



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

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The Theory Of Knowledge An Islamic Perspective

Murtad  Mutahhari

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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	ـَ	a
ای	ī	ـِ	i
او	ū	ـُ	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 252-page Persian book *Mas'aleh-ye Shinakht* by the great Muslim thinker and reformer, Āyatullāh al-Shahīd Murtaḍā Muṭahharī, 19th printing (Tehran: Ṣadrā Publications, Bahman 1385 AHS (circa February 2006)).

From the Arabic *mas'alah* (مسئله), the Fārsī word *mas'aleh* (مسئله) means “problem,” “question,” “affair,” or “issue” while *shinakht* (شناخت) means “knowledge,” “recognition,” acquaintance,” or “cognizance”. So, I initially translated the title as *The Issue of Cognizance*. However, after a brief yet fruitful exchange of ideas on the ontology-epistemology matrix with Dr. Seyed Mohsen Miri of the Philosophy and Mysticism Department of the Institute for Humanities and Cultural Studies (IHCS) on August 5, 2009 and a rereading of Shams Inati's English translation of 'Allāmah Muḥammad Bāqir al-Ṣadr's *Falsafātunā* (*Our Philosophy*) (London: The Muhammadi Trust, 1987), I finally translated it as *The Theory of Knowledge*. Here, by “knowledge” we do not mean “the information, understanding and skills that are gained through education or experience”, but “the state of knowing about a particular fact

or situation”. This translation of the title is also corroborated by no less than the author in his introductory words, thus:

The topic of our discussion is the issue of knowledge according to the Qur’an. The issue of knowledge or the theory of knowledge, and according to the present-day Arabic-speaking scholars, *Nazariyyat al-Ma’rifah*, has nowadays gained immense importance...

Unless otherwise stated, the translation of Qur’anic passages is 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)], Henry Wilberforce Clarke [*The Bustan of Sa’di* (Tehran: Peyk-e Farhang, 2004)] and Reynold A. Nicholson, *The Mathnawī of Jalālu’d-dīn Rūmī* (Tehran: Soad Publisher, 2002), and Henry Wilberforce Clarke [*The Divan of Hafiz* (Tehran: Aban Book, 2005)], respectively, are hereby adapted.

In a number of places, words or expressions marked by brackets were 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 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.

About the Author

It needs mentioning that this project could not have been realized had it not been for the full support and trust given by Professor Hamidreza Ayatollahy, Director of the IHCS, and Mr. Naser Zafaranchi of the publication and marketing division of IHCS for giving me an ample time to render the last stroke of my pen.

I am also indebted to Salahaddin Limba for proofreading the initial manuscript and to the editor, Amina Inloes, who went through the manuscript most meticulously. Yet, any error that may be detected in the text is mine.

Mansoor L. Limba

December 31, 2009

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