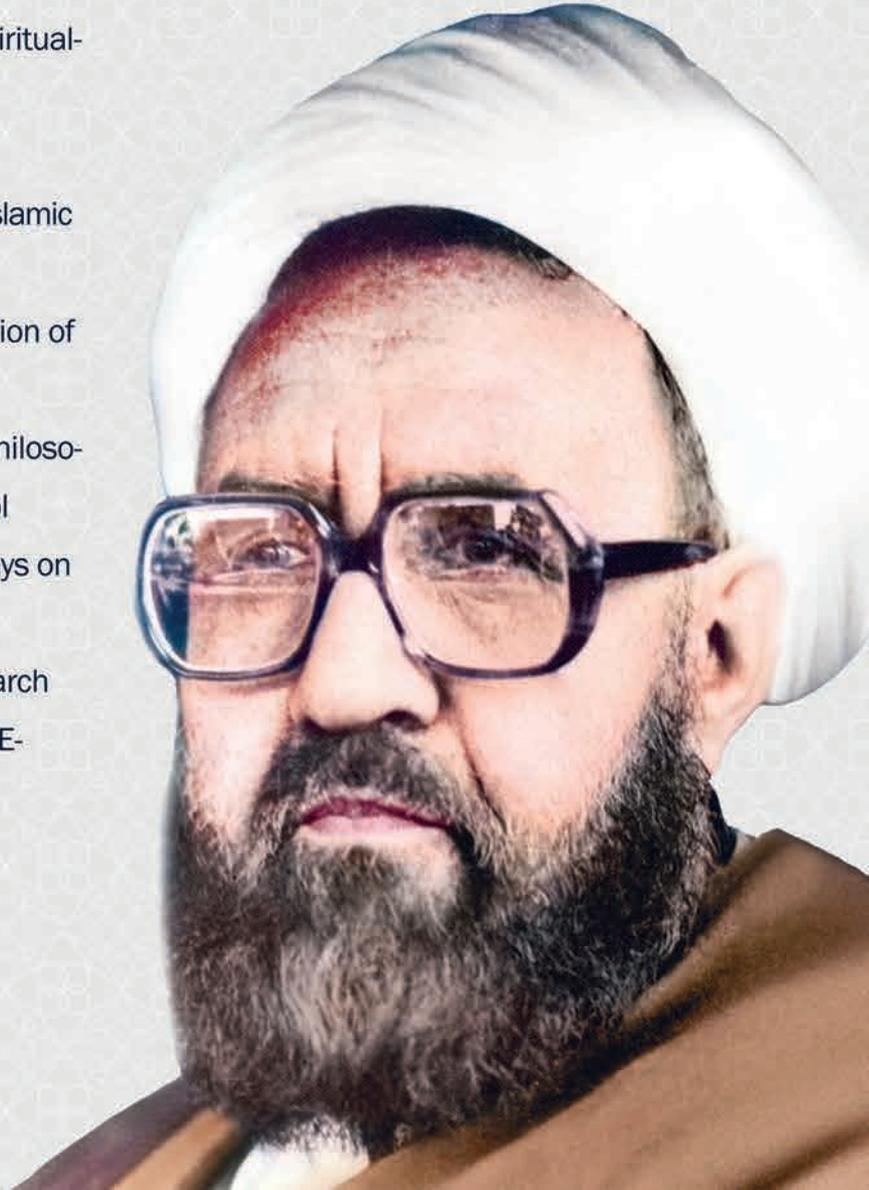


Islamic Philosophy Monitor

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Introductory speech

وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

That He might test the faithful with a good test from Himself. Indeed, Allah is all-hearing, all-knowing. (Surat al-Anfal, verse: 17)

For several months now, the emergence of the Coronavirus disease (COVID-19) and its spread around the world has attracted a lot of attention. This disease has not only attracted the attention of the politicians and journalists, but has also attracted the attention of the scholars and intellectuals.

Paying heed to the role of this disease in the human life and the impact it can have on the future of the social life has paved the way for conducting several conferences. If we take a glance at the course of thought in the last few centuries, we find that the formation of some schools of thought has basically arisen to some extent from the social situation.

For example, it is said that the outbreak of the World War I and World War II and the dominance of the atmosphere of despair and pessimism provided the ground for the attention of the existentialist thinkers to the dimensions of the human existence such as free will and hope.

The Covid-19 disease is also considered a “global challenge” given the extent and the number of the deaths it has caused worldwide.

This disease is a re-emphasis on the limitations of the human capabilities, as it has posed a great challenge to the scientific power of the scientific-medical centers, as well as the ability of the hospitals and health organizations in different countries. A large part of these inabilities is related to the limitations of the human cognition and awareness.

Paying attention to this inability on a global scale in the so-called “the age of information explosion”, along with its dire dimensions, can serve as a reminder to the human beings, especially those who have become proud of the growing power of mankind. Therefore, it is necessary to bear in mind the human “limitation” in order to provide the ground for overcoming the “limitation” and reaching the existence of the “infinite being.”

Integration, Realism, and Spirituality in the life and thought of Murtada Mutahhari

Charles Taliaferro (St. Olaf College)

ABSTRACT

Mutahhari's work against contemporary materialism and in support of a theistic metaphysics with a focus on values is praised. Three additional aspects of his work are explored involving dedication, realism, and spirituality. First, there is the extraordinary way in which the life and sacrifice of the life of Mutahhari may be seen as reflecting his dedicating his life to philosophy as the love of wisdom which, ideally, does not resort to coercion and strategic action unless as a very last resort. Mutahhari's realism accords well with his dynamic epistemology and the ways in which Mutahhari *and followed by his son* prizes a philosophy of religion that engages in a realistic engagement with persons of faith. Third, Mutahhari rightly highlights the difficulty of secular philosophy in the west that either seeks to deny spirituality or seeks to support a secular philosophy. The weakness of the latter is especially evident when approaching death either as extinction -as in secular naturalism- or as a life beyond life, as in the Abrahamic faiths.

Key terms: Mutahhari, dedication, philosophy, metaphysics, epistemology, realism, secularism. meaning.

Mutahhari has much to offer the west today. A vital area of Mutahhari's work --that is very much at the center of my own work over the last thirty years-- involves the repudiation of contemporary materialism and defending a theistic metaphysics that gives centrality to values. On this front, I believe all of us have much to learn from Mutahhari's insightful critique of materialism and his keen awareness of how the different domains of philosophy are interconnected. This is very much in contrast by the tendency of some in philosophy to separate their theory of values (politics and religion) from their metaphysics. John Rawls's, for example, sought through much of his life to build his theory of justice on the thinnest foundation of metaphysics possible. Many have judged this project a failure because of its weak foundation. I have done work elsewhere that supports and complements Mutahhari's theistic metaphysics (especially in the two books *Consciousness and the Mind of God* and *The Image in Mind*, co-authored with Jil Evans). In this paper, I turn to three other areas of Mutahhari's work that I have not had a previous opportunity to engage: Mutahhari's dedication of his life to philosophy, his realism, and his recognition of the importance of spirituality in the practice of philosophy.

Dedicating one's life to the Love of Wisdom

I offer some initial observations on the nature of dedication in general and the dedication of one's life to philosophy in particular, and then highlight what we may gain from the brilliant life and thought of Mutahhari on this matter.

Perhaps due to the secular nature of western philosophy, there has been little explicit philosophical attention to the concept of dedication. This is odd, given that (whether the context is secular or sacred) persons regularly dedicate achievements or places or moments in time to persons and ideals. It is a commonplace for an author to dedicate a book to a former master or to parents, and athletes will sometimes dedicate their performance to someone they admire or to an ideal. What is less well observed or examined philosophically is the way in which persons dedicate their lives or some moment in their lives to an ideal or a practice. There are philosophical works on the notion of a vocation (or calling) and duties that involve dedicating one's time and perhaps life to different causes (one's duty to one's community, family, justice). By way of some general observations that will pertain to the dedication of the life of Mutahhari: a dedication can involve a two-fold good. If you

dedicate a book you have written to your beloved professor, there is (presumably) the good of the book itself as well as the good of offering (presumably in gratitude) this good in relationship with someone you treasure. This may enhance both the standing or reputation of the person you are honoring as well as be a sign of humility on your part, insofar as you are acknowledging some indebtedness or offering some praise for another person and thus renouncing or limiting self-praise.¹ Insofar as one dedicates one's life to an ideal, there is (in the case of a good and fitting dedication) the good of one's life itself and then the additional good of showing one's allegiance (devotion to, gratitude toward) some greater good.

If you dedicate yourself to a practice, like philosophy, I suggest that there is a two-fold good: insofar as philosophy itself is a good, you join your life to that which is good (thus, being enriched by this greater attachment), and insofar as you acknowledge an indebtedness

to the practice of philosophy, you vitiate or reduce self-praise and self-concern. We might appreciate these goods in contrast to cases of when persons dedicate their lives to something base or not life enhancing. Consider, for example, the story of Hannibal taking a vow as a boy



1: I have co-authored a paper "On Dedications" with Jason Decker that offers a philosophical account of the nature and values of dedication, Analysis, 2011.

(essentially) dedicating his life to destroy Rome. While we might today still admire Hannibal's military ingenuity, it is hard to see this vow of destruction and revenge (it was not a vow to build up his city, but to destroy a rival) as admirable. Unfortunately, there are innumerable occasions when vows and dedications have undermined rather than enhanced the goodness of a person's life. Let us now consider the nature of philosophy and what might be involved in dedicating one's life to philosophy.

'Philosophy,' as derived from the Greek, is 'the love of wisdom' and, I suggest, it never completely loses this meaning when, in the course of Islamic philosophy, 'philosophy' comes to be thought of as a rational science or as a matter of different levels of wisdom (Deductive Wisdom, Experiential Wisdom, Experimental Wisdom, and so on) or as illumination. The progressive nature of Islamic philosophy is superbly treated in Mutahhari's *Understanding Islamic Sciences* (see especially Part One). I further suggest that in all these different, nuanced concepts of philosophy, the ideal practice is, essentially, non-strategic. I am using the term 'strategy' here in both its ancient meaning as well as in the use that is currently commonplace in the west. The term is derived from the Greek 'strategos' (meaning 'General') and refers to the practice of warfare. Today 'strategy' involves the art of war

as well as, more broadly, the art of conflict in non-military contexts such as in business and athletics. In all three contexts (war, business, and athletics), strategy involves such things as regarding others who do not share your goals as the enemy (or at least as opponents) and the exercise of deception, surprise, assault, containment, exposing the weakness of one's opponents, and so on. I believe that, at its best, an exchange between persons who truly dedicate themselves to the love of wisdom does not have recourse to strategic thinking and practices. Granted, as we can see in the early dialogues of Socrates, there may be moments when a proud person may need to be taught a lesson, and there is some place for Socrates exposing some characters (such as Euthyphro) as not knowing what he thinks he knows (Socrates may be thought of using some strategic reasoning to get Euthyphro to realize he does not actually know what is holy or pious). But in ideal conditions, persons who love wisdom do not seek to ambush each other, to appear weak when they are strong in order to misdirect their partner in dialogue.

I suggest that for a person to dedicate their lives to the practice of philosophy would involve a person seeking to enhance the love of wisdom in his or her own life and to contribute to there being sites for others to engage in the love of wisdom. Ultimately or ideally, it would be the aspiration of a lover of wis-

dom to create sites that are free from strategic thinking and practices.

Mutahhari's practical commitment to fair dialogue in which persons seek wisdom together is part and parcel of his strong commitment to the use of reason in our deliberations together (his theory of knowledge and deliberation). On this point, many in the west need to appreciate the central importance that Islam places on reason. Mutahhari observes:

Islam gives the intellect great respect and considers it to be the 'interior prophet of God.' (Revelation and Prophethood, p. 127)

This image is very close to the early modern conception of reason one finds in the Cambridge Platonists (17th century British philosophers) and John Locke, all of whom referred to reason as "the candle of the Lord." Mutahhari writes about the high reasoning in Islam that shows Islam to not be at all fideistic:

The fact that Islam places so much stress on certainty and calls man to think and deliberate alludes to man's initial state of doubt and ignorance, as well as to the truth that he must reach the station of conviction and certainty by way of correct thought and reasoning (Divine Justice, p. 13)

It is in light of this high view of reason and reasoning that Mutahhari may be seen practicing the love of wisdom through rational deliberation.

The martyrdom of Murtada Mutahhari is rightly seen in the holy tra-

dition of Islam. This is undeniable. But what may also be seen is how he gave his life for the love of wisdom –or for philosophy as the love of wisdom. During the great Iranian revolution Mutahhari opposed the Furgan Group and others which he believed to be subverting the ideals of the revolution. His opposition was truly philosophical. He did not oppose them by engaging in strategy. He did not seek to arrange for them to be silenced through the use of actual or threatened force. Rather, he sought to reason with them. And, as we know, on 1 May 1979 he was assassinated by those he sought to impact by persuasive argument rather than violence.

We may reach our own conclusions from this event, but the one I reach is that Mutahhari was one of the true lovers of wisdom who was willing to risk his life for the sake of seeking to engage others in the love of wisdom rather to resort to coercion. Granted, there is a time for coercion (when there is no alternative in contain or fight injustice), but I am inspired by the example of Mutahhari to make every effort to appeal to reason and arguments (and the love of wisdom) to bring about justice.

Let us now turn to Mutahhari's realism and then his philosophy of spirituality.

Realism

Mutahhari advances a badly needed form of realism that secures a fitting recognition of the normative impor-

tance of truth that is not subject to cultural relativity and yet he simultaneously defends a dynamic, engaged epistemology. Consider how realism and non-realism diverge.

Versions of non-realism have taken different forms in Anglo-American and Continental perspectives in the last sixty years. There are too many versions to list here, but all of them have in common the rejection that truth is a matter that is independent of human language, concepts, perspectives, and conventions. Some versions of non-realism are less implausible than others, but all of them share what I suggest is an embarrassing implication: there would be no truths if there were no human language, concepts, perspectives, and conventions. Arguably, there would still be truths; namely, it would be true there is a time when the cosmos does not contain any human language, concepts, perspectives, and conventions. Versions of non-realism also seem harnessed with being able to recognize what certainly appears to be ideals of universal justice (some things are just and some unjust no matter what any human being professes) and the evident progress we can make in coming to understand reality better, both in terms of values and in terms of what is.

Mutahhari rightly (in my view) sees realism as an achievement. That is, for us to come to see ourselves and the world (or reality) requires earnest, active inquiry, without which

we may wind up in being untrue to ourselves.

Man is the only being for whom there is a separation and distance between his self and his reality; that is to say between human beings and their humanity. How many a man that has not reached his true humanity, but rather continues to linger in the stage of his carnality! (Man in the Qur'an, p.68)

Mutahhari's realism calls for a dynamic process in which certainty as well as doubt has a role.

Doubt precedes certainty, questions are prior to answers, and anxiety is a prelude to tranquility. Doubt is both a good and necessary point of transition, even though it is inappropriate as a station and standpoint. (Divine Justice, p.13)

This conception of doubt and certainty seems profoundly well grounded. I might add a minor point that doubt itself cannot be our first cognitive act. Imagine a baby is born named Skepticus who is so skeptical of what appears to him that he never learns to say "I doubt that"! But while doubt cannot be our first step in our cognition, Mutahhari is surely right that our capacity to question and doubt are elementary vital dimensions in our quest for knowledge.

What may be called Mutahhari's dynamic realism invites us to see our (lifetime) education as one of self-development and growth.

There is no being that is in need of self-development like man. There is

no being that has the potential for self-development like man. And there is no being the value of which, once developed, differs so vastly from its undeveloped version like man. (Introduction to the Quran, vol 7, p.47)

What emerges is an epistemology that leads to maturation in the real world, and not merely in a socially constructed world that receives its authority from social conventions.

Before turning to the next area of Mutahhari's work, it is worth noting how Mutahhari advanced a form of realism, not just when it comes to the theory of truth and epistemology, but when it comes to engaging the world of his time. So, in addition to his formal realism about truth, he was also realistic in a practical, political, and social fashion as he sought to challenge the injustice of his time. It should also be noted how his son, Mohammad Motahari Farimani, shows a similar virtue of realism when it comes to the academy and scholarship.

In his doctoral dissertation, *Believers and General Statements in the Academic Study of Religion*, Dr. Motahari (please correct my spelling) observes how some of the work in the academy involving religious studies and philosophy, seem to be quite irrelevant to the living practitioners of religion. He skillfully notes how a prevalent assumption in the academy that religion is a private affair is completely out of touch with the practical, engaged nature of religious life through much of

the world. I believe his father would have been proud to see how this dissertation exposes the lack of realism (or the lack of taking seriously the actual reality of religious practice) in the academy. Consider, for example, Mutahhari's (the father's) doubts about the success of the academic study and projects of sociology that do not take seriously the living, real power of faith:

Even a complete sociological school is in need of both a philosophical system of thinking and a faith—a power to develop love and attachment to its aims, aims that transcend individualistic and personal ones. The great problem with all schools of sociology today is that they hope to create an ideology minus faith. They seek ideological schools founded on pure philosophy and this is impossible. (Social Perfection of Man, p.91)

Both father and son recognize the limits of a “pure philosophy” when its purity is “academic” in the sense of out of touch with the living practitioners of faith.

Spirituality

In much of the English-speaking philosophy in the last half of the 20th century, there has been a pervasive secularism that eschews matters of spirituality. At least that is a reasonable first impression of analytical philosophy that has been more concerned with conceptual and linguistic projects rather than taking on board questions about the meaning of life. That has changed. With a steady stream of publica-

tions now appearing on the meaning of life (e.g. *The Meaning of Life: A Reader*, *The Meaning of Life: A very short introduction*; *The Purpose of Life*; *What is it all about?*) secularists as well as religiously oriented philosophers and theologians have found a strong audience seemingly starved for philosophy that engages us in spirituality. Secular philosophers such as Thomas Nagel in his book *Secular Philosophy and the Religious Temperament*, Owen Flanagan in *The Really Hard Problem*; *Meaning in a Material World*, and Philip Kitcher in *Life After Faith*, each acknowledge the challenge that faces atheistic accounts of life, death, and meaning. Each of these thinkers and others may be seen as searching for a meaningful, spirituality. For our purposes, spirituality may be treated as matters of the sacred, reverence, a strong desire to live in harmony with what is truly of abiding value rather than being prey to greed and other vices, and (perhaps most importantly) a desire to understand how the meaning of one's actions, and life itself, is not just subject to our individual interpretation. For a Muslim or a Christian, spirituality will have a fuller, more explicit meaning that will include rites and liturgy, prayer and meditation, works of charity, and more. But, in general, Mutaharri might well be vindicated in his insightful observation:

It is strange that the Western world refuses to accept the existence of a

metaphysical soul in man on the one hand, while on the other, it is unable to deny man's spiritual inclinations. (The Perfect Man, p. 92)

The spiritual longing (or the longing for spirituality) that is evident in books like *Spirituality for the Sceptic* by Robert Solomon indicate (in my view) an irrepressible desire for understanding our lives in light of something transcendent, something that goes beyond our individual, worldly concerns. To be sure, Solomon (as well as Nagel, Flanagan, Kitcher) is an atheist who explicitly rejects a holy, life-giving divine reality, but I suggest that what each identifies as meaningful and valuable (each endorses a life of loving wisdom, caring for others, seeking justice, a life of creativity) would be given a richer, surer foundation and enlarged understanding of what is truly valuable if they were open to the religious points of view of the Abrahamic faiths.

One way to compare Mutahhari's point of view and his secular counterparts concerns the philosophy of death. Is the death of persons their annihilation? Solomon, Kitcher, Flanagan, and Nagel think so. And while Nagel laments this end, Solomon and others (such as Bernard Williams) think that ongoing life beyond this life would be undesirable. I personally find this both a failure of imagination and a failure to understand the limitless good of being in relation to a God of omnipotent, creative love. On this point,

I suggest that the older existentialists such as Sartre and Camus were more insightful than the secular atheists of today. They both came to the conclusion that life is absurd because it comes to an end as annihilation of the individual. Mutahhari appreciated how the natural revulsion we have about extinction when we consider the end of those whom we love reveals a deep desire for a greater fulfillment that can come (in the end) only through our relationship with the divine.

Mutahhari identifies our desire for a fulfillment for those we love that go beyond the boundaries of our world as natural. It is not the outcome of mere custom or convention. Mutahhari writes:

Death anxiety is a product of desire for eternity, and since in the systems governing nature no inherent desire is created which is futile and purposeless, this desire can be taken as proof for man's survival after death. The fact that we are tormented by the thought of extinction is itself evidence that we will not become extinct.

This life-affirming message is one that needs to be freshly considered in the context of Mutahhari's overall work. By so doing, one may appreciate the overall coherence of Mutahhari's thought, life, and death.

A sacred integration

Contemporary materialism has led some modern thinkers to think this broader, life-affirming philosophy is no longer viable. This is why Mutahhari's critique of materialism is important to take seriously. Secularists would do well to also consider both the realism and dynamic epistemology of Mutahhari. And all of his work is, in my view, enhanced when one takes seriously how Mutahhari was not merely an academic or not only a scholar. He was a man who so dedicated his life to the love of wisdom that he gave his life so that we, too, might be drawn to bravely dedicate ourselves to the love of wisdom.

The international position of Islamic philosophy

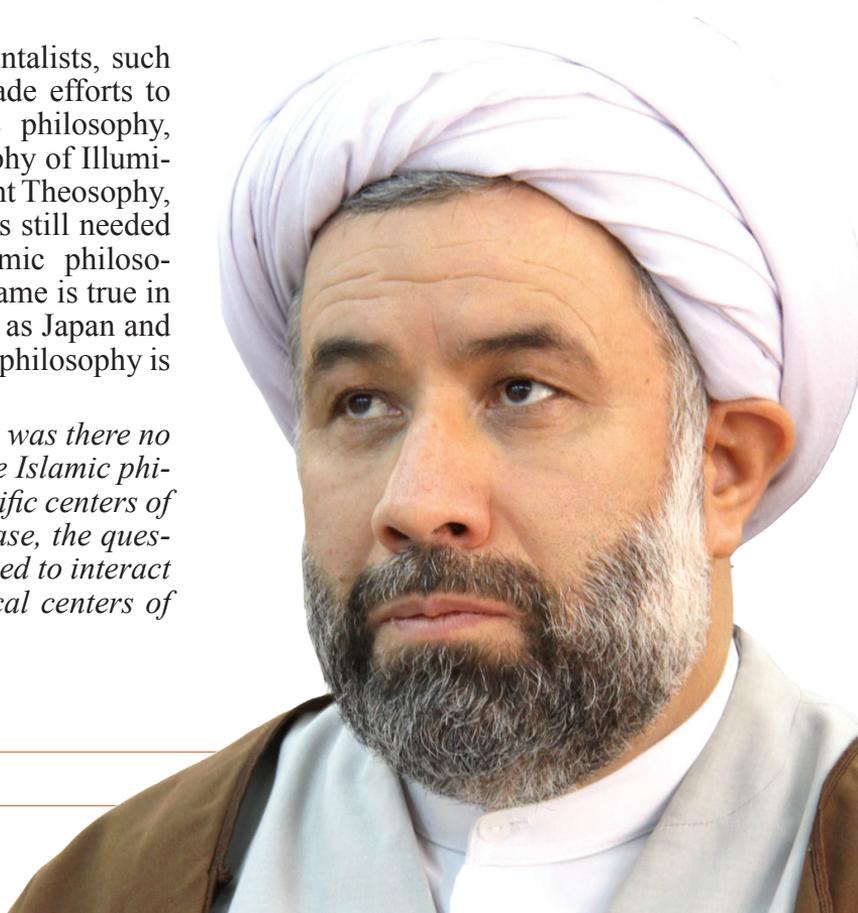
An interview with Hujjat al-Islām wa al-Muslimīn Dr. Ali Abbasi, the esteemed President of the Al-Mustafa International University.

□ *First of all, it is appropriate to thank Dr. Abbasi, the esteemed President of the Al-Mustafa International University, for the opportunity he has given to the English news quarterly of Islamic Wisdom. To begin with and as the first question, kindly tell us how do you assess the international position of the Islamic philosophy?*

■ Although some orientalist, such as Henry Carbone, made efforts to introduce the Islamic philosophy, especially the Philosophy of Illumination and Transcendent Theosophy, however, much work is still needed to introduce the Islamic philosophy to the West. The same is true in Eastern countries such as Japan and China, and the Islamic philosophy is not well known.

□ *According to you, was there no need to introduce the Islamic philosophy to the scientific centers of the world? In this case, the question is what is the need to interact with the philosophical centers of the world?*

■ The life of science depends upon communication, dialogue, discussion and research. The growth and development of the Islamic philosophy also depends upon these scientific exchanges. At the same time, there are valuable materials in our philosophical heritage that needs to be presented to the world.



□ *What capacities does the Islamic philosophy have to offer at the international level?*

■ In the Islamic philosophy, regardless of the part that is known as the public affairs and or in the theology part, in particular, there are important topics that are informative and interesting for the researchers. The issues of cause and effect, movement, existence and quiddity and so on as well as the evidence for proving the Necessary Being (Wājib al-Wujūd) and the topics related to the divine attributes and actions are all of great richness. Today, presenting these teachings to the world is a fundamental responsibility for our seminaries.

□ *What capacity do the Philosophical and international centers such as the Supreme Council of Islamic Wisdom, Al-Mustafa International University and many more, have to formulate the theories of the Islamic philosophy at the international level? And how can the al-Mustafa International University play a role in spreading the Islamic wisdom or supporting the activities of the Islamic jurisprudence?*

■ The Supreme Assembly of Islamic Wisdom has valuable human capacities. Many prominent professors of wisdom are members of this forum, and in fact this forum is a gathering place for the major professors and researchers in the field of Islamic wisdom.

This precious human capacity can help in the development of the Is-

lamic wisdom in the international arena in various legal orientations. Al-Mustafa can also contribute to the translation and publication of these materials due to the abundance of experts that have been assembled from all over the world and are familiar with various languages.

In addition, due to its direct presence in many countries, al-Mustafa can be the bridgehead of the seminary in discussions of the Islamic wisdom with the scientific centers of the world. It may be necessary for a joint working group to examine this issue and identify the areas for cooperation.

□ *When it comes to the approach to the international arena, should all the levels (academic, propagation, public, media) be considered, or are there some aspects that are prioritized? Why?*

■ Naturally, the audience for wisdom and philosophy is often a certain group of people, especially the students in the Universities and seminaries. This matter dictates that the Supreme Council of Wisdom should also prioritize this special group over the other groups of the society. Nevertheless, at the same time, teaching the general concepts of philosophy in simple language and for the general audience should not be neglected.

□ *What are the important considerations that need to be contemplated in designing the Islamic philosophy theories at the international level?*

■ One of the important consider-

ations that should be contemplated in presenting the Islamic philosophy and wisdom to the world is one of the issues required in today's world, some of which I have already mentioned, such as the issues of causality, which are also discussed today in sciences such as Physics. For example, Heisenberg's uncertainty principle, theological issues such as the subject of God's justice and wisdom, and the issue of evil and the like are still debated in many scientific circles. Another point is the necessity and familiarity with the modern language and literature to offer these teachings. Attention to the philosophical background of each country should also not be overlooked.

□ *How do you assess the opportunities and challenges, or strengths and weaknesses of the Islamic philosophy and the centers of Islamic philosophy in interacting with the rival philosophies?*

■ One of the opportunities available to the Islamic philosophy and educational and research centers in this philosophy is the reception that exists in many countries for philosophy, regardless of their definition of philosophy. In Indonesia, for example, there is a great deal of interest in philosophy, including the Islamic philosophy.

Identifying the centers that have such a situation and the desire to present the Islamic philosophy in them is one of the essential tasks that should be done by institutions such as the Supreme Council of Islamic

Wisdom. Another important opportunity is the network of graduates and students of intellectual sciences that have spread to different countries, whereby most of these people want to have a connection with Qom, the seminary and al-Mustafa. Our current weakness is the lack of appropriate structures for these connections and interactions with the world's scientific centers. I hope that with the cooperation of the Deputy of the International seminary and the Deputy of Communications and International Affairs of al-Mustafa, the Supreme Council of Wisdom will find a solution to this problem.

□ *Given the entry of the contemporary Western philosophies into the applied sciences, will the design and development of the Islamic philosophy in the international arena help strengthen the position of the Islamic philosophy or will it give an inefficient and incomplete picture of the Islamic philosophy?*

■ The Islamic philosophy is in an acceptable position in some areas, including ontology, epistemology, theology and philosophy of ethics. Of course, we need some more efforts in some new philosophical fields such as: the philosophy of science, philosophy of art, philosophy of mind and more generally in the additional philosophies. The presentation of the Islamic philosophy in the sections that have an appropriate relevance will strengthen the position of this philosophy.

□ *Is it necessary to train the Islamic philosophers and linguists*

as well as those who are aware of the Western philosophy in order to confront the Islamic philosophy with the world-renowned philosophies? In this case, which institution is responsible for this or can be responsible for this?

■ However, interacting with the scientific centers and communicating with them to a large extent requires familiarity with the language and literature of such communications. Familiarity with the other schools and philosophical currents, both Western and Eastern, is a prerequisite for this communication.

Praise be to Allah, today, a large number of the Islamic philosophy graduates are familiar with the Western philosophies, and a large number of them also have good language skills. Of course, we are still at the beginning of the road in this regard. It is the responsibility of the management departments of the seminary to train scientific forces who, in addition to having the sufficient proficiency in the Islamic philosophy, are also familiar with the other philosophies as well as the other languages.

In this regard, the Supreme Council of Wisdom can cooperate with the management of the specialized seminaries and specialized educational centers of philosophy and centers such as the Imam Khomeini Institute and the al-Mustafa University and so on.

Quarterly: To what extent does the Islamic philosophy have the context and ability to create a convergence

among the intellectuals of the Islamic world?

■ In many parts of the Islamic world, the Islamic philosophy is considered merely as a historical heritage. Nonetheless, in some countries, such as Iran, Iraq, Afghanistan, Indonesia, and even the Subcontinent, the Islamic philosophy is still an active movement. Of course, the network of the rational thinkers in the Islamic world can play a significant role in creating a convergence among the Islamic nations.

□ *Basically, what new and compiled material does the Islamic philosophy has to offer to the international arena in the field of the additional philosophies and special philosophies and topics such as: political philosophy, philosophy of economics, philosophy of art, philosophy of mind and philosophy of language?*

■ As I said, we need to do more work in the additional philosophies. Of course, in recent years, especially in the seminary of Qom, good researches have been done in these fields, including political philosophy, philosophy of art and so on. Nevertheless, more work needs to be done in order to reach the desired point and present this material to the international community.

□ *We are extremely grateful to you for giving your honorable time to the quarterly.*

■ I also thank and appreciate your efforts in introducing the Islamic philosophy in the international realm.

The Islamic Studies Foundation of Russia

An overview of a decade of work by the Islamic Studies Foundation in Russia.

ISLAMIC CULTURE AND RESEARCH FOUNDATION

A memorandum from the President of the foundation

Hamid Hadavi (PhD), the President of the Islamic Studies Foundation of Russia.

A decade has passed since the inception of the Islamic Studies Foundation in Russia. In the course of this period, we have faced different experiences. The basis of the foundation's work is on the scientific and academic activities for the educated and elite who speak Russian. Although paying attention to the general audience is also part of the plans that we had in mind, from the beginning, we wanted to make sure that the activities of the foundation, are native as much as possible, both in terms of form and content. This is in order for it to become a good place for its students and consequently, turn into a reference in the field of the Islamic studies.

It was obvious from the very beginning that there was an urgent need for producing works on various subjects of Islamology that had to be fulfilled through translation and authorship. Based on the Russian situation, the practical work of writing and translating was faced with several issues that should have been taken into consideration. On one hand, points such as selecting the work according to the topics desired by the students, and on the other hand, the issues required to be designed, selecting the appropriate translator and author and multiple controls on the content according to different sensitivities based on the current Russian conditions and finally publishing and distribution of the works.

Likewise, the most important matter was the deployment of specialists in each field and there was a very small number of such specialists. For the



sake of improving the quality and position of the production works as well as the other scientific activities of the foundation, it was necessary to establish a close and active cooperation with the Russian scientific and academic centers. This matter was not easy at first, but the activities of the foundation became the best introduction and a source of encouragement for cooperation between the Russian centers and the Islamic scholars.

Just like the production of the appropriate contents, other axes that were similarly vital to the foundation, was the introduction and presentation of these works in different styles in the Russian speaking regions. As well as considering ourselves to be obliged to produce works and performing educational activities with a suitable quality, and struggling to offer something worthwhile, we were also endeavoring to introduce

and present these works in the scientific centers and bookstores. The necessity of this work and the useless experience of working with the Russian publishers led us to first of all establish the Stock Publishing House and then the Sadra Publishing House. This was in order to pay a special attention to introduction and distribution of the works while closely monitoring the texts and the publishing stages.

The great potential of the cyberspace and internet was one of the points that was not neglected since it received a special attention from the foundation. The activities of the foundation included various topics such as translating and composing works, holding and participating in scientific conferences, supporting student dissertations, sending students for short-term courses and study opportunities, conducting the face-to-face and virtual training

courses, participating in the international and regional exhibitions in Russia and the neighboring countries, using the capacities of the cyberspace, and cooperating and supporting the cultural and Islamic centers.

Owing to this fact, after a decade of activity, we were able to provide numerous research and educational resources for the scientific and cultural centers of Russia and for the Russian speakers and also publish the most important works in the field of Islamic studies. The works of the foundation are available in the libraries and bookstores in the most important cities of Russia and some Russian-speaking countries. Besides, some of these works have been selected as the best book of the year in Russia in many years. In the following chapter, we will have a brief overview regarding the activities of the foundation during this ten-year period.

An Introduction to the Islamic Studies Foundation of Russia

The Islamic Studies Foundation was officially registered in Russia in 2007 and commenced its serious activities from the beginning of 2008.

The founders of the foundation are Stanislav Prozorov, a prominent Russian Islamologist and the deputy director of the St. Petersburg Institute of Manuscripts, Mehdi Imanipour, the then cultural advisor of

Iran in Russia, and Hamid Hadavi, who has been the president of the foundation since its inception.

(Stanislav Prozorov, a prominent Russian Islamologist and Shiatologist)

From the onset, the foundation initiated its activities with the aim of promulgating the Islamic studies in the Russian language. The foundation established programs for different students including the academic researchers in the field of Islamic studies and those interested in the topics of Islamic culture. In addition, it launched its projects at three levels: academic, semi-academic and general. Therefore, on one hand, it initiated a relationship with the reputable scientific centers, and on the other hand, it also considered the needs of the general public who spoke Russian. From the moment of its inception, the foundation has been publishing its research contents through the valid publishers of Russia. Likewise, at the beginning of the publication, the Stock and then Sadra Publications, used to be the publishing houses of the foundation.

(Mehdi Imanipour, the then Cultural advisor of Iran in Russia)

In the course of this period, the Islamic Studies Foundation developed its scientific and research cooperation with the universities and scientific and cultural centers of Russia and Iran. This cooperation acted as a research bridge for setting up a

common space for contemplation and awareness. Holding scientific conferences, participation in book fairs in Russia and the neighboring countries, production of scientific resources and textbooks, holding training courses, offering production content on the internet websites and an effectual presence in the social networks are among the activities of the foundation.

The Research Policies

On one side, the Islamic Studies Foundation introduces the contemporary Iranian and Islamic intellectual works and ideas to Russia, and on the other side, it supports researches of the Islamic studies in Russia. Accordingly, in addition to selecting, translating and publishing the works of the Iranian intellectuals, a significant part of the published works of the foundation are researches written by researchers in the Russian scientific centers.

(Research policy making and the scientific record of the foundation, has made it increase its credibility in the University centers and the Humanities circles of Russia. The expression of interest by personalities and the scientific centers for cooperation with the foundation, is a manifestation of that.)

The central topics of the scientific and cultural activities of the foundation are as follows: Quranic teachings and Quranic research, history and the biography of the holy infallibles (p.b.u.t), philosophy of

mysticism and theology, family and nurturing of children in Islam (the Islamic lifestyle), humanities and Islam, contemporary religious thought, orientalism and Islamology in Russia, Islamic revolution literature, history of Islam and researches regarding the Muslims of Russia.

Designing and launching of multiple scientific-research series such as: ((Philosophical Thinking of the Islamic world)), ((Islamology and Orientalism)), ((Illumination)), ((Quranic studies)), ((the Contemporary Iran)), ((Islam and the Issues of the Present World)), ((Islam: the tradition and modernity)) with the aim of creating academic topics, and the ((bestsellers)) series of Iran and the ((Iranian prose)) in the field of Iranian literature, the project ((Muslimka)) - (the Muslim woman) on the subject of family and women, and starting a project on the literature of children and adolescents is on the agenda of the foundation.

Research policy making and the scientific record of the foundation, has made it increase its credibility in the University centers and the Humanities circles of Russia. The expression of interest by personalities and the scientific centers for cooperation with the foundation is a manifestation of that.

The Scientific Cooperation with Universities and Religious Centers in Russia and Iran

The essence of the foundation's activities required an existence of a



close relationship with professors and scientific research centers. This was in order to enable it produce valuable products that are considered by the Russian intellectuals on one hand, and to achieve its scientific authority on the other hand. Similarly, the Islamic Studies Foundation has always intended to act as a bridge between the scientific-research centers of Iran and Russia. Based on this, it has carried out several projects in the form of bilateral and multilateral cooperation.

These collaborations include; holding training courses, supporting theses and researches of Russian professors, sending professors and students on educational courses, publishing a common scientific and conducting scientific meetings and conferences.

St Philaret Christian Orthodox Institute (S.F.I.); 2017 Andrei Lukashev, Ahmad Ranjbari Heidarbaghi, Nasser Tabaei, Margarita Shilkina, Alexei Zhuravsky and Anna Aliyeva)

The Islamic Studies Foundation of Russia has numerous scientific collaborations with the following centers:

- The Institute of Philosophy, Russian Academy of Sciences – Moscow
- The Institute of Oriental Studies of the Russian Academy of Sciences – Moscow
- The Russian State University for the Humanities – Moscow
- The Peoples' Friendship University of Russia (RUDN) – Moscow
- Kazan Federal University – Tatarstan
- Bashkir State University – Ufa
- Ahl al-Bayt (a.s) Research Center Dagestan – Makhachkala
- The Institute of Oriental Manuscripts of the Russian Academy of Sciences - St. Petersburg
- The Russian State University (MGU) – Moscow
- The Russian Council of Muftis – Moscow
- The Ikhlās Religious Foundation in

Ufa – Bashkortostan

- Dagestan State University – Makhachkala
- The Islamic University, Kazan – Tatarstan
- Moscow Islamic Institute – Moscow
- Kowsar Islamic Institute – Moscow
- Bashkir State Pedagogical Institute – Ufa

(A meeting with the President of the Institute of Scientific Information of Social Sciences, on the subject of the online library: 2017.)

The Iranian Centers Partnering the Islamic Studies Foundation of Russia

- Iran's Wisdom and Philosophy Research Institute
- The Institute of University and Seminary
- Organization for the Study and Compilation of Humanities Books (Samat)
- The Institute of Humanities and Cultural Studies
- The Allameh Jafari Institute (AJI)
- Research Institute of Culture, Arts and Communications of the Ministry of Culture and Islamic Guidance
- The Art Department of Islamic Propaganda Organization
- The International Foundation for Captives
- The Allameh Askari Scientific-Cultural Institute
- The Association for Cultural Works and Honor
- Amir-al-Mu'minin (a.s) Research Center - Isfahan
- The Research Institute for Islamic

Culture and Thought

A group visit to the Computer Research Center of Islamic Sciences (Noor) by the researchers and professors sent by the foundation: 2017

The Islamic Mysticism, Philosophy and Theology

Philosophy, mysticism and theology has also been mentioned and emphasized in the historical letter of Imam Khomeini (r.a) to Mr. Gorbachev as the most basic ground for intellectual and innate forum. With regard to their reliance upon the intellect and the heart - which are common to all the human beings - the mystical and philosophical theme is a ground for thinking between the intellectuals of different religions and beliefs, which has also been considered in Russia since time immemorial. By paying heed to this point, from the very beginning, a cooperation with the Institute of Philosophy of the Russian Academy of Sciences in Moscow, which had important professors in the field of Islamic philosophy and mysticism was initiated.

In the shadow of these collaborations, the faculty of Islamic Philosophy was established in this institute with the recommendation and support of the foundation. Additionally, it became one of the most active faculties of the institute by implementing the projects of the foundation. The foundation also collaborates with the other scientific centers of Russia on the subject of Islamic philosophy and mysticism. These col-

laborations have resulted in the publication of numerous series of books and holding scientific meetings and educational classes, which are mentioned as follows:

A Series of Philosophical Thought in the Islamic World

The series of (philosophical thought in the Islamic world) is being accomplished in cooperation with the Moscow Institute of Philosophy, and in this series, research translations, basic researches and scientific articles are anticipated. So far, 18 works have been published in this series.

In addition to this series, in collaboration with the Institute, other works such as *Miftāḥ al-Ghayb Qūnawī*, *Measures in Contemporary Theology* by Hamid Reza Ayatollahi, *Farabi* by Ardakani, *the History of Islamic Philosophy* by Henry Carbone, *Sadr al-Dīn al-Shirazi and Transcendent Theosophy* by Sayyid Hossein Nasr, *the Introductory philosophy based on the works of Shahid Motahhari* by ‘Abd al-Rasūl ‘Ubūdīyat, *Practical mysticism* by Sayyid Salman Safavi, *Introduction to Islamic sciences* by Reza Baranjkar, and *Islam, Philosophy and Culture* by Natalia Efremova were also published.

A Series of the Contemporary Philosophical Topics

Through the collaboration of the Islamic Studies Foundation of Russia and the Peoples’ Friendship University of Russia - Moscow, the series “The Contemporary Philosophical

Topics”, are being done. So far, four works have been published in this series entitled: “Islamophobia”, “The Cultural History of the Contemporary Iran”, “The Islamic Civilization - History and Modernity” and “The Thought Process in Iran”. The scientific editing of these series has been done by Maythem Muhammad Taha al-Janabi, the head of the scientific department of the Center for Arabic Studies at the Peoples’ Friendship University of Russia.

(Maythem al-Janabi, the head of the scientific department of the Center for Arabic Studies at the Peoples’ Friendship University of Russia - Moscow.)

The Almanac of Illumination

The illumination project was established in Russia to meet the need for the development of academic research in Islamic philosophy and mysticism. This project, in the form of a precious almanac, is studying the history of philosophy and mysticism in the Islamic world.

The almanac of illumination, is being published by the editor-in-chief, Janis Schutz in collaboration with the Institute of Philosophy of Russian Academy of Sciences and the Institute of Iranian Wisdom and Philosophy. So far, 8 issues of the almanac have been published with the following central topics:

The first illumination: Different Dimensions of the Islamic Philosophy.

The second illumination: Suhrawardi and the Philosophy of Illumination.

The third illumination: Ibn Arabi and his School.

The fourth illumination: Khajeh Nasir, His Age and the Ismaili Philosophy.

The fifth illumination: Shiraz and Isfahan Philosophical Schools.

The sixth illumination: Sadr al-Muta'allihin Shīrāzī, the Transcendent Theosophy and His School.

The seventh illumination: Islamic Philosophy in Iran from the Qajar Period to the Contemporary Period.

The eighth illumination: The Platonic Philosophy and Plato in Islamic philosophy.

The ninth illumination: Avicenna's Philosophy. (it is in the progress of publication)

(Yannis Schott)

(Gholam reza A'avani)

(Abd al-Husayn Khosro Panah)

The Oriental Studies and the Russian Orientalism

By taking into consideration the historical background of the Oriental and Islamic studies in Russia, the foundation has considered the development and managing the Oriental Studies as one of its agendas. Moreover, it has published several works in this field, including the series of "Islamic and Oriental Studies" in collaboration with the Moscow Institute of Oriental Studies.

Furthermore, works such as the two volumes of the encyclopedia "Islam in the Geography of the Former Russian Empire" edited by Stanislav Prozorov, two critical translations of Ghazali by Alexey Khismatulin, a collection of articles "Ares Islamika", "Islamic cities in the eyes of the Russian travelers in the 19th and 20th centuries" and "the life and works of Alexander Schmidt (Russian orientalist), can be mentioned.



Introducing centers of philosophy:

The Specialized Center for philosophy of Qom Seminary School

History of the center

After the emphasis of the Supreme Leader (May Allah protect him) and following the approval of the Supreme Council of Seminaries, the Center for Specialized Training in Islamic Philosophy was established in 2003. At the moment, after 17 years, it has admitted talented students who are eager to study Islamic philosophy, in the various fields of humanities in the following levels:

The second level (17 courses)

The third level (13 courses)

The fourth level (2 courses)

Moreover, the center has succeeded in providing services in various educational, research and propagation contexts in the field of intellectual sciences.

This center is currently under the guidance of Ayatollah Gholamreza

Fayyazi and under the management of Hujjat al-Islām wa al-Muslimīn Mehdi Mansouri. And with more than a decade of experience, it started and still carries on its progressive approach since 2018 by introducing a comprehensive educational approach and by orienting ijtehad in the field of education.

The Aims of the Center

The Main Aims:

Correct understanding of the intellectual and narrative knowledge, in order to discover the epistemological system of Islam and ijtehad in knowledge, in line with achieving the epistemological substructure of the production of Islamic humanities and laying the groundwork for the reappearance of Hazrat Baqiyatullah (a.t.f.s) with an educational approach.



The Minor Aims:

- Training a teacher, researcher and author in the field of Islamic wisdom.
- Creating the ability to respond to epistemic doubts and training elite forces to respond appropriately to these doubts.
- Dealing with the influence of deviant thoughts by explaining the ontological knowledge; anthropology; Islamic epistemology and cognitive value.
- Creating the ability of analytical research and harmonizing it with the philosophical approaches.
- Developing and deepening the knowledge of the basics and issues of intellectual and intuitive sciences, based on the Shiite teachings.
- Striving and laying the foundation for bringing the Islamic philosophy out of isolation and establishing an attitude towards the Islamic philosophy as a purely religious science.
- Reconstruction and expansion of the Islamic civilization movement by deepening the Islamic epistemological system.
- Creating a platform for the production of thought based on the philosophical view of the production of the Islamic humanities - with the help of the substructure of the authentic Shiite philosophy and mysticism.
- The formation of a civilized personal-

ity with regard to science in the structure of worship and organizational and jihadi spirit with the focus on the guardianship of the guardian (Walī).

- Preparing the ground and trying to present an objective epitome that must conform with the noble Qur'ān, the original Shiite proof and mysticism in the field of theory and practice in the form of expanding and promoting a glorious philosophy in which rational reason, mystical intuition and the Qur'anic revelation are explained together.

The Educational Stages in the Center:

The first stage: Attracting the Students

At this stage, with a simple interview and achieving the minimum, the center seeks to attract the maximum number of students. The pol-

icy of the center is maximum entry and minimum continuity for students who meet the required qualifications to continue in the center, with the approach of ijthihad in education. Therefore, in educational policies and methods, various considerations have been made, which are mentioned below in the section of methods.

The second stage: Stabilization

At this stage, the center intends to show its own special view and approach to the student in a short period of time. In this center, an attempt is made to have an honorable relationship based on talent, development and promotion of the student. This is in order to make the center a place for growth and promotion with an internal motivation for the student, regardless of any external



reinforcements such as certificate, stipend and so on.

The third stage: Development

At this stage, the following activities are carried out for the development of the students:

- Identifying talents.
- Providing scientific and spiritual self-improvement.
- Supervising the teachers of each faculty and carrying out the follow-ups.
- Scientific orientation.
- Scientific stabilization.
- Philosophical education.
- Creating a platform for the formation of ijtihad in education

The fourth stage: Staffing

At this stage, the center seeks to cultivate and utilize the forces that

can provide social output with characteristics in the field of education, science (educational-research), insight, management, and a society with authority.

The Educational centrality in the structure of the center

Each faculty – whether in the second or third level - which are more limited in number than the whole set, have a number of courses to take. Each course has a teacher whereby one of these teachers based on having the necessary and sufficient conditions, becomes the teacher of this faculty. He therefore manages the entire educational, research and training direction of this group by recognizing, distinguishing and making a decision pro rata with the talent of each of the students. Additionally, all the three educational,



research and training departments are supervised by the teacher of that faculty.

The focus of education in the structure of the center is achieved with the teachers of the faculty with the cooperation and supervision of the deputy of education, the deputy of research and the deputy of conduct. In fact, the teachers of the faculty are the main forces of these three deputies in the center and each faculty is managed with a lot of focus.

The centrality of handing part of the management to the teachers of the faculty, in accordance with the superior documents, makes each student to be in the appropriate educational process and to be fully considered by the center in all aspects. Other than that, the necessary accompaniments are done in proportion to their talent. And following this type of management, a very high educational, research and training flexibility has been provided in the center.

For example, in the evaluations, for some, the passing mark is "16" and for some, it is "18", all of which are considered under the supervision of the teachers in the faculty, or the types of academic guidance are given a special attention. For instance, they guide some to only study philosophy, some to study philosophy with an orientation to the sciences of psychology, and some to study the social sciences or other related sciences. Furthermore, they provide the necessary foundations for such a movement.

The Methods and principles of the philosophical teachings and researches:

The specialized center with superiority in training in educational and research aspects has adopted several principles and methods in the fields of education and research, some of which are mentioned below.

Eliminating the registry of the attendants:

In this center, although there are lists to mark the attendants and absentees, however, the educational and intellectual interaction with the students and the follow-ups for solving problems are accomplished by the students. This is done without applying the strict educational criteria - by the teachers of the faculty, nor coercion of the students, but rather from their own desire. The absenteeism from the classes have been controlled and at least there are absences which are less than the number permitted.

Erasing the semester

In this center, the semester has been erased and the focus is on the level of learning defined by the center, at each level, which is the responsibility of the teacher in the faculty. It is possible for a faculty to allocate "20" lessons for a particular subject and another faculty allocates "40" lessons for the same subject. Hence the amount of time spent in learning, completing the books and achieving

the expected level of studies is thus defined as minimum and maximum in proportion to the students' durations of learning.

The duration of study is different for each and every student. For some, the third level is three years, for some it is three and a half years, and for some a lesser time may be defined. It all comes down to the student's level of understanding and capability, attaining the expected knowledge, and completing the books.

The centrality in focusing on studies

From the fact that interference is one of the great barriers to learning, focusing on studies is one of the principles that is considered at the center for learning.

At the third level, the first year is centered on the specialty of the Peripatetic Wisdom (al-Hikmah al-Mashā'), in which most of the students spend their time on the text and hypertext in the Peripatetic Wisdom. In the text, the focus is on the book 'Remarks and Admonitions' (Al-Ishārāt wa al-Tanbīhāt) and its commentary. Nonetheless, in the hypertext, the focus is on the books that deal on the commentary of the Peripatetic Wisdom but out of the context. In the second and third years, it specializes in the Transcendent Theosophy (Al-Hikmah al-Muta'āliyah). In the third year, the focus is on the basic and intermediate knowledge of the Western Philosophy and the additional philosophies such as the Philosophy of Science, Philosophy of Ethics, and so on.

Educational and research directions

In order to achieve the protraction of the Islamic philosophy in various sciences and to guide the talented and capable students, the center organizes a series of meetings called "direction" for students at three levels: the introductory, supplementary, and specialized level. At the introductory level of these meetings, the goal is familiarity, and therefore the number of participants is extremely large. Nonetheless, those who participate in the intermediate and specialized level, are only those who are able to achieve such a protraction.

The number of courses recommended in the series of direction sessions includes twenty-five directions; for instance: Philosophy and Psychology; Philosophy and Social Sciences; Philosophy and Pedagogical Education.

Types of scientific evaluations in the center

Based on the minimum retention policy of students, the center has recommended different types of assessments:

Written evaluation: This type of evaluation is based on ascertainment. Through the multiple written evaluations, the teachers of the faculty become acquainted with the strengths and weaknesses of the students and if necessary, they recommend classes, discussions or other required items.

The written evaluation of the inter-

mediate level is based on ascertainment. However, in the final evaluation, which is scheduled according to the discretion of the deputy director of education and the teachers of the faculty, the subject matter taken into consideration is the minimum score of eighteen. That is after analyzing all kinds of fluctuations in the midterm exams, the conversations and classes and compensation for all the defects are done. (The minimum score has educational flexibility)

Oral evaluation: The oral evaluation which has the middle and final stages, is realized based on the discussion between the teacher of the faculty and the student.

Presentation evaluation: In evaluating the presentation, the subject that the student has learnt is defined for him and is supposed to present this subject to the teacher of the faculty who assumes the position of a student. Likewise, the student is supposed to adhere to the outlined protocols. In evaluating the presentation, the point is that in addition to the evaluation, appropriate learning should also be done. This is because if science is in the process of language, the criterion of learning is far greater than listening, writing, discussion and so on.

Essay evaluation: The student should be able to describe the focus of education, such as the Peripatetic Wisdom or the Transcendent Theosophy in a composition form from the requested book by adhering to the required criteria.

Research-based evaluation: The student is presented with a topic based on the topics submitted by the teachers of the faculty and their own class teachers which is commensurate with the level of the student's knowledge, which he must present within the specified period.

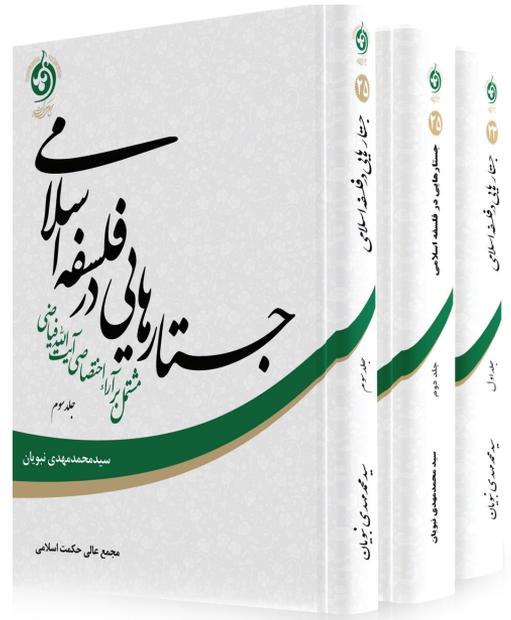
Initiating the necessary courses or methods

There are courses that should be introduced in the educational system but they have been neglected, such as physics, or it exists in the educational system, but the appropriate method has not been adopted, such as neglecting the narration books such as 'Al-Tawhid' by Shaykh al-Saduq, whereby an approach of ijtiḥad in regards to such books has not been adopted. Nonetheless, in this center, in order to adopt the approach of ijtiḥad in the Islamic teachings, there is no negligence in regards to such courses, and that too with the ijtiḥadi method.

Giving importance to the necessary skills

One of the shortcomings of the students that has slowed down the learning process is the lack of skills required during a six- or nine-year program. Nevertheless, in order to provide such skills to the students, these skills have been compiled and are being implemented.

Introducing the book of Essays on Islamic Philosophy



وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ

And We had certainly given Luqman wisdom [and said], “Be grateful to Allah.”

(the noble Qur’ān -31:12)

Wisdom and philosophy have had their ups and downs in the past. The pre-Islamic scholars such as Plato and Aristotle sought knowledge in regards to the universe and achieved their intended and limited destination by means of proof and intuition. Nevertheless, with the advent of Islam and with the blessing of the holy existence of the Holy Prophet (peace and blessings of Allah be upon him), who was the city of science and knowledge, a wider path was opened for human beings.

This led to the Islamic thinkers and scholars to start seeking knowledge and wisdom and they learnt about the universe through the manifestation of intellect and revelation that they received from the infallibles (peace be upon them).

Islamic philosophy began from the time of al-Kindī and has continued to the present day. Since then, more than a thousand years have passed and the Islamic philosophy has been on the path of progress. A path in which each of the philosophers has taken a step to transfer the new

knowledge to the thinkers of their time and to pave the way for the philosophers after them.

The Muslim philosophers have presented their ideas in the form of three schools: 'The Peripatetic School' (Maktab al-Mashā'a), 'The School of Illumination' (Maktab al-Ishrāq) and 'The School of Transcendent Theosophy' (Maktab al-Hikmat al-Muta'āliyah). The great philosopher of the peripatetic school is Avicenna. The great philosopher of the school of illumination is Shahāb ad-Dīn Suhrawardī and the great philosopher of the school of transcendent theosophy is Ṣadr ad-Dīn al-Muta'allehin Shīrāzī. Among the three schools, the school of transcendent theosophy has special features, and for this reason, since the time of Sadr al-Muta'allehin, this philosophical school has been accepted by the later Muslim philosophers.

Islamic philosophy is like a single book in which each of these philosophical systems is located along the other system and forms a part of that single book. Nonetheless, the caravan of philosophy is still moving on and many intellectuals have explained the above schools and also presented their own views. Ayatollah Gholamreza Fayyazi (May Allah protect him) has been studying the philosophical schools for many years and has analyzed the opinions of the philosophers with a complete freedom of thought and adherence to the rational and revelatory princi-

ples and has finally adopted his own opinion.

While teaching in detail the important philosophical books, especially the book, *al-Asfār*, based on the Islamic philosophy, Ayatollah Fayyazi has presented a new coherent system in Islamic philosophy, and therefore; Ayatollah Fayyazi can be considered to be one of the greatest contemporary philosophers.

In addition to raising the various philosophical issues, the *Collection of Essays on Islamic Philosophy (Jostarhayi dar Falsafeh-ye Islāmī)*, seeks to express the specific views of Ayatollah Fayyazi in Islamic philosophy. What the author refers to by 'specific opinions', are his specific views on philosophical issues, his specific commentary or description on philosophical issues, and his specific critique regarding the views of the other philosophers. The author has tried to write this collection by studying the collection of the published and unpublished philosophical works of Ayatollah Fayyazi, as well as the scientific worksheets and the topics that he has said to the author in the class sessions and sometimes orally.

It is appropriate to mention a few points about the *Collection of Essays in Islamic Philosophy*:

1. The order of the present research is based on the chapters of the book '*Nihayat al-Hikmah* by Allāmeḥ Ṭabāṭabāi, so that the readers can have an access to the views of Ayatollah Fayyazi in accordance

with the topics of the book *Nihayat al-Hikmah*. Of course, on one hand, the present article does not refer to all the chapters of ‘*Nihayat al-Hikmah*’ but only to the chapters in which Ayatollah Fayyazi has a specific opinion on its contents. On the second hand, apart from the topics of *Nihayat al-Hikmah*, Ayatollah Fayyazi has talked about the other philosophical topics which are stated in the separate chapters in accordance with the relevant chapters of *Nihayat al-Hikmah*.

2. With a commitment to the religious teachings, Ayatollah Fayyazi has presented a philosophy that is very close to the themes of revelation, some of which are mentioned in this collection.

3. A Collection of Essays on Islamic Philosophy has been published in four volumes by the efforts of the respected officials of the Islamic Wisdom Publications. The first volume of this collection deals with the important philosophical terms, introductory topics of the science of philosophy, sharing in meaning (*ishtirak-e-ma’anawi*) of existence, originality of existence, gradation (*tashkik*) in existence, unity of existence (*waḥdat al-wujūd*), rules of non-existence, impossibility of repeating the existence and restoring the extinct, ‘the thing itself’ (*nafs al-amr*) and the existence of an independent interface, in ten chapters.

In the second volume, issues such as mental existence, the three things, causal necessity, the nature of the

necessary being (*wājib al-wujūd*), the principle of ‘the necessary being by essence, the necessary being from all the aspects’, the criterion of the contingent being (*mumkin al-wujūd*) needing a cause, general and partial, first and second rational, substance (*juhar*) and property (*araz*) are discussed in nine chapters.

The third volume deals with unity and plurality, cause and effect, abstract and material, and theological issues in four chapters. In the fourth volume, the definition and existence of the soul, the unity or multiplicity of the soul, the abstraction or materiality of the soul, the existence of the soul after its nonexistence (*ḥuduth*) or the eternal existence (*qidām*) of the soul, the instability or stability of the soul, the relationship between the soul and the body, the reincarnation of the soul, the eternity and resurrection of the soul are discussed in nine chapters.

4. The content of this collection has been done under the supervision of Ayatollah Fayyazi (may Allah protect him) and has been carefully studied and evaluated by him and his valuable points have been taken into consideration.

Sayyid Muhammad Mahdi Nabaviyan



Introducing Scientific - Research Quarterly Journal

HEKMAT - E- ISLAMI

The Scientific Research Quarterly of Islamic Wisdom under the ownership of the Supreme Assembly of Islamic Wisdom commenced its official publication in the summer of 2014 with the termination of the 'Vaziri' quarterly. This came after obtaining the permission from the Ministry of Culture and Islamic Guidance to publish the subjects of intellectual sciences, including: Philosophical, theological, mystical, additional philosophies, religions and sects, and so on in the

Persian language along with the English and Arabic abstracts.

Since the winter of 2014, the Quarterly Journal of Islamic Wisdom has received its scientific credit based on License No. 12474 from the Council for Granting Licenses and Scientific Points of the Supreme Council of Seminaries, with a scientific research degree. And based on this license, from the first issue of the scientific research, credit was allocated to the Quarterly Journal of Islamic Wisdom.

According to the compiled statute, the goals and policies of the scientific research quarterly are as follows:

The goals and policies:

1. Taking a practical step towards the production of science and the pervasiveness of the software movement.
2. Publishing scientific, research, analytical articles and presenting research results in order to promote the scientific level of the country in the field of intellectual sciences.
3. Introducing and explaining the ideas, intellectuals, innovations and scientific creations of the intellectual sciences at the national and international level.
4. Providing a suitable platform for the application and expansion of research and studies.
5. Creating suitable grounds for the extension of Islamic philosophy in various scientific fields.
6. Examining, criticizing and analyzing the deviant thoughts and opinions.
7. Presenting new researches from the perspective of Islamic wisdom in new philosophical issues.
8. Explaining the Islamic philosophy with the aim of developing and promoting the Transcendent Theosophy.

According to the article number 6 of the Quarterly statute, the people addressed by the publication are:

1. Experts in intellectual sciences and especially researchers in phil-

osophical, theological and mystical issues.

2. Students and professors of intellectual sciences, especially philosophy, theology, religions and mysticism.
3. Professors of the seminary and students of the religious sciences.

According to Article number 13 of the statute, the quarterly has four pillars: the managing director, the editor-in-chief, the editorial board and the executive director, who is the managing director of the board of directors of the Supreme Assembly of Islamic Wisdom. The editor-in-chief is proposed by the board of directors of the Supreme Assembly of Islamic Wisdom to the managing director and is appointed by the order of the managing director for a period of three years. The editor-in-chief is the scientific director of the quarterly and also the chairman of the editorial board.

The editorial board of the quarterly consists of 9 people whereby two thirds of them must be scholars from the seminary. The non-seminary members of the editorial board must also have at least an associate degree in the relevant field. The members of the editorial board are appointed by the board of directors and the managing director for a period of 3 years. However, extending the appointment of the editor-in-chief and the editorial board for the next terms is unrestricted.

To appoint the executive director of the quarterly, the editor-in-chief proposes a person from among the experts who is familiar with the scientific, research and executive activities to the managing director. The managing director thus appoints him to this position for 3 years, whereby of course, the extension of the appointment after the termination of this period is unimpeded.

The pillars of the publication are currently:

The Owner: The Supreme Assembly of Islamic Wisdom.

The Managing director: Ayatollah Gholamreza Fayyazi

The Editor-in-chief: Dr. Ali Abbasi

The Editorial board: Dr. Muhammad Rezapour

The Executive director: Muhammad Baqer Khorasani

The scientific research quarterly of Islamic Wisdom is published in written (paper) and its electronic (digital) version is also published. So far, 183 articles have been published in 24 issues of the scientific research quarterly of Islamic Wisdom, whereby the last issue (24) is related to the spring of 1399.

To submit an article, the authors should refer to the quarterly website at www.fhi.hekmateislami.com and, while completing the requested items, send the article through the relevant portal. After sending and receiving the code, the authors shall view the entire process related to the article, such as evaluation,

acceptance or rejection, issuance of certificates, requests and so on from the same portal. For the purpose of easing the process of compiling the articles, a guide for writing and systemizing the articles has been prepared by the quarterly, which is provided to the authors and is included at the beginning of each and every issue. After the publication of the articles of the scientific research quarterly, they are indexed in the following databases:

ISC (Islamic World Science Citation Database)

Magiran (National Publications Database)

Noormags (Noor Magazine Database)

The head office of the Scientific Research Quarterly of Islamic Wisdom is located in the holy city of Qom with the address: 19 Dey St., 10th Alley, 2nd Alley, Plate No. 5.

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It is narrated that Shahid Beheshti visited Hegel's tomb in East Berlin during his stay in Germany. After a short search in the cemetery, he finally found Hegel's grave. One of his companions referred to Hegel with disgusting titles. Shahid Beheshti was outraged by this and stated that what Hegel did in his time and place is comparable in impact to what Mulla Sadra did in the Safavid era.

(God and Religion in Hegel's Philosophy,
Legenhausen, Muhammad/Translator: Mansur
Nasiri, Journal of Philosophical Knowledge,
number 4, p. 132)