal and external guidance. In regards to religious experience, there are different definitions and types whereby some emphasize the sensory structure while others emphasize some other beliefs. Concerning the descension of the revelation (*wahy*), Allameh has emphasized the holy Prophet's (s') inner and emotional state in some cases. And this is contrary to the sacred traditions (*ahādīth qudsī*) which state that the holy Prophet (s') is an agent and is obliged to present the quranic revelation. The holy Prophet (s') has been assigned to quote the revelation. In the lower structure, this experience is in the form of words in

each verse, otherwise, in the higher levels, there are no words used.

According to Allameh Tabataba'i, revelation can be one of the instances of religious experience. If we are to speak the truth in regards to revelation, we ought to say that it is only the person who is in the structure of that experience of revelation that is capable of perceiving the revelation

and the rest cannot perceive this experience. Even the other prophets cannot bear the truth revealed to the holy Prophet (s'). And this matter brings the issue of eternity to the noble qur'ān that this eternal word has eternal and endless sacred concepts that only the holy Prophet (s') could bear to grasp.

The Relationship between Theoretical Wisdom and Practical Wisdom

Ḥujjat al-Islām wa al-Muslimīn Muḥammad Taqī Shafī

Faculty of Practical Wisdom

2019-06-13

Speech is a special human ability which based on the fact that it is related to the field of view and perception or the field of human action, is divided into theoretical and practical parts. By analyzing al-Fārābī's remarks, it becomes clear that in his view, the emergence of the human voluntary actions, which are the domain of knowing practical details for the purpose of establishing them in the outside world, is different from the domain of recognizing the general truths that human beings are only capable of perceiving but are incapable of creating them in the outside world.

From this remark, Al-Fārābī concludes that owing to this fact, their powers of perception are also different. The understanding of both theoretical wisdom and practical wisdom, which are sciences, that

encompass the general scientific and is in a number of theoretical virtues, is the task of theoretical reason; nonetheless, knowing the details related to the human voluntary behavior and putting these details into action is the task of practical wisdom. Needless to say, al-Fārābī points out that the scope of the human voluntary actions encompasses all of his practical activities, including professions and techniques, as well as the good and bad deeds that bring about happiness and misfortune in him.

By comparing al-Fārābī's remarks with those of Aristotle in his book *Nicomachean Ethics*, it can be seen that in regards to the nature and function of the human speech, al-Fārābī's view has been influenced by Aristotle's view.

The civil wisdom of efficient state-building Efficient state- building of civil wisdom

'Alirezā Sadrā

2019-09-22

The available political system; nation and government: Strategic ultrastructure of the country's progress from the current situation to the optimized and more sustainable one in the future. Government: This is the governing body, the supreme strategic advocate of the political system; strategic policy maker for comprehensive civil progress; social and political. Government science (the political system, the governing body) and state-building, efficiency and efficacy, efficiency of government and efficient state-building: ontology, physiology, the manner of their identification or basics, these are the basics and mechanisms. It is their truth, nature and reality.

The value system is the inner vision and nature and the action and meth-

od or the external behavior. Civil and political wisdom: this refers to ontology and physiology. Wisdom: this refers to the manner of identifying them. Political art: this refers to the ways and means of making and the mechanism of state-building, efficiency that results into making the state-building effective and ultimately developing the country.

The wisdom of government: this refers to the art and mechanism of efficient state-building. Efficient state-building: this refers to the functionary and implementation of the government or official state-building and agency. On one hand, this is ((the civil wisdom of efficient state-building)) and on the other hand, it is the ((efficient state-building of civil wisdom)).

Analyzing the Scepticism of the Contradiction between Science and Religion in the Context of the Bombardment of the Devils by Means of the Heavenly Meteors

Javād Golis

2019-09-24

Dr. Soroush emphasizes the contradiction of some verses of the noble qur'ān with science. To sight an

example, some verses of the noble qur'ān point out the bombardment of the devils by means of the heavenly

meteors and these claims present the noble qur'ān in a contradiction with the human science. As a review, it should be mentioned: Although the verses in question have first of all spoken about the heaven of the world, nevertheless, the following verses speak about the kingdom of

the heaven of the world, protected by angels and meteors emitted by the celestial stars. This is in order for the devils not to get acquainted with the secret information and the divine predestinations which are being discussed in this lower heaven.

The Summary of the Conference “Social Gnosis in the Light of the Ḥusayni Movement.”

Moḥammad Javad Rudgar

2019-10-09

The social gnosis is the natural outcome of the gnostical truth and reality by means of the spiritual and existential journeys in the four gnostic journeys whereby the first and the second journeys have their introductory contingency in the third journey. After that, it attains a complete manifestation specific from the epistemic resource and authority - behavioral or insightful, transcendental attitude and action. And the importance and necessity of social gnosis will be at a time when some are trying to make gnosis a personal matter by excluding the social activities and without social gnosis in the fourth journey in the principle of “prophethood and imamate”.

A gnosis which inculcates three fundamental teachings within it: 1- Guidance, 2- Education, 3- Guardianship in elements such as guide, mentor and master. And also seeks

to depict the Ḥusayni movement, the uprising of Karbalā' and the 'Āshūrā' event as an “act of an infallible Imām” and also give it a civilization look.

The foundation of social gnosis takes root, growth and fortification at the heart of the “journey from creation to the Truth or Creator” and then the “journey from the Truth to the Truth”. Until the seeker has been perfected and prepared for the fullness of the “journey from the Truth to creation with the Truth” and its perfected stage will be shaped in the Truth to the “the journey from the creation”. And during the Ḥusayni movement, the master of the gnostics, the guide and the leader of the devotees, that is, Aba 'Abdillah al-Ḥusayn (a'), who is a perfect human being, took the responsibility of guiding his general and special companions and his personal and

social disciples of his individual and social conduct each and every one of them to attain an active and jihadist conduct for seeking the truth and establishing justice. The Imam of the gnostics at the plain of Karbalā' stated from the very beginning of the movement

« مَنْ كَانَ بَادِلًا فِينَا مُهْجَتَهُ وَ مَوْطِنًا عَلَيَّ لِقَاءِ اللَّهِ
نَفْسَهُ فَلْيَرْحَلْ مَعَنَا »

“Anyone who wants to lay down his life for us and prepare to meet God, move with us.” (Majlisī, 1403, vol. 44, pg. 366)

In this short phrase, four conditions have been mentioned for accompanying the ‘Āshūrā caravan:

The first condition: Dying in the course of Sayyid Shuhada' (a') is not a ‘compensation’ but rather a ‘privilege’.

The second condition: Preparing to meet (the Lord).

The Third condition: Leaving (forsaking) the world. Here, leaving does not mean travelling. A traveler is not the same as a forsaker. A traveler leaves behind his homeland. He goes and will come back! However, a forsaker is one who has detached

his homeland from his heart and is now facing his (new) homeland. Consequently, he does not think about going back and must therefore forsake the world and should not consider it as his homeland anymore and should never have the intention of going back to it.

The fourth condition: Companionship with the Imām is a metaphysical and insightful, motivational, orientational, actional and methodical companionship. This is the condition of the spirit and the truth in regards to other conditions:

فَلْيَرْحَلْ «مَعَنَا»

‘move ‘with us

He must personally reach the Imām. There is no other way towards Allah other than by means of the Imām. One must reach God and the position of monotheism through the Imām and in his companionship and not by any other means. This is the same reality that is mentioned in the ‘Āshūrā gnosis and the Ḥusayni political philosophy under the title of social gnosis “Imamate-based”, and is the focus of this research.

The Schedule of Academic

Row	Title	Subject
1	ACADEMIC ROUND-TABLE	ON WHAT PRACTICAL WISDOM IS AND THE NEED TO REVIVE IT IN THE CONTEMPORARY WORLD
2	ACADEMIC ROUND-TABLE	MUTAHHARI'S THOUGHTS AND THE ISLAMIC MODERN CIVILIZATION
3	ACADEMIC ROUND-TABLE	THE POSITION OF INTELLECTUAL SCIENCES IN THE SECOND PHASE OF THE REVOLUTION
4	ACADEMIC ROUND-TABLE	THE STUDY OF ALLAMAH TABATABAI'S VIEW ON THE PHILOSOPHY OF AND AS META-DISCIPLINE
5	ACADEMIC ROUND-TABLE	CRITICAL EXAMINATION OF MODERN ARGUMENTS FOR ATHEISM
6	ACADEMIC ROUND-TABLE	ETHICS & SPIRITUALITY IN THE SECOND PHASE OF THE REVOLUTION
7	ACADEMIC ROUND-TABLE	THE ROLE OF INTELLECTUAL SCIENCES IN THE MODERN ISLAMIC CIVILIZATION
8	ACADEMIC ROUND-TABLE	POLITICAL ETHICS

Meetings at IPHA in 2019-2020

Experts & Academician	Chairperson	Time	Place
SAYYID YADULLAH YZDAN- PANAH & MOHSEN JAVADI	ZUHAIR ANSARIYAN	2019-04-18	IPHA
AYATULLAH SUBHANI, ALI- REZA A'RAFI AND HAMID PARSANIYA	—	2019-05-01	THE SYMPO- SIUM HALL OF DAR AL-SHIFA SEMINARY
HAMID PARSANIYA & ABDUL- HUSAIN KHUSRUPANAH	SAYYID AHMAD GHAFFARI	2019-09-26	IPHA
HAMID PARSANIYA & ABUL- FADL KIYASHIMSHAKI	QASEM IBRAHIMIPUR	2019-11-14	IPHA
REZA AKBARI, SAYYID HASAN HUSAINI & HAMIDRE- ZA SHAKERIN	SAYYID FAKHR AL-DIN TABATABAII	2019-12-05	IPHA
ABULFADL SAJEDI & AHMAD- HUSAIN SHARIFI	HASAN MUHITI	2019-12-26	IPHA
MOHSEN ELWIRI, HABIBUL- LAH BABAI & ABDULHUSAIN KHUSRUPANAH	MAS'UD AZARBAYEJANI	2020-01-09	IPHA
ALIRAZA SADRA, NAJAF LAKZAI, & MUHAMMADJA- VAD NOWRUZI	MURTADA YUSUFIRAD	2020-02-06	IPHA



Part of the statement of the supreme council of Islamic wisdom on the occasion of the martyrdom of Commander Qasem Soleimani:

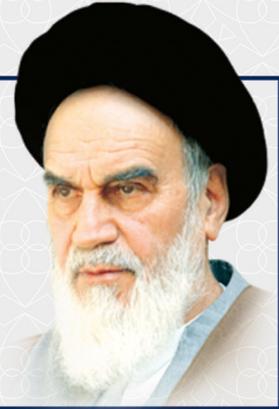
We offer our sincere condolences on the occasion of the martyrdom of the Grand Commander of Islam, the courageous Commander of the Quds Force, Field marshal Martyr Haj Qasem Soleimani to his eminence Imam of the time (May Allah hasten his reappearance), the Supreme Leader of the Islamic revolution and the great and grieving nation of the Islamic Republic of Iran. This great loss and the unforgettable sorrow of the hearts of the great and heroic nation of Iran and the nations seeking justice and freedom within the region and those seeking justice in the world, will only serve to double the efforts in standing up and resistance against the cruelty and aggressiveness of the felonious America and defending the highest Islamic values.



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Imam addressed to his son: What I said does not mean not paying attention to philosophical and rational sciences and to turn away from the rational sciences that are a betrayal of reason and philosophy, but rather to mean that philosophy and reasoning are "the way". It is for the purpose of getting to its original destination and it should not make you unhappy with your destination and purpose".



Islamic philosophy is the great jurisprudence; it is the basis of religion; it is the basis of all religious teachings in the external human mind and practice; therefore it must be expanded.

