

## Murthadha Muthaharī's Principles of Thought on Theological and Social Issues: A Literature Review Study

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**ABSTRACT:** Scholars argue that the critical issues of Murthadha Muthaharī's thoughts are ideology and ism. However, limited studies have been conducted to understand Muthadha Motahari's Ideological views based on worldviews, particularly related to Muthadha Muthahari's principles of thought theological and social issues. Therefore, this study investigates the epistemological thinking of Murtadha Motahhari. This study is a literature review that utilizes secondary data from published documents, including books, journals, and conference proceedings. The secondary data were refined from the published document; then, they were analyzed using a thematic approach. The results of this study demonstrate that Murthadha Muthaharī's thoughts on nature, humans, society, and history are all inextricably linked to the issue of knowledge. As such, epistemology in Murtadha Muthaharī's thought presents a view to find sources of knowledge broadly and correctly. Murtadha Muthaharī is a scholar who has very critical thinking towards the development of Marxism in Iran. He opposes various Western epistemological ideas but proposes an understanding of Islamic epistemology with the Al-Qur'an approach. Although Western epistemological thinking is very popular among the Iranian public, Islamic epistemology is considered more capable of providing a deeper understanding, according to Murtadha Muthaharī. He argues that sources of knowledge are nature, mind, heart, and history. The instruments of knowledge are the human senses, reason, and heart, as well as the stages and levels of knowledge. Knowledge encompasses the subconscious and is acquired through signs and sensory experiences. This knowledge is particular, physical, general, and essential.

**KEYWORDS:** Muthadha Muthaharī thought, epistemology, teleological and deontological ethics

### I. INTRODUCTION

Murthadha Muthahhari was born in a prominent educational center of the Syrians<sup>1</sup> in Fariman, a city in Praja located 60 km from Marsyad, East Iran, on February 2, 1919 (Pasaribu, 2023). His father's name was Muhammad Husein Muthahhari, who was a famous cleric in his area. His family were lovers of the Shiite school of Itsna Asyariyah Ushuliyah. From childhood, Muthahhari was raised by his father until the age of twelve. From childhood, Muthaharī began studying religious knowledge at a Madrasah Fariman, which was a fairly ancient madrasah at that time (Arifin, Alhadar, Gilling, Tohe, & Djakat, 2023). His fluency in reading and writing the letters of the Qur'an made him know a lot of Arabic literature.

Murthada Muthahhari married the daughter of Ayatullah Ruhani in Tehran. Immediately, Murthada Muthahhri began to be involved in the field of education. He began teaching philosophy at the Madrasah-yi Marvi and at the University of Tehran, which is one of the leading centers of religious knowledge in the capital (Putra & Rahmaditha, 2024). From here, the quality of Muthahhari's Knowledge began to be known by many people. In the midst of his busy teaching at the university, he also became active in several community and political organizations. He took reactionary actions with Ayatullah Khomeini against the Pahlavi regime, which was considered an oppressive regime. The consequences of his attitude led to his imprisonment with Ayatollah Khumaini in 1963. When Ayatollah Khumaini was deported to Turkey, Murthada Muthahhari took the initiative to replace Ayatollah Khumaini as the locomotive of his struggle movement with the mujahid clerics. Murthada Muthahhari was never absent from his struggle. He was always at the forefront of opposing the Pahlavi regime, until he finally experienced a broader political peak.

In 1979, Murthada Muthahhari was appointed as chairman of the Islamic Revolution Council<sup>3</sup>. Until he successfully reached the peak of his victory on February 11, 1979. It turned out that behind his victory, there was a deep sorrow in fighting for the principles of Islam with truth, and Justice must be redeemed with his life; extreme furqan troops shot Murthada Muthahhari until he died on May 19, 1979. Murthada Muthahhari left behind his great services for the establishment of Islam, which is based on the principles of truth and Justice. He is an exemplary figure who will always be remembered by the next generation of Islam in fighting for the principles of Islam in the future.

Muthadha Muthaharī's thoughts and ideas have long been of interest to Muslim scholars in the world. Musthadha Muthaharī

considers Islamic epistemology to be more capable of providing a deep understanding of knowledge, in which he argues that sources of knowledge are nature, mind, heart, and history (Muthahhari, 2009). However, limited studies have been conducted to understand Muthadha Muthahari's ideological views based on world views in particular related to epistemological thinking of Muthadha Muthahari in particular related to the concept of ethics and his Critique of teleological and deontological ethics/. Therefore, this study investigates the epistemological thinking of Murtadha Motahhari to provide deep insight on Muthadha Muthahari's epistemological view for Muslim scholars and other academia. This study will benefit students interested in exploring Muryhadha Muthari's perspective on teleological and deontological ethics more comprehensively.

## II. METHODOLOGY

This study is a literature review (Kraus et al., 2022) that utilized secondary data from published documents, including books, journals, and conference proceedings (Knopf, 2006). The main data of the book comes from books by Murthadha Muthahari himself such as books on epistemology, theory of Knowledge (Mutahhari, 2012), and introductory books on Islamic epistemology (Obudiyat & -, 2012). Furthermore, the data of this study were also obtained from journals and conference proceedings from various other relevant references and have a relationship with the author's research object, both from online sources and research results stored in the library. Data were collected in a manner that included collecting books by Murtadha Muthahari, reading and reviewing various works by Murtadha Muthahhari, recording the concepts and principles of Murtadha Muthahari's epistemology, classifying, and making a summary in the form of a table. The data that had been obtained were then analyzed using a thematic approach (Strauss & Corbin, 1998) to extract the summary according to the theme of this study. The analysis started with open, axial, and selective coding. The final result of the data analysis is themes found from the data.

## III. RESULTS AND DISCUSSION

### A. The Biography of Muthadha Muthahri

Murtadha Muthahari was born on February 2, 1919, to a pious family in Fariman, Khurasan. His father was Hujjat Al-Islam, Muhammad Husein Murthahari, a righteous and respected person. He was raised under the care and guidance of his father, gaining full wisdom until he was 12 years old. In 1356 H, he left for Qum and studied under the guidance of two ayatollahs: Boroujerdi and Khomeini. While still a student, Muthahari had shown great interest in philosophy and modern science, studying the works of Aristotle, Will Durant, Sartre, Feuerbach, Bertrand Russell, Einstein, Erich Fromm, Alexis de Tocqueville, and other Western thinkers. His main teacher in the field of philosophy was Allamah Thabathabai, a renowned scholar who authored numerous philosophical works and compiled the interpretation of the Qur'an, al-Mizan.

Thabathabai, one of Murthadha Muthahari's teachers, said that Murthadha Muthahhari had extraordinary intelligence and all his words were not in vain. He had the power to absorb what I taught him; he was very pious, full of humanity, and morally upright; his presence in my lectures was so captivating that I wanted to dance with joy (Khair, Halimah, & Salsabila, 2020). At the age of 36, he taught logic, philosophy, and fiqh at Tehran University's Faculty of Theology, where he also served as the head of the Philosophy Department. The breadth of his knowledge was evident in the subjects he taught: Fiqh, al-Shari'a, Kalam, Science, al-Irfan (Tasawwuf), logic, and Philosophy.

Muthahhari fought not only through his words and tongue, but he also gave everything he had. In 1969, he was arrested with Khomeini. When Khomeini was exiled to Turkey, he took over the imamate and mobilized the mujahideen scholars. He also founded Huseiniya-yi Irsyad as the headquarters of the revival of Islamic intellectuals and made the al-Jawad mosque the center of the Islamic political movement. His brilliant brain and extensive knowledge could have given him a comfortable life. He chose storms over peace, he wrote a lot and was active in preaching. His writings are still read by people today without losing their actuality, he was one of the architects of the Iranian Revolution. If Ali Shariati can be called a representative of intellectual scholars. When the revolution broke out, Muthahhari headed the group of mujahideen scholars and became a member of the Revolutionary Council (Arifin et al., 2023).

Three months before the spectacular victory of the revolution, he died on May 2, 1979, due to being shot by a Furqan terrorist (extreme left group). The incident shocked the Iranian people and hurt the freedom fighters because, for them, Muthahhari was not only a brilliant thinker or the voice of the oppressed people but also a persistent freedom fighter, especially in terms of freedom of thought. May 3, 1979 was made a national day of joining and Khomeini mourned on Thursday and Friday at Madrasah Fiziyyah. In Muthahari's works, we can find an interdisciplinary methodology that originates from traditional scholars. In other words, Muthahari has made many efforts to develop a multidisciplinary basis for an Islamic worldview (Abidin, 2019). His thoughts align with the needs of the Muslim community. There are around sixty of his written works that lead to the formulation of the Islamic worldview. It is acknowledged by several enthusiasts of Muthahari's works that almost all of his works are based on philosophical discussions, even in several themes that may be considered trivial by some scholars, but Muthahari discusses them philosophically, this he himself admits in his book.

Muthahari was very intelligent, and his vast knowledge could have provided him with a comfortable life. However, he chose storm over peace. He wrote extensively and was actively involved in preaching. His sermons on Tehran Radio were still heard

until 1382 H. His writings are still read by people today without losing their actuality. He was one of the architects of the Islamic Revolution in Iran. If Ali Shari'ati can be called a representative of the intellectual ulama, Muthahhari is a representative of the intellectual ulama. Muthahhari fought not only through his pen and tongue. He also gave everything he had. In 1963, he was arrested together. When Khomeini was exiled to Turkey, he took over the leadership of the ulama and mobilized the mujahideen ulama. Together with other ulama, he founded Husainiyah Irsyad as the headquarters for the revival of Islamic intellectuals. He also helped collect funds for Palestinian refugees. As an ulama, he also became the Imam of the Al-Jawad Mosque and transformed the mosque into the center of the Islamic political movement.

In 1972, Husyainiyah Ershad and Al-Jawad Mosque were banned politically by the Shah's regime, and Muthahhari was again imprisoned, and then he was released again. The prison experience did not change his views. Instead, he continued his political activities (Rahmawati, 2024). In 1978, when Muthahhari criticized the exile of Ayatollah Muntazerri, the Shah's regime banned all his lectures and sermons. In addition, he was also active in various organizations, including the "Jam'iyah Ulama Militan" (Jami'ayi Ruhaniyat-i Mubariz). The many active roles he played in supporting the revolutionary movement made him very close to Imam Khomeini. After the Imam moved to his exile in Paris, Muthahhari was among the group of scholars who participated and consulted. On January 12, 1979, Muthahhari was appointed as chairman of the Islamic Revolution Council whose members included Bazargab, Yazdi, Qotbzadeh, Behesyti, Bahonar, and Rafsanjani. On May 1, 1979 his activities in supporting and developing the revolution were brutally stopped by the Furqan group, which was anti-Islamic revolution. He was killed after leading a meeting of the Islamic Revolution Council at the house of DR. Yadullah Sahabi

### Intellectual Background

Murthada Muthahhari began his early education at Madrasah Fariman, a madrasah known to be ancient and traditional. There, he was taught to read and write the letters of the Qur'an and was taught Arabic literature. After completing his basic education at the age of 12, Murthada Muthahhari then chose to migrate to the city of Masyad, which is a leading center of formal educational institutions. There, he continued his formal education, where he was also taught by teachers who were experts in certain fields of science. Since being in Marsyad, Muthahhari has had a full interest in several fields of religious science, including philosophy, theology, and Sufism. Starting from that interest, Muthahhari seriously studied several fields of science. In his seriousness in deepening the fields of philosophy, theology, and Sufism, Murthada Muthahhari's perspective on seeing everything was formed.

In 1936, Murthada Muthahhari left Masyad and went to Qum, where he settled. His determination to settle in Qum was not in vain; he entered a college or university in Qum to deepen his knowledge in various fields of religious studies and modern science. In Qum he got a very authoritative teacher in his field. Murthada Muthahhari studied philosophy with Ayatullah Boroujerdi and Ayatullah Khumaini (1902-1989 AD). In addition to his two teachers, Muthahhari also studied philosophy with Ayatullah Sayyid Muhammad Husein Thabathaba'i (1892-1991 AD). Haidar Baqir said that Murthada Muthahhari's philosophical thoughts were greatly influenced by his teacher, Thabathaba'i, because some of the philosophical materials that Thabathaba'i often taught to Muthahhari were about the philosophy of materialism and the philosophy of Ibn Sina in the book Al-syifa. Muthahhari, with his perseverance and consistency, was able to master a number of things taught by his teachers. Thanks to his perseverance, Muthahhari mastered both Eastern and Western science simultaneously.

With his extraordinary scientific capacity, he had no satisfaction in himself to continue seeking knowledge in other countries. In 1941, Muthahhari was determined to leave Qum and go to Isfahan. There he studied Nahl al-balaghah with one of the teachers who had the authority of a very famous Shiite manuscript, namely Hajj Ali Aqa Shirazi Isfahani. After exactly one year, Muthahhari studied Nahl al-balanghai with his teacher; he was already able to read a philosophical manuscript, namely Manzumah by Hajj Mulla Hadi Sabzawardi, with Ayatullah Khomaini. He read various literature in order to broaden his horizons of knowledge about various modern sciences and religions; in 1946 he began to touch and study Persian translations of Marxist literature published by the Tudeh party, one of the major parties that adhered to Marxist teachings, and was also a central axis of political movements in Iran. Apart from Marxist literature, Muthahhari also read the works of Taqi Arani, a prominent figure in the Tudeh Party whose ideas were never ignored by all Tudeh Party cadres.

With his hard work and high curiosity, Muthahhari was able to overcome various difficulties in understanding modern philosophical terms that he had previously found challenging. Thanks to his efforts, he was finally able to master materialist philosophy and resolve the problem of rejection due to the incompatibility between religious people and Marxist ideology in Iran and elsewhere. Murthada Muthahhari was very diligent in participating in various discussion groups, including the Allamah Thabathaba'i Thursday discussion on materialist philosophy, from which a five-volume work was produced, Usul-e Falsafah va Ravesh-e Realism (Principles of Philosophy and Realistic Methods). Muthahhari's knowledge of the field of philosophy became broader and deeper, so in 1954, he chose to become an educator at Tehran University in the Faculty of Theology. During his busy schedule as an educator, Muthahhari was also active in the Anjoman-e Dini community organization and published the monthly magazine Goftar-e Mah.

With his authority in Islamic Knowledge and modern science, as well as his uncompromising ideological stance, he became a formidable ideological figure. The three combinations made him increasingly well-known to many people. At a relatively young age, he became a teacher of logic, philosophy, and fiqh at the Tehran Campus. However, from several fields of science that he

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taught on campus, philosophy or rational science became a more dominant field for him. According to him, philosophy is not only a polemical or intellectual discipline, but it is also a pattern of religiosity and a way to understand and formulate faithful Islam. He also served as the head of the philosophy department. In the 20th century, Muhammad Murtada al-Samhudi, not Murthada Muthahhari, became a famous Muslim scientist because he played a significant role in the advancement of science, both in Islamic science and modern science. His academic vision was to revive the scientific tradition that once enabled Islam to advance in its field of science. Murthada Muthahhari was a scholar who wanted to make improvements and save Islam.

### ***B. Murthadha Muthahhari's Perspective of Thought***

Murthada Muthahhari, in his various writings, discusses numerous fields of science, ranging from social issues and politics to morals, philosophy, and other related areas. This indicates that Murthada Muthahhari is a very intellectual person and has mastered many fields of science. Among some of his writings that are quite popular are;

#### **Perspective on Theological Aspects**

Murthada Muthahhari is a follower of the Shiite sect, so his thoughts are clearly influenced by Shiite theology. He explained that the basic teachings of Islam, according to Shiites, are five: monotheism, al-adl (Justice), prophethood, imamah, and ma'ad (resurrection). Here, Muthahhari's views will be discussed in only two basic teachings, namely monotheism and Justice.

#### **Perception of monotheism**

Muthahhari's perception of monotheism is very high, and this concept is at the core of his thoughts, as evident in his monotheistic worldview, as reflected in his writings (Abidin, 2019). Muthahhari's monotheism is confronted with the real world, the social and cultural world of humans. Muthahhari divides the understanding of monotheism into two parts: theoretical monotheism and practical monotheism. Theoretical monotheism is monotheism that discusses the oneness of the substance, nature and actions of God is specifically related to our beliefs, knowledge, perceptions and thoughts about God, while "practical monotheism" which is also called "monotheism of worship" is related to the practical life of humans, it is an application of "theoretical monotheism"

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According to Muthahhari, knowledge that is only theoretical will not influence the practical life of humans (Bigliardi, 2013). Therefore, with "theoretical monotheism" alone, a person cannot be said to have perfect and true monotheism in the view of Islam. True monotheism is monotheism that is reflected and reflected in worship and in the practical actions of human life. Theologians, according to Muthahhari, emphasize more on "theoretical monotheism" and never reach the level of "practical monotheism" and sincerity. Therefore, it is seen that besides their theoretical monotheism, they practically associate Allah in their actions, enslaving themselves to objects and humans.

The polytheism that occurred in the previous peoples was a form of "practical monotheism" that could not be achieved; they theoretically acknowledged the existence of God, the creator of the heavens and the earth (Leeming, 2020). However, in their worship and life, they submitted to idols and were not bound to their theoretical beliefs at all. Muthahhari said that true monotheism is the unity and harmony of "theoretical monotheism" and "practical monotheism" in oneself and in human life. This is where the difference lies between a monotheist (muwahhid) and a polytheist. A polytheist theoretically believes in monotheism but practically serves another God. Muthahhari divides "practical monotheism" into two sides. The first side is related to Allah and the other side is related to humans themselves. The side related to Allah is that everything that exists other than Allah has no right to be worshipped while the side related to humans as servants of Allah has an obligation not to worship other than Allah. So the sentence "La ilaha illa Allah" essentially contains more of the meaning of this "practical monotheism".

#### **Perspective on the Perfect Human**

According to Murthada Muthahhari, a perfect human being is one who develops all their potential qualities in a balanced manner (Sumanta, 2021). These qualities include intellectual, loving, honest, courageous, spiritual, and creative. All these qualities must be maximized in a balanced way. Humans are not enough to just develop their intellect and ignore honesty. Murthada Muthahhari criticized groups that only maximize their minds, but they ignore their spirituality, and vice versa. According to him, a perfect human being uses the qualities within him proportionally in the sense that they are used for good and not vice versa.

Knowing the characteristics of a perfect human being, as explained by Murthada Muthahhari, is crucial for us as humans who are still far from perfection, which in turn inspires the desire to emulate those who, according to Murthada Muthahhari's criteria, are considered perfect humans. In the sense of an ideal human being, Muthahhari refers to the definition outlined in the Qur'an and As-Sunnah. Namely, a perfect Muslim is someone who achieves perfection in Islam, while a perfect believer is someone who achieves perfection in his faith.

Every creature created by Allah SWT has different levels of perfection. For example, Allah created angels with pure reason and pure thoughts devoid of worldly elements such as lust, emotion, ambition, and the like. At the same time, animals were created only with worldly elements without divine elements. Humans have both, and humans were created with divine elements and worldly elements. Therefore, humans have the freedom to choose or determine their own fate in the world and in the hereafter. Including humans deserves punishment for their actions, while angels and animals are not subject to such punishment because



they are unable to determine their own life choices.

Humans are creatures who are given full freedom by Allah SWT to determine their choices. Because of the freedom they have, humans are punished for the consequences of their choices. As one of the poems written by a prominent poet named Maulawi, his poem is as follows;

"It is said that Allah Taala created three groups of creatures; the first group is the Angels, who have a reason, knowledge, and pure freedom, and only know prostration. They have no greed and lust. They are pure light, living with the love of God. The other group is completely devoid of knowledge and is fattened like animals in the fields. They see nothing but pens and grass and know both abomination and nobility. The third group consists of humans, who are half angels and half donkeys, with the other half inclined towards the sublime. One must see which half wins and which one conquers."

### **Perspective on Human Nature**

Murthada Muthahhari opened his views on human nature. According to him, humans comprise two distinct elements: the spirit and the body, or the material and the spiritual (Buss, 2001). The first view states that the spirit is eternal and will not perish with the destruction of the body. At the same time, the second view calls the spirit only a physical machine that will perish with the death of the body. However, both opinions agree that in humans, there is one very important element, namely reason. The inevitability of reason in humans makes humans more perfect than other creatures because human reason has the freedom to choose its destiny. In this case, the poet expressed his opinion about humans;

"The human body is glorified by its soul, and these nice clothes are not a sign of humanity. If humans are known through their eyes, nose, mouth, and ears, what is the difference between a picture on a wall and a human being??"

Among Muslim and Western thinkers, there are differences of opinion about the theory of human natural knowledge. One opinion says that in humans, there is already natural knowledge, which before humans are born or before the soul is united with the body, the soul is in the realm of ideas and already knows many things, so that when the soul is united with the body, a kind of barrier appears between the two, making it forget.<sup>12</sup> When humans are born into the world, they only need to repeat and remember the knowledge they have ever known. Small children need a teacher to help them remember the knowledge they already know, need a system that distinguishes between big and small, need to make analogies, go through experiences and so on. However, this theory is contrary to the views of British philosophers such as John Locke, David Hume, and others. They say that the pages in humans are initially empty of knowledge, and then humans meet everything and learn it. In conclusion, this theory believes that human knowledge is obtained through sensory experience.

### **Perspective on Justice**

According to Murthada Muthahhari, Justice is not a form of balance measured by mathematical measurements (Campbell, 1988). However, it has the essence of good and bad that is measured by a person's conscience in weighing (Rahmawati, 2024). For example, a mother gives a different amount of monthly allowance for shopping money to her two children, who are still in high school, and her child, who is already in college, because their needs are different. The definition above shows that Justice is an attitude of appropriateness according to the level of measurement.

Murthada Muthahhari divides Justice into two forms, individual Justice and social Justice. The explanation and examples above are forms of Justice that are individual or personal. While social Justice is the absence of oppression, discrimination, persecution, and restraint carried out by the authorities against the community, or between one group and another. Because in essence the central point of Justice in Islam is the purity of the soul.

The discussion of God's Justice is very broad in scope, such as the issue of freedom and compulsion, qadha and qadar, the essence of good and bad, and good and bad deeds themselves. This paper will discuss the issue of God's Justice in "good deeds of non-Muslims". Are good deeds done by non-Muslims accepted by Allah or not? If accepted, then what is the difference between Muslims and non-Muslims. If not, even Allah does not pay attention to their good deeds at all, then where is the Justice of Allah, because their good deeds are equated with the bad deeds of oppressors. Muthahhari groups human deeds into three opinions: The first opinion says that for a person's good deeds to be accepted, there is no need to be a condition of faith or being a Muslim. The second opinion is that the main condition for a person's good deeds to be accepted is that they must be a Muslim. The third opinion is according to the logic of the Qur'an.

The first opinion is represented and their intellectuals state that for a person's good deeds to be accepted, there is no need for faith or for him to be a Muslim. Because Allah is Most Just, He will not differentiate between His servants, whether they believe in Him or not. Allah will pay attention to a person's good deeds; for this, they have two arguments. First, the national argument (aqly), and second, the religious argument (naqly).

### **Perspective on Rational Logic Argument**

With rational, logical arguments, Muthahhari stated that good deeds must be rewarded well by Allah. This is based on two premises. The first premise is that the relationship between Allah and all these beings is the same and permanent. Allah's relationship with time and space is the same and permanent. Just as Allah is in the East and also in the West, Allah is above and also below. Yesterday, present, and future are the same for Allah. Therefore, Allah's relationship with His creatures is the same. If

Allah's relationship with all beings and humans is the same, then there is no reason to accept the good deeds of some humans and reject those of others. If the deeds are the same, then the rewards are the same.

The second premise is that the goodness and badness of an action are not relative but realistic. According to the terminology of *kalam* and *ushul fiqh*, the goodness and badness of actions are substantive in the sense that the difference between good and bad actions is due to differences in substances. An action is good because it is good in its substance and an action is bad because it is bad in its substance. From the two premises above, it can be concluded that Allah never differentiates between his servants. Every good deed is still seen as good and vice versa, so every good deed done by someone, Allah "must" discuss it as good too and vice versa.

### **Perspective on Level of Surrender (Taslim)**

The main requirement for purity of heart is surrender (*Taslim*) which is surrender to the essence of truth (Kierkegaard, 2012). There are three levels of surrender or submission, namely physical submission (*Taslim al-Jism*), submission of reason (*Taslim al-aql*), and submission of the heart (*Taslim al-qalb*). What needs to be discussed here is the issue of submission of the heart because sometimes someone who has submitted physically and mentally, but his heart may not accept and submit. This is caused by arrogance, fanaticism, rebellion, personal interests and others. The heart is the foundation of faith, so if the submission of the body and mind is not accompanied by the submission of the heart, there is automatically no faith because submission is accompanied by the heart (Marshall & Saanen, 2007). It means the submission of the entire human form and eliminates one of the forms of conflict (Allah's Word *Al-Baqarah* verse 208). The story of Satan in the *Qur'an* is a clear example (*Al-Baqarah*, verse 34).

### **Perspective on the Field of Philosophy**

Hamid Alqar, in the foreword to Murtadha Mutahhari's work *Fundamentals of Islamic Thought*, reveals that for Mutahhari, philosophy is not merely a political tool or intellectual discipline but also a style and method in understanding and formulating Islam (Mutahhari, 2006). Muthahhari believes that the achievement of science and knowledge is the primary goal of religion, and for this reason, he assigns a certain place to philosophy among other disciplines that develop within religious institutions.

In the history of medieval philosophical thought, we are familiar with Islamic philosophers such as al-Farabi, Ibn Sina, and Ibn Rushd, who held various titles. Muthahhari is one of the greatest Muslim philosophers of the 20th century. However, if Muslim philosophers are known as the heirs of Greek philosophy, they believe that philosophy has an independent truth, in addition to the existence of religious truth. Therefore, they often combine philosophy and religion because religious truth and philosophical truth are not mutually exclusive. Meanwhile, Muthahhari views philosophy as not being independent. Philosophy, for him is only a tool and method in the practice of thinking used to understand religion and as a basis for defending it, therefore in Muthahhari's writings, it appears that his thoughts always start from religious truths, to then understand, interpret and defend them with philosophical arguments, in the sense that Muthahhari is essentially a theologian who philosophizes.

From the description of Muthahhari's philosophical thoughts above, we can conclude how he reacted to the views of Western philosophers, mainly if we specifically focus on the issue of humans and religion. Humans in the West have been reduced to the level of machines, their spirit and nobility have been rejected, belief in the existence of a final cause and a design or plan that has been prepared for nature is considered a reactionary idea, as well as the views of Sigmund Freud and Bertrand Russell on new morality. The first is psychological and the second is philosophical. Freud said that humans are only healthy if their sexual libido does not experience many obstacles. Russell advocates a sexual morality that is free from obstacles.

According to Muthahhari, Russell's morality is very suitable for the interests of the rulers, for those who are strong in society. Islam has recommended that mutual pleasure between husband and wife be limited to the private environment of the family environment so that both of them continue to pay attention to each other. Islam has outlined that the search for sexual pleasure in public places must be avoided. According to Muthahhari, humans are paradoxical creatures, possessing both good and evil traits. But these traits are only potential things. In other words, humans are not creatures that have been determined in advance, they are as they wish.

Meanwhile, Muthahhari, in the discussion of religious issues, according to him religion will last if there is one of two things; Namely it itself is a natural need, or it becomes a means to fulfill that natural need, with the condition that it must be the only means to fulfill such needs or natural innate needs, or it must be such that there is no other means better than it. In fact, according to him, Islam is the religion that was first revealed, and he emphasized that religion is a natural human need, as stated in the *Qur'an* 30:30. Among the special features of Islam is the recognition it gives to all innate tendencies in humans. Islam accepts it, but also does not give anything from it a greater share of its rights.

### **Perspective on the Philosophy of Women**

Not a few groups are of the view that the factors that can unite men and women are desire or lust, reasons to take advantage of, and interests in obtaining food and other luxuries. They do not know that there is a more important factor than a union between men and women. Which factor is innate and natural? Murtadha Mutahhari said that, in fact, the foundation that can unite a husband and wife is love (*mawaddah*) and *Rahmat* (mercy). As mentioned in the *Qur'an*;

"And among His signs is that He created for you from yourselves mates with whom you feel tranquillity, and He has placed between you love and mercy. Indeed, there are signs in that for people who give thought." (*QS; Ar-rum* [30]: 21).

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Murthada Muthahhari opposes the view that the basis of the relationship between men and women is solely based on the idea of utilizing and exploiting women.<sup>16</sup> In essence, men and women have differences in everything, including the form of a man's attraction to a woman is different from the form of a woman's attraction to a man. Men are designed as figures who seek love and demand. At the same time, women are designed as figures (objects) who are loved and adored. Men's feelings tend to be more direct, asking, seeking, and coming, while women tend to be more reserved and want to be approached.

### C. Muthaharī's Thoughts on Politics

Murthada Muthahhari, in addition to being active in religious and educational activities, was also active in political activities. Murthada Muthahhari once carried out a reactionary movement against the Shah Pahlavi regime in Iran, which issued support for the western modernization program, which was considered a threat to Islam and Iran's national independence. However, the movement's impact led to his arrest. However, that did not stop him. He remained consistent in carrying out his political movements. Until he was elected as Chairman of the Islamic Revolutionary Council on January 12, 1979. One of the reasons for the emergence of his political movement was the desire to realize freedom for his nation (Iran) from foreign colonialism. Murthada Muthahhari emphasized that Islam does not justify any form of colonialism carried out by a nation against another nation.<sup>19</sup> making Islam advance in its field of knowledge. Murthada Muthaharī is a cleric who wants to make improvements and save Islam.

## V. CONCLUSIONS

Murtadha Muthahhari is a twentieth-century Islamic thinker who is very productive in all fields of thought relevant to the needs of the people. He is a persistent fighter. He has contributed ideas in various fields such as theology, philosophy, socio-politics, women, and others. His thoughts in the field of theology are the formulation of theoretical monotheism, which discusses the oneness of the essence, nature, and actions of God, and practical monotheism, which can also be called monotheism of worship, which in its application must be in harmony between the two. Furthermore, his views on God's Justice regarding the good deeds of non-Muslims. That infidels who do not oppose and hide the truth cannot be included in the group of people who will not get a good reward in the sight of God later. It is possible that in a Muslim, there may be elements of infidelity, and in a non-believer, there are elements of Islam, so infidels and Muslims are not something that is opposed to one another.

In the field of philosophy, Murtadha believes that philosophy is not a stand-alone truth but only a tool and method in the practice of thinking used to understand religion and as a basis for defending it. Murthada Muthahhari divides human actions into two parts, namely, natural actions and moral actions. Natural actions are human nature actions that are not based on any effort of thought. For example, when hungry, eat, thirsty, drink, sleepy, sleep. and these natural actions are not worthy of praise, because animals are also like that. Moral actions are actions whose purpose is for other people or something outside of themselves, provided that the condition is obtained from the results of their efforts, not naturally. These actions are included in noble actions and are worthy of praise and appreciation. Good or moral actions have the highest position in humans. Because moral actions contain higher values than material values or money or goods. Muthaharī said that religion is Knowledge of God", so Knowledge of God (theology) is the first stepping stone for humanity. Humanity and morality will never have any meaning without being supported by the Knowledge of God. Related to the existence of moral acts in humans, two opinions state that, first, moral acts are acts that are directly ordered by religion. Second, humans can be educated and guided so that they bear habits, so that from those habits, moral acts are born.

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