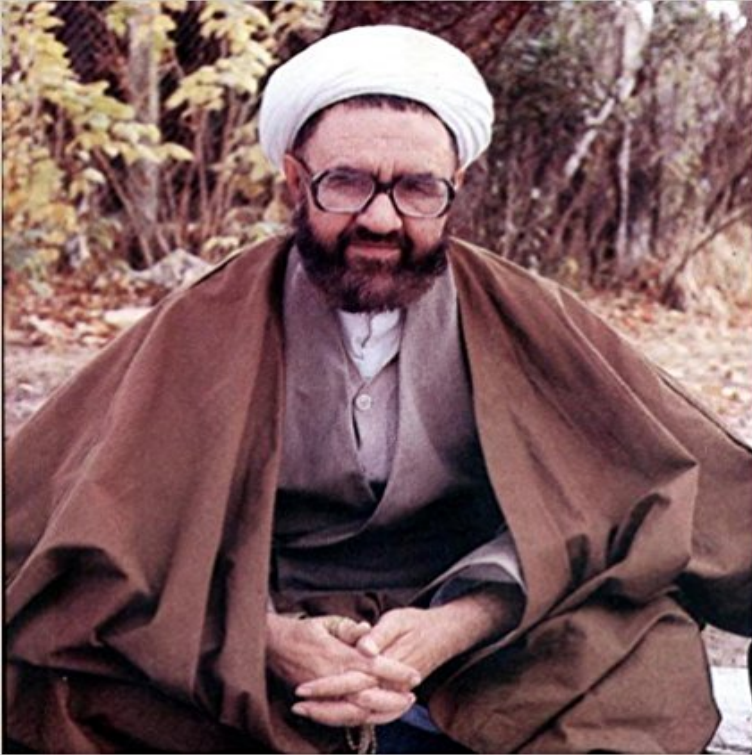


Man and Universe

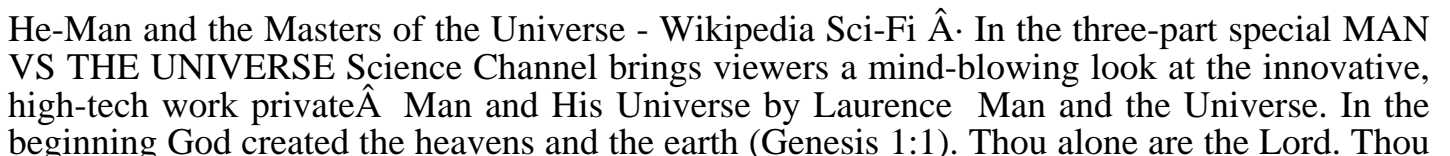



Man himself being a kind of animal, has many things in common with other animals. At the same time he has many dissimilarities which distinguish him from other animals and make him superior to them. The main and basic features distinguishing man from other living beings, on which his humanity depends and which constitute the source of what is known as human culture, pertain to two spheres: attitudes and inclinations. Generally speaking the animals are endowed with a quality of perceiving and knowing themselves and the outer world, and in the light of this knowledge they strive to secure what they want and desire. Like other animals man also has many wants and desires and in the light of what he knows and understands, he makes efforts to secure and realize them. Man differs from other living beings in that he knows more, understands better and his wants and desires are of a higher level. This characteristic of man distinguishes him from all other animals and makes him superior to them. About the Author He was born Shaikh Murtada ibn Muhammad Hussain Mutahhari in 1338 AH in Fariman, Iran. At the early age of 12, he began his religious education in the Shia seminary in Mashhad, where he mainly studied religion as well as philosophy. With the rise of the Qom seminary under the leadership of Shaikh Abdul Karim Haeri, Shaikh Mutahhari moved there and began studying under some of the greatest teachers of jurisprudence, including Sayyid Muhammad

Hujjat Kohkamri, Sayyid Muhaqqiq al-Damad, Sayyid Muhammad Ridha Gulpaygani, Sayyid Hussain Burujardi, and Sayyid Muhammad Hussain Tabatabai. His main mentor in Qom, however, was a young scholar by the name of Sayyid Ruhollah Musawi Khomeini. Shaikh Mutahhari was extremely fascinated and impressed by the personality of Imam Khomeini. He first studied the philosophy of Mullah Sadra and Mullah Hadi Sabzwari under him, later encouraging him to take up the teaching of jurisprudence and its principles. While Imam Khomeini trained dozens of scholars and jurist in the famous Madressa Faiziyya, many of whom would later become leaders of the Islamic Revolution, he had the strongest affinity towards Shaikh Muhattari, whom he often referred to as his son and as the fruit of his life's work. In 1371, Shaikh Mutahhari moved to Tehran, where he took up a job teaching philosophy at the University of Tehran. In those days, Marxist, materialist, and secularist literature was widespread in Iranian society. Shaikh Mutahhari began to first study and then refute the major texts written in each of these philosophical disciplines. The interesting thing about his writings is that he had studied under some of the greatest teachers and jurists of the seminary "including Allama Tabatabai and Ayatollah Burujardi" and therefore he countered these ideologies from a very traditionalist and unapologetic Islamic point of view. As Ayatollah Khomeini began to publicly denounce the Pahlavi regime's atrocities, Shaikh Mutahhari took it upon himself to

mentally prepare the masses for the impending Revolution. His books on such vital social topics as Hijab, family structure, gender roles, youth, and the role of scholars in society laid the intellectual foundation for the mass movement that would eventually vote in overwhelming numbers to create an Islamic government in Iran. Unlike his colleagues in the seminary, Shaikh Mutahharis books were not academic in nature and were aimed at the lay reader. Many of these books have been translated into English and are available online, the most popular ones being Man and Universe, Woman and Her Rights, The Islamic Modest Dress, and Light Within Me (which he co-authored with Imam Khomeini and Allama Tabatabai).

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