

**Mortaza Motahhari and William James:
The Background to the Compilation of *The Stories of the Righteous*
(*Dāstān-e Rāstān*)**

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Abstract:

As a Motahhari's (Iranian religious scholar and philosopher, 1920-1979) motivation to edit *Dāstān-e Rāstān (The Stories of the Righteous)*, we can assume that Motahhari, like W. James, thought it necessary to avoid serious misunderstanding in dealing with religio-ethical judgments made by people because they are a highly subjective matter. Although Motahhari and James did not have any direct contact with each other (James was born in 1842 and died in 1910, 10 years prior to the birth of Motahhari), the former apparently read the latter's book in translation. Whether Motahhari had been directly influenced by James or not, their approach looks the same in that both of them supply raw materials (mainly the records left by the past religious geniuses) concerning religion or ethics for readers with a view to entrusting the final judgement in the hands of the readers. In this paper, it is shown that Motahhari resorted to this method James adopted in his *The Varieties of Religious Experience* so that Persian readers can pass their own judgement through reading the materials which have not been altered by the author's arbitrary intention. This kind of method could be useful in establishing each reader's positive attitude towards his or her religio-ethical belief.

Keywords:

Motahhari, William James, Islam, religion, ethics

Introduction

In November 2014, I had the opportunity to participate in an anti-Islamic State international conference held in Iran's religious city of Qom. The conference itself ended filled with unidirectional and intense anti-Islamic State speeches. After the conference, a few scholars from Japan visited several religious facilities and universities in this holy city. At a gathering of religion scholars at one of them, one scholar in his forties severely criticized Mortaza Motahhari, the topic of this paper. Thus I was very interested. According to this scholar, if Iran actually did what Motahhari called for, the country would become backward and return to primitive times. My first impression was that there has been quite a change in how people see Motahhari, who had been a dominant figure around the time of the revolution.

Of course, thirty-seven years have passed since the revolution and the circumstances in the world have changed, and thus the scholar's argument was reasonable. However, I also felt that there is not much meaning in assessing Motahhari in the dimension of political and economic policies. Motahhari's true worth lies in the Islam-based ethics that he advocated, and thus I thought that I would use this valuable experience as a chance to once again consider them, particularly his ethics-education-related work for Muslims. From the end of last year to the beginning of this one I had an opportunity to carefully read *The Stories of the Righteous (Dāstān-e Rāstān)*, a work somewhat different from his others. Based on the information I obtained while doing so, I considered the educational tools and methods that lay in the background to him compiling of this work. Each person's understanding of religious and ethical "truth" varies, and thus it is quite a difficult task to offer a message that can be shared by everyone. While many wise people have attempted to do so and made some accomplishments in this regard, there have been no universally valid teachings.

The Stories of the Righteous was created with the aim of educating ordinary Muslims in ethics. In this paper, by partially analyzing and examining the circumstances by which this work came into existence and its content, I will try to make clear its characteristics as well as Motahhari's intention in compiling it. When doing so, I will refer to the ideas of the US thinker William James, who also was responding to the same kind of difficult issue.

1. The Issue at Hand

One of the difficult tasks remaining for humanity is knowing God, transcendental

beings, and eternal truth. While an incredible amount of time has passed with people attempting to do so, this issue has not been solved. Knowing God is the first step in learning about ethics as a human. If so, in the end the meaning of ethics will remain unclear for religious people if they cannot know God. Many religious professionals and individuals with an interest in religion have worked to give some sort of answer to this question, but they have not given any that are decisive. Rather, with its abundance of visual stimulation, contemporary society has a tendency to forget religion itself on the one hand, and, on the other hand, let very arbitrary interpretations run free.

It can almost certainly be said that this tendency was accelerated by the advancement of science in the nineteenth century, which was prompted by the Industrial Revolution, which began at the end of the eighteenth century. This era was a time of never before experienced trials for all religions, especially Christianity. This issue was particularly pronounced in Europe. With the total amount of humanity's knowledge increasing along with the advancement of science, people acquired confidence, and sought liberation from the fetters of "faith" in a traditional God or traditional gods. Or perhaps we should say that based on their "rational" judgments, they felt that recognizing the existence of God, gods, or supernatural beings not only went against the demands of reason, but that it was unnecessary to do so. During this era people were able to feel human's vitality to this extent.

There are many famous individuals who responded to this issue. Amongst them, a group of people active primarily in the United States gave rise to an intellectual trend known today as "pragmatism." While during the nineteenth century a clear outline of it had not yet been formed, in general terms pragmatism was a method for settling endless metaphysical discussions about the world, such as whether it is singular or multiple, decided by fate or free, and material or physical.¹ Pragmatism tries to offer interpretations of an issue by tracing its consequences. It says that if we want to acquire a clear idea about a certain subject, we should think about the predicted actual results to which it is related. In other words, what kind of feelings can be expected from its results? What kind of preparations can we make regarding its results? Pragmatism is not attached to an existing, specific position but adopts one that tries to flexibly respond to actual phenomena. It was an intellectual and philosophical trend with such content at its basis. Representative pragmatists included Charles Peirce, William James, and John Dewey. William James is the best-known of them in Japan and took a particular interest in religion. He influenced multiple early Japanese philosophers such as Nishida Kitarō.

In this paper I will focus on *Dāstān-e Rāstān* (*The Stories of the Righteous*), a work

by Mortaza Motahhari (1920-1979), who played the role of major ideologue in the 1979 Iranian Revolution. I will make clear his intention in compiling this book while referring to the methodology found in James' *The Varieties of Religious Experience*.² My aim is not to provide an introductory analysis of this work. Rather, I will identify its potential as an effective method for making religious people awaken to religious and ethical truth (discussed above) as something certain. While in this sense it could be said that this paper is still at an exploratory stage, I would like to use this work of Motahhari, which I have come across in my survey of Iranian modern and contemporary history, in the hopes of aiding our understanding of this above difficult issue.

Materials

This paper's primary text is Mortazā Motahharī's *Dāstān-e Rāstān, Majmū'eh-ye Āthār-e Ostād Motahharī*, jeld.18, Enteshārāt-e Sadrā, 1382 (2004).³ Excluding cases when it was unnecessary I have referred to this version. While *The Stories of the Righteous* ended up being two volumes, it is clear in light of the circumstances surrounding its publication that the first volume is the more important one. Even if it is true that Motahhari wanted to publish the first volume as a work larger than it currently is, his intention in compiling *The Stories of the Righteous* can be clearly seen in the first volume, which this paper will thus use. The first volume's introduction is very important for understanding this text's nature. However, before discussing it, let us briefly turn to Motahhari himself. Since I have covered him in detail in my monograph *Isurāmu kakumei no seishin* 『イスラーム革命の精神』 (*The Spirit of the Islamic Revolution*),⁴ I will limit myself to the minimal amount of information necessary for understanding what follows.

Mortaza Motahhari was born in 1920 in Fariman, a town in the northeastern part of Iran. He was from a family of religious people: his father was a scholar of Islam, and his mother the daughter of one. While he seriously agonized over his future path for a time when he was young, in the end, during his late teenage years he went to Qom, a city approximately 150 kilometers south of Tehran which had come to be known as the center of Shia scholarship, and decided to become a scholar of Islam. While for a time he suffered economically and psychologically, he met distinguished leaders such as Ruhollah Khomeini (1902?-1989) and stood out as both a scholar and an educator. However, even after marrying subsequent to turning thirty, his daily life was difficult, and he decided to move to Tehran. Motahhari's abilities fully expressed themselves after he made this move to the capital. While particularly emphasizing ethics, he shared

Islam's teachings with a wide variety of people through speeches, writing, and educational activities. He is notable for coming into contact with ordinary Muslims (such as bazaar merchants and students) through his daily life in the capital without breaking off his relations as an Islam scholar with his circle of other individuals in the same field that were centered around Qom. His interest in ethics and society probably came from this experience. From 1951/1952, when he went to Tehran, until 1960 he published the massive work *Osūl-e Falsafah (Principles of Philosophy)*, commentaries on his teacher Allameh Tabataba'i's writings. *The Stories of the Righteous*, on the other hand, was compiled in the early 1960s, approximately ten years after moving to the capital. The latter work stands quite in contrast with the former. The former explains and compares his teachers' lectures on western philosophical thought and Islamic thought. It is a masterpiece in which he cultivated the thought that ran at the basis of his lifelong research theme: criticism of the West. Subsequently Motahhari would actively give lectures at the Islamic educational institution, Husayniyah Irshad, and publish writings. As I will describe below, the political environment during this time definitely cannot be described as favorable for religious interests. In 1963, Hossein Borujerdi passed away. He had been the top scholar of Shia Islam, the sole remaining "source of emulation" (*marja' al-taqlid*), and one of Motahhari's teachers. Subsequently the Shii'te world could not even identify a sole leader. Furthermore, with the East-West issue that separated the world into two spheres in the background, the young Shah Mohammad Reza went on the offensive, carrying out the White Revolution while relying on US support. Religious interests were as a whole on the defensive, and were not in a situation that allowed them to take a defiant stand.⁵

Upon entering the 1970s, the situation considerably changed. There was the oil boom (the oil crisis in Japan), which led to gathered anti-Pahlavi dynasty, anti-US & England, and anti-Israel momentum. Motahhari would himself participate in the revolutionary movement as the top disciple of Khomeini, who would become its leader. Motahhari also associated with establishment intellectuals and was somewhat politically vague, and thus sometimes was harshly criticized by its enemies. Regardless, in 1979 Motahhari played a principal role in the final phase of the revolutionary movement as Khomeini's spokesman, and was expected to be active after the revolutions succeeded. However, on May 1st of the same year he was assassinated by an enemy at the age of fifty-nine.

Above I have briefly described Motahhari's life. As I have already stated, the central topic of this paper is Motahhari's intention behind compiling and publishing *The*

Stories of the Righteous. It is difficult to transmit religious or ethical convictions to other people. While insofar as each person deals with such convictions on their own no major issues arise, if one tries to transmit them to others as something that is “correct,” usually this involves unimaginable difficulties. Insofar as one has to rely upon a means of transmission that is mediated by language, it is almost impossible to accurately transmit them in their entirety. There are some who are skeptical of whether or not universal ethics and the like exist.⁶ However, it is a fact that there are many thinkers who dauntlessly confronted this issue while facing such difficulties. I will be discussing one such individual, William James, because he was one of the few Western philosophers accepted by Motahhari. While he did not write articles or monographs discussing James in detail, even though he criticized materialist and empiricist thinkers in the West when discussing Islamic belief, it appears that Motahhari took a favorable view of James and Henri Bergson, who actively spoke of the importance of religion’s existence.⁷ Therefore, I would like to discuss somewhat in detail the methodological approach of James’ research on religion to provide some base knowledge for our examination of Motahhari’s work.

2. The Methodology of William James’ *The Varieties of Religious Experience*

In his *Introduction to Islam’s Worldview (Moqaddameh-ye Jahānbīnī-ye Islām*; pp. 180-195), Motahhari discusses Prophet Muhammad’s last miracle (his revelation). In this passage, he touches upon on the issue of revelation and science, expressing his understanding that the main point of the Quran’s message is connected to the natural world and sensory phenomena paying attention to the non-sensory phenomena of the supernatural world (*māverā’ tabī’yat*, metaphysical world), and explains that it is important to not simply submit to supernatural phenomena but follow reason, ethics, and knowledge. To strengthen his point, he touches upon William James:

As discussed by William James, overall, the difference between the religious world, especially the world represented by Islam, and the world purely depicted by human science and philosophy is that, when constructing a religious world, other factors are involved in addition to the material and legal elements generally recognized by man.⁸

While the precise location of the statement by James to which Motahhari is referring is unclear, James argued that within the structure of world, religion exists along with material factors, and that laws exist in addition to those known by humanity. There is no need to dwell on the fact that the main reason that James wrote *Varieties* was to make clear this situation with regard to religious phenomena. *Varieties* was originally given as a series of lectures in Great Britain. In the first and second lecture, James discusses his method for handling this issue.

As is well-known, William James (1842-1910) was a psychologist and philosopher who played a major role in early period pragmatism, a major modern / contemporary school of American thought. While the primary interest of pragmatism was the relationship between conviction and results in human action, the results of actions were particularly emphasized. It adopted a very practical approach, judging the meaning and value of actions based on their results. It appears that it was partially for elucidating the relationship of religious belief with science during a period (the nineteenth century) in which modern science was developing to an extent never before seen. It was both an expression of scientism as well as one way of responding to the serious issues faced by religion during this time. While as stated above pragmatists thought the results of actions were of the utmost importance, their points of emphasis were diverse. Charles Peirce (1839-1914)⁹ emphasized statistical laws, while James—who in the end parted ways from Peirce—focused on religious belief.

While James left behind an outstanding set of psychology related scholarship, his *The Varieties of Religious Experience* is particularly important for this paper. Below, while referring to passages related to methodology found in this work (which was originally given as a set of lectures in Edinburgh, Great Britain between 1901 and 1902), I will examine some major points.

James' own area of specialization was psychology. After first making it clear that he thus does not have any specialized knowledge regarding theology, religious institutions, or anthropology, he emphasizes that he will discuss religious emotions and impulses while focusing on humans' religious disposition.

If the inquiry be psychological, not religious institutions, but rather religious feelings and religious impulses must be its subject, and I must confine myself to those more developed subjective phenomena recorded in literature produced by articulate and fully self-conscious men, in works of piety and autobiography. Interesting as the origins and early stages of a subject always are, yet when one

seeks earnestly for its full significance, one must always look to its more completely evolved and perfect forms. It follows from this that the documents that will most concern us will be those of the men who were most accomplished in the religious life and best able to give an intelligible account of their ideas and motives. These men, of course, are either comparatively modern writers, or else such earlier ones as have become religious classics. The documents humans which we shall find most instructive need not then be sought for in the haunts of special erudition—they lie along the beaten highway; and this circumstance, which flows so naturally from the character of our problem, suits admirably also your lecturer's lack of special theological learning . . .¹⁰

Next, James, points out that direct deductions cannot be made from (1) existential propositions / judgments concerning a topic of inquiry (in other words, a topic's structure, origin, history, and the like) regarding (2) value or spiritual propositions / judgments, as well as vice versa. He states that the mind first separates these two kinds of judgments and then puts them back together in order to integrate them together. Concretely speaking, (1) is the level of issues surrounding Christianity's concrete history and (2) is the level of the question of how the revelations in the Bible shared by its creators are useful as guiding principles or teachings for our lives.

Thus if our theory of revelation-value were to affirm that any book, to possess it, must have been composed automatically or not by the free caprice of the writer, or that it must exhibit no scientific and historic errors and express no local or personal passions, the Bible would probably fare ill at our hands. But if, on the other hand, our theory should allow that a book may well be a revelation in spite of errors and passions and deliberate human composition, if only it be a true record of the inner experiences of great-souled persons wrestling with the crises of their fate, then the verdict would be much more favorable. You see that the existential facts by themselves are insufficient for determining the value; and the best adepts of the higher criticism accordingly never confound the existential with the spiritual problem. With the same conclusions of fact before them, some take one view, and some another, of the Bible's value as a revelation, according as their spiritual judgment as to the foundation of values differs.¹¹

The above covers basically all of the methodological issues relating to James' understanding of religion. I am of the opinion that while this understanding involves a set of profound issues, if one takes into account the uniqueness of religious and ethical values, it is valid. However, James' position has been harshly criticized for being an excessively subjective methodology. For example, Bertrand Russell states,

James's doctrine is an attempt to build a superstructure of belief upon a foundation of scepticism, and like all such attempts it is dependent on fallacies. In this case the fallacies spring from an attempt to ignore all extra-human facts. Berkeleian idealism combined with scepticism causes him to substitute belief in God for God, and to pretend that this will do just as well. But this is only a form of the subjectivistic madness which is characteristic of most modern philosophy.¹²

In this way, Russell severely criticized James' methodology as one of the evils of modern thought's subjectivism.

Putting aside of the validity of this criticism, since within religion (a human sphere of activity in which individual experiences are indispensable) particularly the experience of conversion (which is unavoidable for religious individuals) is based upon personal, absolute, and direct contact with the object of one's religious belief, I believe that there is a basis for handling such experiences while emphasizing the individual value of such experiences.

While the above quotation relates to Christianity, such phenomena can to some extent be applied to all religions, including Buddhism and Islam. James states that in order to comprehend such phenomena—which is essential for understandings of religion—we should study so-called religious geniuses (who, though, might not necessarily be famous historical figures) instead of “second-hand” formalized religious customs: “We must make search rather for the original experiences which were the pattern-setters to all this mass of suggested feeling and imitated conduct.”¹³ He notes that religious “geniuses” are sometimes strange or eccentric, and often show signs of nervous hypersensitivity. However, “Often, moreover, these pathological features in their career have helped to give them their religious authority and influence.”

James points out that the pathological understanding of religion cannot be ignored, but also shows hesitation towards intellectually dealing with religious emotion to academically classify religious phenomena and to make clear the causes behind the

arising of such religious phenomena.¹⁴ This is because, “we know that . . . our mental states have their substantive value as revelations of the living truth.”¹⁵ He also says that he wishes to silence the above-described “medical materialism,” which would judge Paul, Saint Teresa, and Saint Francis of Assisi as being epileptic or having a “discharging lesion of the occipital cortex.” According to James, medical materialism “has no physiological theory of the production of these its favorite states [of mind]” and it attempts “to discredit the states which it dislikes, by vaguely associating them with nerves and liver, and connecting them with names connoting bodily affliction.”

James adopts an impartial attitude in general. Wanting to be completely candid with regard to ourselves and facts, he says that there are two reasons that we could think of a certain mental state as being superior to another: when immediate joy is felt in it, or we believe that it will bring positive results to our lives in the future. Here we find a clear expression of pragmatism’s position. A similar intention lies behind Motahhari’s *The Stories of the Righteous*.

At another point, James states,

It is the character of inner happiness in the thoughts which stamps them as good, or else their consistency with our other opinions and their serviceability for our needs, which make them pass for true in our esteem.¹⁶

However, internal criteria and external criteria do not always match: that which brings about inner happiness is not necessarily useful. If we use judgment from other experiences to measure that which we directly feel to be the most “good,” we might find that it is not necessarily the most “true.” Thus is the quality of religious experience, and those in religious studies handle them in a way completely different than, say, the scholarship of people in the natural sciences or industrial technology. Those in the latter fields generally examine things based on logic and experiments. In contrast, religious understandings can only be established by judgments based on (1) our direct religious emotions and (2) the empirical relationships perceived between these religious understandings, our moral claims, and the knowledge we recognize as truth. In short, there are only three useful criteria: (1) plain apparentness, (2) philosophical rationality, and (3) moral usefulness.

Here we should take note of the position occupied by “experience” in pragmatism. Pragmatists are existentialists; they do not recognize metaphysical principles. Experience is their means for confirming that something really exists: “You see that at bottom we are thrown back upon the general principles by which the empirical philosophy has always

contended that we must be guided in our search for truth.”¹⁷ We can thus see that pragmatism basically inherits the English empirical tradition.¹⁸ Therefore, James holds that the issue is not metaphysically inquiring into the origins of the gods and buddhas but rather that the ultimate test of religious faith is its overall function:

This is our own empiricist criterion; and this criterion the stoutest insists on supernatural origin have also been forced to use in the end. Among the visions and messages some have always been too patently silly, among the trances and convulsive seizures some have been too fruitless for conduct and character, to pass themselves off as significant, still less as divine. In the history of Christian mysticism the problem how to discriminate between such messages and experiences as were really divine miracles, and such others as the demon in his malice was able to counterfeit, thus making the religious person twofold more the child of hell he was before, has always been a difficult one to solve, needing all the sagacity and experience of the best directors of conscience. In the end it had to come to our empiricist criterion.¹⁹

Above I have made clear the methodological position of James’ research on religion. Finally I would like to summarize his understanding in the book’s third chapter, “Circumscription of the Topic.” Here James addresses the issue of the definition of religion.

. . . Meanwhile the very fact that they [definitions of religion] are so many and so different from one another is enough to prove that the word “religion” cannot stand for any single principle or essence, but is rather a collective name. The theorizing mind tends always to the over-simplification of its materials. This is the root of all that absolutism and one-sided dogmatism by which both philosophy and religion have been infested. Let us not fall immediately into a one-sided view of our subject, but let us rather admit freely at the outset that we may very likely find no one essence, but many characters which may alternately be equally important in religion.²⁰

Here he makes clear not the religious thought of a specific sect or institution, but the “many characters which may alternately be equally important.” While such an approach is required in all fields of research, if it is excessively permitted, it leads to a fatal

subjectivism, a fundamentally irretrievable situation. Clearly, we can see this as a reflection of the major issue facing European and American society during the nineteenth century. Here we find an attempt to recognize the emotional side of religion while at the same time ensure a balance between the rationalist and liberal mainstream trends of the era.

At any rate, here James is focusing on the idea that “religious sentiment” is not special or unique. He notes that scholars of psychology and the philosophy of religion have tried to define religious sentiment—as feelings of “dependence,” “fear,” or “the infinite,” something related to the sexual life, etc.—and that these diverse interpretations show that religious sentiment is not a specific emotion.

As concrete states of mind, made up of a feeling plus a specific sort of object, religious emotions of course are psychic entities distinguishable from other concrete emotions; but there is no ground for assuming a simple abstract “religious emotion” to exist as a distinct elementary mental affection by itself, present in every religious experience without exception.

As there thus seems to be no one elementary religious emotion, but only a common storehouse of emotions upon which religious objects may draw, so there might conceivably also prove to be no one specific and essential kind of religious object, and no one specific and essential kind of religious act.²¹

Adopting such a position to consider religion, James inevitably does not touch at all upon institutional religious divisions or systematic theology; his interest is focused on personal religion. This is because:

In one sense at least the personal religion will prove itself more fundamental than either theology or ecclesiasticism. Churches, when once established, live at second-hand upon tradition; but the founders of every church owed their power originally to the fact of their direct personal communion with the divine. Not only the superhuman founders, the Christ, the Buddha, Mahomet, but all the originators of Christian sects have been in this case;—so personal religion should still seem the primordial thing, even to those who continue to esteem it incomplete.²²

In closing, James states the following as the grounds for his above opinion:

“Religion, therefore, as I now ask you arbitrarily to take it, shall mean for us *the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine.*”²³ He also says that religious experience is a solemn one, and he will not use the word “divine” too generally: “The divine shall mean for us only such a primal reality as the individual feels impelled to respond to solemnly and gravely, and neither by a curse nor a jest.”²⁴

Thus concludes my somewhat long summary of the major points of the methodology of James’ research on religion. Below, while referring to this, I will consider M. Motahhari’s intention in compiling and publishing his *The Stories of the Righteous*.

3. An Analysis of *The Stories of the Righteous*

As I have already mentioned, in the first half of the 1960s, the Shiite world faced major problems regarding their next leader, and the Pahlavi dynasty was on the offensive. Religious parties were made to take a defensive position, with their vested interests in the fields of religious law and education being interfered in. Under such conditions, public stands against authority were met by repression, as was shown by Khomeini’s banishment in 1964. During this time it was uncommon for Motahhari to publicly air political criticisms like his foes did with regard to him. People are divided as to whether this was a strategy on his part or simply an opportunistic “go along with the crowd” approach. However, it appears that Motahhari was more interested in the field of ethics and philosophy rather than in constructing a political ideology, as I pointed out in my monograph *Isurāmu kakumei no seishin*.

The circumstances by which *The Stories of the Righteous*—which was published during this time—came into existence can be seen in the introduction to its first volume. Originally this work arose out of discussions at a publication committee comprised of university professors and intellectuals.²⁵ Motahhari, while recognizing that many books containing explanations and instructions regarding Islamic ethics and thoughts did exist, pointed out that they were all lacking in that their authors excessively asserted their own opinions and made up stories that never happened to educate and enlighten readers. In contrast, he was thinking of publishing a work that would make readers think for themselves instead of making them accept the author’s own theories.

In books and other writings authors must reduce the burden of thinking for

readers and at the same time making them engage in contemplation, thereby heightening their thought. “Thought” that frees them from this load refers to [not manipulated] sentences and phrases. Therefore, insofar as time and opportunities allow, one must work to use appropriate and understandable phrases. However, the conclusion is held to be the responsibility of the author. If the author himself does not do anything with regard to the thought [in the conclusion], not adding his own thought, it will not enter readers’ minds, not influence their hearts in any way, and not leave any trace in their behavior. Of course, thought to which the author can make additions himself regarding its subject can in the same way naturally be acquired from its premises [by readers].²⁶

In this way, Motahhari wanted his work to not be an intellectual tract but something that provided readers with materials that made them actively think for themselves. Of course, judging from his subsequent works and lectures, Motahhari did have intellectual views of his own. While he actively expressed them, in *The Stories of the Righteous* he proclaims that he will not do so at all.

This shares fundamental commonalities with James’ research method that we examined in the second section of this paper. Of course, Motahhari is not stating that he adopted this approach under James’ influence. I do not think the probability of this is very high. Rather, what I want to highlight is the technique of not teaching religious or ethical “truth” to readers but making them think and understand it for themselves in order to effectively impart it to them. The views people hold are diverse, even if they have the same educational or family background. Education is a means of leading people, particularly those of the younger generation, to a certain ideal or principles. In modern and contemporary society, it is impossible for education to be completely free from power and authority. Personal judgments vary greatly and can include many errors. One method to avoid this is through state-led national education that guides people (nations, societies) in the “right” direction while comparing the collective experience of humanity to standards of good and evil. Of course, there is no guarantee that this will be correct. On the other hand, there is also the approach of leaving such decisions to individuals. It goes without saying that Motahhari was not free from all prejudices and power / authority. As is well-known, he subsequently became an important ideologue of the Islamic Revolution. It cannot be denied that in the end his thought tried to lead people to proper Islam. However, out of the many religion scholars that existed, he was one of the

few that took as his life goal leading people to the proper path in a comparatively unbiased fashion.

At any rate, it appears that Motahhari had for a while held his own ideas about the need to publish a work that made people think for themselves. When one of the attendees of the aforementioned meeting proposed that a book of stories should not rely on exposition (*bayān*), Motahhari had irresistibly accepted it since it was really matching his own ideas. In this way, the work of compiling this book began.²⁷

While many people recognized the benefit of creating such a book, some people told Motahhari that he was not really fit for such a job, and that he should do what he had been doing and was cut out for (writing books like *Principles of Philosophy*). Furthermore, another person “advised” him that while what’s started can’t be stopped, he should not attach his name to its publication. Motahhari in turn harshly criticized such advice as a reflection of the tendency in Iranian society to judge the value of a book not based on how beneficial its content is but rather whether or not it is hard to understand.

The people introduced in this book living in Iranian society are from a diverse set of classes. It includes heroes who participate in Islamic movements, and is based on the premise that through the activities of such people readers can awaken to the meaning and truth of Islam. Motahhari states that it emphasizes not individuals from the privileged class but ordinary people, an interesting remark. He says that he has chosen to create such a book because while the decay of society’s strata begins with the privileged class and then exerts an influence on ordinary people, flourishing, on the other hand, begins with ordinary people who are oppressed and awaken to this oppression. He thought that ordinary people could reform the corruption of the privileged class. In other words, generally decay begins from the top and flows to the bottom, while reforms go from the bottom to the top. This view brings to mind the concept of “the dispossessed / oppressed” (*mostaza’fin*), which shows the core of the Islamic Revolution. I see this as both a reflection of the thought emphasized by Khomeini, as well as reflection of the strength of Motahhari’s interest in society’s weak.

The first volume of *The Stories of the Righteous* is comprised of seventy-five stories. Motahhari at first wanted to include one hundred stories, however, it was reduced because the book would have been too large as well as due to a lack of printing paper. The chosen stories all have “active” content, besides two or three that express humans’ ethical weakness. There are no stories of passivity. After worrying a great deal, it appears that he was thinking of removing two or three stories of the latter category, but in the end included them. The book is almost entirely comprised of content from hadith literature,

or Islamic collections of narratives. Characters are almost entirely great religious leaders. However, they are also taken from tales about great persons, translated books, history, and biographies, and include non-Muslims. Motahhari writes clearly that he took great care when translating them from Arabic, working to make sure that there are no errors or erroneous understandings and trying to not change the original texts even one bit. He states that even when passages are omitted and their orders changed, if readers consult the original texts they will see that there are no changes or omissions that affect stories' intended meanings.

The Stories of the Righteous was thus compiled, and published in 1961 in Tehran. It subsequently was reprinted multiple times, and came to be known by not only many Persian speakers but also readers of the world through translation. As a result, it received an award from UNESCO in 1965.²⁸ Like Volume 1, Volume 2 continues seventy-five stories. While these volumes were first published as two separate books, subsequently they were published as one.

Content

As stated above, *The Stories of the Righteous* consists of seventy-five tales. Their titles are as follows: 1. Rasūl-e Akram va do Helqeh-ye Jamī' at (The Great Prophet and the Two Groups), 2. Mardī keh Komak Khāst (The Man Who Sought Help), 3. Khāhesh-e Do'ā (A Prayer's Wish), 4. Bastan-e Zānū-ye shotr (Binding the Knees of a Camel), 5. Hamsafar-e Hajj (Companions on the Hajj), 6. Ghazā-ye Dasteh-ye Jamī'i (A Group Meal), 7. Qāfeleh-i keh beh Hajj mī-raft (The Caravan that Went on the Hajj), 8. Mosalemān o Ketāī (Muslims and People of the Holy Books), 9. Dar Rekāb-e Khalīfah (Making an Offering to the Caliph), 10. Emām-e Bāqer va Mard-e Masīhī (Iman Baqir and the Christian), 11. 'Arabi va Rasūl-e Akrahm (Arabs and the Great Apostles), 12. Mard-e Shāmī va Emām-e Hosein (The Man from Sham and Iman Husayn), 13. Mardī keh Andarz Khāst (The Man Who Sought Advice), 14. Masīhī- va Zarreh-ye 'Alī (The Christian and Ali's Armor), 15. Emām Sādeq va Gorūhī az Motasavvefeh (Iman Sadiq and a Group of Sufis), 16. 'Alī va 'Āsem (Ali and Asem), 17. Mostamand va Servatmand (The Poor Man and Rich Man), 18. Bāzārī va 'Āsem (The Bazaar Merchant and a Passerby), 19. Ghazzālī va Rahzanān (Ghazali and the Robber), 20. Ibn Sīnā va Ibn Miskawaih (Avicenna and IbnMiskawayh), 21. Nasīhat-e Zāhed (The Ascetic's Advice), 22. Dar Bazm-e Khalīfah (At the Caliph's Banquet), 23. Namāz-e 'Eid (The Holiday Prayer), 24. Gūsh beh Do'ā-ye Mādar (Hearing Mom's Prayer), 25. Dar Mahzar-e Qāzī (In Front of the Judge), 26. Dar Sar Zamīn-e Mīnā (In Mina), 27. Vazneh-ye Bardāran

(The People Having a Contest of Strength), 28. Tāzeh Mosalemān (The New Muslim), 29. Sofreh-ye Khalīfah (The Caliph's Dining Table), 30. Shekāyat-e Hamsāyeh (Complaints about the Neighbor), 31. Derakht-e Kharmā (The Date Tree), 32. Dar Khāneh-ye Umm Salmah (At Umm Salama's House), 33. Bāzār-e Siyāh (The Black Market), 34. Vāmāndeh-ye Qāfeleh (The Person who Fell Behind the Caravan), 35. Band-e Kafsh (Shoelaces), 36. Heshām va Farzdaq (Hesham and Farzdaq), 37. Bazantī (Bazanti), 38. 'Aqīl, Mehmān-e 'Alī (Ali's Customer Aqil), 39. Khāb-e Vahshatnā (The Scary Dream), 40. Dar Zelleh-ye Banī Sā'edeh (In the Shadow of Bani Sa'edeh), 41. Salām-e Yahūd (The Jew's Greeting), 42. Nāmeḥ-i beh Abū Zarr (The Letter to Abu Zarr), 43. Mozd-e nā-Moa'yyen (Undecided Wages), 44. Bandeh ast yā Āzād? (Slave or Freeperson?), 45. Dar Mīqāt (At the Hajj's Gathering Spot), 46. Bār-e Nakhl (The Fruit of the Date Tree), 47. 'Arq-e Kār (The Sweat of Labor), 48. Dūstī keh Borīdeh Shod (A Cutoff Friendship), 49. Yek Doshn ām (Name-Calling), 50. Shamshīr-e Zabān (The Sword of Words), 51. Do Hamkār (The Two Collaborators), 52. Man'-ye Sharābkhareh (The Banning of Alcohol Consumption), 53. Peirāhan-e Khalīfah (The Shirt of the Caliph), 54. Javān-e Āshofteh hāl (The Hysterical Youth), 55. Mohājerān-e Habshah (The Abyssinian Migrant), 56. Kārgar o Aftāb (The Laborer and the Sun), 57. Hamsāyeh-ye No (The New Neighbor), 58. Ākharīn Sokhan (The Last Word), 59. Nusaibah (Nusaibah), 60. Khāhesh-e Masīh (The Wish of the Savior), 61. Jame'-ye Heizām az Sahrā (To Gather Firewood of the Desert), 62. Sharāb dar Sofreh (Dining Table Alcohol), 63. Estemā-ye Qor'ān (To Listen to the Quran), 64. Shahrat-e 'Avām (The Good Name of Commoners), 65. Sokhanī keh, beh Abū Tāleb Nīrū Dād (The Words that Gave Power to Abu Taleb), 66. Dāneshjū'i-ye Bozorgsāl (The Old Student), 67. Gīyah Shenās (The Botanist), 68. Sokhanvar (The Speaker), 69. Samāreh-ye Safar-e Tā'yef (The Benefits of the Trip to Ta'if), 70. Abū Eshāq-e Sābī (Abu Eshaq-e Sabi), 71. Dar Josteju'-ye Haqīqat (Seeking Truth), 72. Jūyā-ye Yaqīn (Seeking Faith), 73. Teshneh-i keh Mashk-e Ābash beh Dūsh Bud (The Thirst Felt despite Having Water in the Leather Bag on One's Back), 74. Lagd beh Aftādeh (Stepping on Someone Who's Down), 75. Mard-e Nāshenās (The Unfamiliar Man)

Since I cannot discuss all of the stories in this paper, while describing concretely its content to present its overall characteristics and several of its themes, I will consider Motahhari's aim in compiling this work. While its themes are diverse, they include (1) the relationship between Islam and other religions (particularly Christianity), (2) the characteristics of the Twelver Imami Shiism (the work includes many deeds of historical

Imams), (3) ethical issues, work, the importance of academic effort, (4) women, and (5) the wise (includes foreigners).

As already described, Motahhari's basic interest was religion and ethics. While topics in *The Stories of the Righteous* can be categorized as I have done away, their tone overlaps. In other words, at this book's basis are discussions of ethics (how humans should live) tied to religion. Therefore, while my five categories themselves do not have that much meaning, using them for ease of explanation, I will briefly present some concrete examples from each. Representative stories falling under each category are listed below.

- (1) Islam and other religions: 14, 28, 60
- (2) The characteristics of the Twelver Imami Shiism: 10, 12, 16, 43, 44, 56
- (3) Ethical issues, work, academic effort: 17, 52, 53, 66
- (4) The societal role of women: 24, 32, 59
- (5) The wise; 19, 20, 65, 67

Below I will introduce one to two stories from each category.

Fourteenth Story²⁹ A Christian did not acknowledge his crime of stealing the armor of Caliph Ali. While Ali brought the Christian to Court, in the end he followed the decision of a judge in favor of the Christian that was based on a lack of proof. However, the Christian, upon seeing Ali's praiseworthy attitude, subsequently felt guilty, and then recognized his wrongdoing. In the end he became a Muslim.

Twenty-eighth Story³⁰ A man who succeeded in converting a Christian to Muslim continued to interfere in the details of the new converts' faith (due to excessive enthusiasm), in the end making him leaving behind his Muslim faith.

Here we find a Muslim's excessive interference as well as an effort to draw a new Muslim into his religious duties to the extent that it deprived the latter of time in his daily life. Interestingly, while he may have been working within the confines of his position as a scholar of Islam, Motahhari is attempting to have readers make balanced judgments by including the above two contrasting stories.

Motahhari belonged to the Twelver Imami Shia tradition and thus, of course, inevitably the majority of the tales involve the activities of Imams. Therefore, such stories are the greatest in number.

Twelfth Story³¹ Someone from Sham (present-day Syria; the headquarters of the Umayyad Caliphate and known for harshly persecuting Shia Muslims) was abusively swearing at the third Imam Husayn. The Imam did not reply but rather acted generously towards this foreigner, offering words of support. As a result, this person from Sham came to love Husayn from his heart.

Fifteenth Story³² This story, which is about the sixth Imam Ja'far al-Sadiq, is the longest in *The Stories of the Righteous*, spanning fourteen pages. Therein the Imam intensely criticizes ascetics (Sufis) for not having a normal job and looking down on or renouncing societal relations while looking for God. While the Imam approves of almsgiving itself, he discusses the foolishness of doing so when one's family is suffering from hunger.

Fifty-sixth Story³³ This story is also about the sixth Imam. Someone offered to help in his farming work after seeing him under the blazing sun. However, the Imam refuses their offer, and says that he enjoys working for one's daily bread.

As I stated above, much of the subject matter in *The Stories of the Righteous* is taken from hadith literature about Imams.³⁴ Of course, since these stories are records that exist to praise the virtue of the "infallible" Imams, they are apologetic in nature. Motahhari includes many tales regarding Imams. While on the one hand they are presented as paragons of ideal humans, in many cases, on the other hand, readers get a candid glimpse into them as people. For example, the Imam Kadhim is described working in the field while covered in sweat.³⁵

The third theme is the theme that, as I have repeatedly stated, Motahhari probably had the most interest in. We find various examples that show the correct way to act as a human (ethics). It seems that there are many pronounced stories regarding wealth distribution and disparities.

Seventeenth Story³⁶ A man wearing shabby clothes joined people at the Prophet Muhammad's regular gathering. Since it was not decided where people should sit, this man sat next to someone with a fine appearance. Then, lifting up his clothes, this man moved away to the side of the gathering. The Prophet then scolded this rich person, who, reflecting on his actions, promised to give half of his wealth to the poor man. However, the poor man, fearing that he would become like this rich man, firmly refused the offer.

Fifty-third Story³⁷ The second Caliph Umar was moving his hands in a peculiar way while preaching from the pulpit. The people who saw this found it strange, and asked the

caliph about it. He replied that despite being the caliph he only had one T-shirt, and had put it on while it was still wet from washing. He was drying it while preaching. The caliph was doing this in imitation of his predecessors, working to eliminate wasteful use of government funds.

Around the 1979 Islamic Revolution, the ethics of Islam—particularly as they related to poverty and wealth—was a major topic. It appears that the rich and the poor was an important topic for Motahhari, and in the aforementioned introduction to *The Stories of the Righteous* it occupies a central position. Evil comes from material pride, and the wealthy lose modesty. There are many stories which lead readers to think that the true spirit of Islam lies in those who are not rich. Today, conflict between Sunni and Shia Muslims is frequently covered by the mass media. Certainly, they have their differences in terms of teachings regarding Imams, and have had conflicts in history. As is well-known, when conflict between the two branches was raging, at a Mosque in a Shia-ruled area the names of the first three caliphs were cursed. In other words, Abu Bakr, Umar, and Uthman “usurped” the right to succession of Ali that he had received from the Prophet. It is interesting that a hadith is included which presents Umar as the paragon of a leader in Islam.

It is well known that Motahhari was deeply interested in the societal role of Muslim women. In his later years he wrote a book on their rights.

Twenty-fourth Story³⁸ This story is about the second Imam Hasan and his mother. When the latter would pray, she would never pray for herself. Hasan was mystified by this, and asked why. She replied that first neighbors and then family members are important.

Fifty-ninth Story³⁹ A woman named Nusaibah participated in the Battle of Uhud (625) with her husband and son in order to give water to the wounded and take care of them. However, when the battle took a turn for the worse for the Muslim army, Nusaibah took a sword and bow for herself and courageously fought. Despite having fallen with an injury while fighting with the enemy, she encouraged her son to continue fighting. When her son gets injured, she finds out the enemy general who caused his injury and, ignoring her own injury, attacks and defeats him. Some time after the battle she recovered from her injury, but its scars remained on her body for life.

Here gentle and strong women are contrasted. The above story about Nusaibah can also be understood to mean that women should also participate in jihad for their faith’s

teachings. It appears that Motahhari understood the “greater” or “true” jihad to be more of a battle with one’s heart and mind than with an actual enemy one is battling with in the real world. Imam Hasan’s mother gave up selfish desires to quietly pray for others and her family. This stands in contrast to Nusaibah. Perhaps Motahhari is trying to make readers think that there is no difference between men and women in terms of self-sacrifice, and that women’s role in promoting Islamic faith—whether it take the form of actual battles for one’s life or daily prayer—is indispensable.

Finally, there are stories regarding great people.

Nineteenth story⁴⁰ This story is about the sage Ghazali, who is universally known in the Islamic world. As a young man Ghazali went to Nishapur, the center of academics during his time, to go to school. He resided there for some years and achieved success. He subsequently decided to return home, however on the way he was attacked by robbers. They were looking through his possessions, and he pleaded with them to just not take a bundle that contained papers which were the fruits of his years of study. Upon hearing this, they spit back at him that things in a bundle do not contain real knowledge. Upon hearing this he realized that he had received true advice from none other than robbers.

Sixty-Seventh Story⁴¹ This story is unique in that its main character is the Swedish botanist Carl Linnaeus. When young he was not good at school, the kind of student that teachers would given up on. However, his parents didn’t give up and supported him in his education. In the end he entered university to become a doctor, however he was interested in botany, which went against the expectations of his parents. In this field he was like a fish in water, he worked hard and compiled a new way of classifying plants. When he was unable to publish the fruits of his study due to people’s envy, not discouraged he carried out a journey by foot that totaled eight thousand kilometers, carrying only his luggage, a microscope, and some papers. Finally he was able to publish his work *Systema Naturae* and became a great botanist known to the world.

Unfortunately I cannot discuss the content of all of the stories that appear in Motahhari’s work, and I have only been able to provide an outline of the above stories. Furthermore, it is contradictory that the present author, an outsider, is adding such explanations while knowing Motahhari’s intention in compiling this work. However, having recognized this, I believe the following can be said based on my above explanations. We must recognize that he was motivated to publish this work because he continued to see it his duty to share with ordinary people the overall set of values he had

acquired as a scholar and thinker belonging to Twelver Imami Shia Islam. This is clearly him working to propagate his faith, which, being in the position that he was, he never wavered in. We could also say that this is one of the limitations of him as a thinker. However, at the same time we should note his criteria for choosing stories. First, we can see that through them he was consistently working to promote Islam. He does not particularly distinguish between the Sunni and Shia branches. There are a comparatively large number of stories about the Orthodox Caliphs. Furthermore, his collection is also distinguished by its inclusion of a considerable number of stories regarding followers of other religions. There are many related to Christianity. With regard to the two stories I introduced above, a balance is maintained by his inclusion of one regarding the interfering Muslim. In the first volume one particularly notices (for example in the sixty-seventh story) that even in the case of stories regarding great people from foreign countries, they are chosen because they depict a person working sincerely in their studies. The fifty-ninth story “Nusaibah,” about a brave mother who participates in the Islamic path as a fighter, leaves quite an impression on the reader. Motahhari took a considerable interest in the position and role of women in society. It is certainly true that it is unclear whether he is trying to get women to participate in jihad or, rather, hoping that women will simply exhibit a strong determination and action. Its content is such that one could interpret it in any way. As I have already pointed out, when a Shia scholar of Islam compiles a book, it is unavoidable that it will end up having a general framework of values based on Shia Islam. One cannot help thinking that it was compiled with the hope that readers will interpret its stories in a certain way. While recognizing this, Motahhari ventured to compile this collection of stories, and it is clear that he did so in this format on purpose. If the compiler’s interpretations are unidirectionally pushed upon readers it might lead to misunderstandings, and, if things go badly, a backlash from them. As I stated at the beginning of this paper, interpretations regarding religious and ethical issues are never without complications: the criteria for each person’s interpretation vary enormously. In the end they can only be left up to individual judgments. This technique is certainly similar to James’ in *The Varieties of Religious Experience*. Again, I am not saying that, for example, Motahhari adopted this approach under James’ influence. However, when compiling a collection of stories regarding great religious figures from throughout the world and history, he took into account the effectiveness of presenting them while including unchanged subjective descriptions of their writers as well as eliminating as much as possible third party interpretations. This is undoubtedly because he judged readers making a subjective effort to interpret content indispensable in

religious and ethical education.

Conclusion

Likes James, a premise of Motahhari's *The Stories of the Righteous* was the diverse ways in which ordinary people respond to religious and ethical phenomena. They did not come into direct contact and do not handle subject matter that is of the same nature. While it appears that Motahhari read and was thus edified in some way by James' works, he probably did not compile *The Stories of the Righteous* under the direct influence of him. However, I believe that they shared a similar motivation or intention in creating their works, namely, the author leaving out as much as possible their interpretation to offer unmodified content that readers can interpret. Generally speaking it is difficult to universally define with language religious and ethical values, and it is incredibly hard to make people understand this. Wise people throughout all times and in all places have done so, however there are basically no examples of success. While Motahhari's early period publication *The Stories of the Righteous* has a different flavor than his other works, one can be almost sure that he compiled it with the above-described goal in mind.

Notes

- ¹ The works of W.K. Clifford, Aldous Huxley, W. James, C. S. Peirce, Herbert Spencer and so on are representative of this period. All of them philosophically express the changes in their era that accompanied the rapid development of science. One of the primary topics that they addressed was the issue of scientific knowledge and religion. Their approaches varied: some saw science and religion as opposed to each other, others tried to find an eclectic balance, and so on. However, they all emphasized the functioning of human reason and tried to handle issues in a "rational" fashion. The beginnings of various academic methods that would develop in later generations can be found in their works.
- ² For this paper I used the original (*The Varieties of Religious Experience: A Study of Human Nature*, Routledge Classic, London, 2008) while also referring to its two-volume translation by MASUDA Keizaburō, *Shūkyō teki keiken no shosō* 『宗教的経験の諸相』 (Iwanami Shoten, 2008). The translator has taken direct quotations of this work from *The Varieties of Religious Experience: A Study of Human Nature*, Longmans, Green, and Co., New York, London, Bombay, Calcutta, and Madras, 1917 (<http://www.gutenberg.org/files/621/621-h/621-h.html>). Below, referred to as *Varieties*.
- ³ This paper uses Mortazā Motahharī, *Majmū'eh-ye Āthār*, 2 jeld. Enteshārāt-e Sadrā, Tehran, 1382 (2004), pp.183-348, 349-497. Both of volumes of the work were published together as *Dāstān-e Rāstān*, Enteshārāt-e Sadrā, Tehran, 1377 (1999).

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- ⁴ SHIMAMOTO Takamitsu 嶋本隆光, *Isurāmu kakumei no seishin* 『イスラーム革命の精神』 [The Spirit of the Islamic Revolution], Kyōto Daigaku Gakujutsu Shuppankai, Kyoto, 2011.
- ⁵ There are many works on the historical and intellectual situation before the 1979 revolution. Major ones include Heinz Halm, *Shi'a Islam, from Religion to Revolution*, Princeton, 1997; Moojan Momen, *An Introduction to Shi'i Islam*, Yale Univ. Press, 1985; and Yann Richard, *Shi'ite Islam*, tr. by Antonia Nevill, Blackwell, 1995. These are written from a variety of perspectives.
- ⁶ See, for example, G. E. Moore, *Principia Ethica*, Cambridge Univ. Press, 2000; and B. Russell, *Human Society in Ethics and Politics*, George Allen & Unwin Ltd., 1954. In the latter work Russell argues that a constant set of universal ethical values cannot exist because ethical standards differ depending on each person's place in the world. It is often pointed out that Islamic law is a set of ethics that covers the maximum number of things possible, while Western law is a set of ethics that covers the minimum possible. Russell clearly speaks for the latter position.
- ⁷ Motahhari, 'Ellāl-e Gerāyesh beh Madīgarī, *Daftar-e Enteshārāt-e Islāmī*, 1357 (1978), p. 39. Just before this passage, Motahhari severely criticizes David Hume and Bertrand Russell's reliance on empiricism as a flaw of modern Western thought. However, as I will discuss in this paper, James himself was in the end an empiricist, which led Charles Peirce to criticize him as a "simple empiricist." While this is not decisively damaging to Motahhari's assessment of James, it does appear that James was a traditional empiricist even more so than he believed.
- ⁸ Motahhari, *Moqaddameh-ye Jahanbīnī-ye Islāmi*, Enteshārāt-e Sadrā, Qom, 1358 (1979), pp. 180-195 (Mo'ajezeh-ye Khatmieh). Here Motahhari is discussing the miracle of Prophet Muhammed's final moments (in other words, the Quran). While he touches upon James while doing so, the precise location of the discussion he is referring to is unclear, as can be seen by the quotation in the main text of this paper. However, he frequently mentions this idea of James, and thus even if it cannot be pinpointed, it can be generally guessed.
- ⁹ While Peirce did not receive high acclaim while alive, after his death he did as the progenitor of semiotics. See, for example, *Peirce on Signs*, ed. by James Hoops, Univ. of North Carolina Press, 1991.
- ¹⁰ *Varieties*, p. 3.
- ¹¹ *Ibid.*, p. 5.
- ¹² B. Russell, *History of Western Philosophy*, Routledge, 2004, p. 645.
- ¹³ *Varieties*, p. 6.
- ¹⁴ *Ibid.*, p. 9.
- ¹⁵ *Ibid.*, p. 13.
- ¹⁶ *Ibid.*, p. 15.
- ¹⁷ *Ibid.*, p. 18.
- ¹⁸ Motahhari, 'Ellāl-e Gerāyesh, pp. 91-103. Here Motahhari discusses in detail the errors and limitations of Hume's empiricism. At the same time, we also need to bring to mind that Peirce criticized James' empiricism as being too simplistic. From my perspective, Motahhari's understanding of James is not precise in some regards.
- ¹⁹ *Varieties*, p. 20.
- ²⁰ *Ibid.*, p. 26.

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- ²¹ Ibid., p. 28.
- ²² Ibid., p. 30.
- ²³ Ibid., p. 31.
- ²⁴ Ibid., p. 38.
- ²⁵ *Dāstān-e Rāstān (Majmū'eh)*, pp. 185-348.
- ²⁶ Ibid., p. 187.
- ²⁷ Ibid., p. 185.
- ²⁸ *Dāstān-e Rāstān* (1377 [1999]), p. 7. On this page one also finds a copy of UNESCO's commendation.
- ²⁹ *Dāstān-e Rāstān (Majmū'eh)*, pp. 215-216.
- ³⁰ Ibid., pp. 251-253.
- ³¹ Ibid., pp. 211-212.
- ³² Ibid., pp. 217-226.
- ³³ Ibid., p. 310.
- ³⁴ Representative hadith literature include 'Alī (Imam), *Nahj al-Balāghah*, Bāqer Majlisī, *Bihār al-Anvār* and Qulainī, *Osūl min al-Kāfi*.
- ³⁵ *Dāstān-e Rāstān (Majmū'eh)*, p. 290.
- ³⁶ Ibid., pp. 229-230.
- ³⁷ Ibid., pp. 244-245.
- ³⁸ Ibid., pp. 275-276.
- ³⁹ Ibid., pp. 313-314.
- ⁴⁰ Ibid., pp. 233-234.
- ⁴¹ Ibid., pp. 326-328.