



In the Name of Allah, the All-Beneficent, the All-Merciful







TRAINING AND EDUCATION IN ISLAM







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Murtaḍā Muṭahharī

Translated by
Mansoor Limba



Amin Research and Cultural Centre

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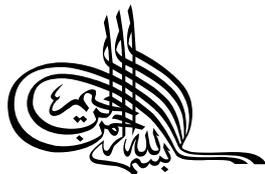
Transliteration Symbols

<u>Symbol</u>	<u>Transliteration</u>	<u>Symbol</u>	<u>Transliteration</u>
ء	'	أ	a
ب	b	ت	t
ث	th	ج	j
ح	ḥ	خ	kh
د	d	ذ	dh
ر	r	ز	z
س	s	ش	sh
ص	ṣ	ض	ḍ
ط	ṭ	ظ	ẓ
ع	'	غ	gh
ف	f	ق	q
ك	k	ل	l
م	m	ن	n
هـ	h	و	w
ي	y	ة	ah
<u>Long Vowels</u>		<u>Short Vowels</u>	
آ	ā	اَ	a
ای	ī	اِ	i
او	ū	اُ	u
Persian Letters			
<u>Symbol</u>	<u>Transliteration</u>	<u>Symbol</u>	<u>Transliteration</u>
پ	p	چ	ch
ژ	zh	گ	g

At the end of Farsi words, 'eh', '-e', and '-ye' have been used.



Translator's Foreword



In the Name of Allah, the All-beneficent, the All-merciful

The present volume is an English rendition of the 302-page Persian book *Ta'lim wa Tarbiyat dar Islām* by the great Muslim thinker and reformer Āyatullāh al-Shahīd Murtaḍā Muṭahharī, 40th printing

Unless otherwise stated, the translation of Qur'anic passages has been adapted from Sayyid 'Alī Qulī Qarā'ī's *The Qur'an with a Phrase-by-Phrase English Translation* (London: Islamic College for Advanced Studies, 2004). The translation of quotations from *Nahj al-Balāghah* is based on that of Syed 'Ali Raza (Qum: Foundation of Islamic Cultural Propagation in the World, 1995). For the poetic quotations from Sa'dī's *Gulistān*, *Būstān*, Rūmī's *Mathnawī-ye Ma'nawī*, and the *Diwān* of Ḥāfīz, the translations of Edward Rehatsek [*Gulistan or Rose Garden of Sa'di* (Tehran: Peyk-e Farhang, 1998)] and Francis Gladwin [*The Gulistan or Rose Garden* (London: Al-Hoda, 2000)], Henry Wilberforce Clarke [*The Bustan of Sa'di* (Tehran: Peyk-e Farhang, 2004)] Reynold A. Nicholson, *The Mathnawī of Jalālu'ddīn Rūmī* (Tehran: Soad Publisher, 2002), and Henry Wilberforce Clarke [*The Divan of Hafiz* (Tehran: Aban Book, 2005)], respectively, have been hereby adapted.



Training and Education in Islam

In a number of places, words or expressions marked by brackets have been added to the text either to fill a gap or to render the meaning clearer.

Footnotes with the sign “[Trans.]” are not those of the author, and thus, not in the original Persian text, but have been provided by the translator to facilitate better understanding for the English readers. Footnotes in brackets are those of Āyatullāh Murtaḍā Muṭahharī’s Works Supervisory Council or the publisher.

Mansoor L. Limba

March 31, 2010

Rabi‘ al-Awwal 1431 AH



About the Author

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Professor Āyatullāh Murtaḍā Muṭahharī (1920-1979) was born into a family of clergymen on Bahman 13, 1298 AHS [February 3, 1920] in the village of Farīmān near Mashhad. At the age of 12, he went to Mashhad where he learned the basics of Islamic sciences and then moved to Qum where he attended the sessions of the great authorities of the theological center.

From 1319 AHS [1940] Muṭahharī attended the sessions held by Imām Khomeinī and other famous teachers of the time. Moreover, he himself gave lectures in subjects like Arabic literature, logic, *kalām* (scholasticism), jurisprudence (*fiqh*), and philosophy.

In 1331 AHS (1952) Muṭahharī moved to Tehran, and in 1334 AHS (1955) he was invited to teach Islamic sciences at the Faculty of Islamic Sciences, Tehran University. He was

arrested at midnight on Khordād 15, 1342 AHS (1963) and remained in prison for 43 days. After Imām Khomeinī was exiled to Paris, Muṭahharī went to meet him, and the Imām assigned him the responsibility of organizing the Revolutionary Council.

On the night of Ordībehesht 11, 1358 AHS (May 1, 1979) Muṭahharī was martyred by one of the agents of the terrorist Furqān group. He had written more than 50 books and tens of articles, and delivered scores of speeches.

A cursory examination of the 22-volume *Ṣahīfeh-ye Imām¹*—the largest ever compiled anthology of Imām Khomeinī’s speeches, messages, interviews, religious decrees, religious permissions, and letters—reveals that the martyred Professor Muṭahharī undoubtedly occupied a distinct station in his sight. Imām Khomeinī’s communication with and words about Āyatullāh Muṭahharī suggest that Imām Khomeinī considered Muṭahharī a trustworthy representative, compassionate teacher, erudite scholar, competent jurist, eloquent speaker, combatant *‘ālim*, and an epitome of martyrdom in the way of truth and freedom of thought. Imām Khomeinī’s viewpoint is recorded in his decrees of religious permission (*ijāzāt*), personal letters to Āyatullāh Muṭahharī, personal letters to others in which he describes Āyatullāh Muṭahharī, speeches, messages, statements, interviews, autobiography, and his memorial note on Āyatullāh Muṭahharī. These benevolent views regarding him are consistently expressed in *Ṣahīfeh-ye Imām*. They begin in the first volume of the anthology in which the Imām grants Professor Muṭahharī authority (*ijāzah*) on Dhu’l-Ḥijjah 24, 1388 AHS (March 13, 1969) in matters pertaining to finance and religion. They extend to the 21st volume (volume 22 being the index of the whole voluminous treatise) wherein Muṭahharī—in the Imām’s message dated Shahrīvar 14, 1367 AHS (September 5, 1988) addressed to the Muslim nation of Pakistan and the *‘ulamā’*