



*In the Name of Allah
the All-Merciful,
the All-Compassionate*

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Shaykh Murtada Muṭahhari

Reformation and Renewal of Islamic Thought

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PREFACE

We are pleased to provide our valued readers with this latest tour de force as part of the series on leading figures in intellectual thought and reformation in the Islamic world. The philosophy of this series focuses on shedding light on the ideas of various authors and thinkers who have played a part in exercising a lasting impact on our awareness as individuals in the modern era, and continue to do so. We shall not reiterate the objectives envisaged by this project, but it will instead suffice to state that we are not addressing any one particular thinker within the scope of this series. Rather, the aim is to shed more light on the biography and intellectual development of selected scholars in order to unveil the most significant issues that preoccupied them, and which in all probability continue to be relevant to us.

Every individual we have documented has a story and underlying motivation which inspired us to research more about him and his intellectual journey. As for Shaykh Martyr Muṭaḥharī Muṭahharī, our primary aim in addressing this personality is the range of unique factors that distinguish him and which invite us to take interest in his thought, the most prominent features of which are as follows:

Firstly, the originality and contemporary relevance of his approach, both of which encourage us to take a greater interest in him and his thought. When one surveys the issues covered by Muṭahharī, it is as if one is reviewing today's contemporary problems rather than those of the past century. He wrote on topics such as divine justice, social justice, Islamic

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social movements and the *ḥijāb* (Islamic veil) amongst others, all of which continue to be pertinent issues that engage the minds of both the young and old.

And secondly, the most notable features of Muṭahharī are his openness to contemporary issues and his willingness to plunge into the depths of the serious challenges confronting religious thought during his time. This may cause some wonder, but what really distinguishes Muṭahharī from other advocates in this area is that he is simultaneously a reformer, for his defensive role neither drove him towards a closed and introverted outlook, nor did his goal of reform lead him to lapse into forsaking core principles.

We hope that this series will be a valuable contribution to Islamic thought that is of value to the general reader and the researcher alike. We similarly hope that this series forms a link showing the way for those who seek advancement.

Centre of Civilisation for the Development of Islamic Thought &
Al Mustafa International Research Institute (M.I.R.I.)