

*Χαιρετισμός του Πρύτανη  
του Ισλαμικού Πανεπιστημίου του Azad*

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In the Name of God, the Merciful, the Compassionate I cherish Plato, but I prize reality more than him. This Statement is Credited with Aristotle

Excellencies,

Ladies and Gentlemen,

While thanking H.E Ioannis Vavouras, Honorable Rector of the university of Panteion and Iranian Cultural Advisor to Athens for inviting me to this conference, it is a pleasure for me to be among you distinguished scholars and professors and speak about a man who is known as one of the greatest scholars and learned.

He has been the author of logic and wisdom and the one who followed the path of his teacher, Plato. A scholar who facilitated acquiring of knowledge by mankind and believed in dignity of human being in pursuing knowledge and wisdom without resorting to profit. Aristotle's works were translated in the early centuries of emergence of Islamic which resulted in strength of Islamic Philosophy. Our Islamic country, Iran and Greece have long been the origin of ancient civilization and the land of great scholars, philosophers and scientists during the long history of mankind, thus I suggest both countries to make Joint efforts in recognizing their scholars.

Honorable Colleagues,

Distinguished scholars and honorable audience,

As you are all aware, the invaluable cultural heritage of the ancient Greece to the human treasury house is not hidden to the men of thought and the share of Aristotle in this bombastic inherited wealth and its impact on history of idea and thought is a great and undeniable one. Aristotle is not only a distinguished philosopher but an efficient and active writer. If we make reference to the list of

his written works kept in the school of Alexandria, he has written around 550 articles (in its Greek sense) written on papyrus. Aristotle's works, particularly his book entitled "Metaphysics" is of great significance.

"Metaphysics" is considered his masterpiece in philosophical aspect. The significance is revealed once we consider its decisive, profound and ever-lasting role in emergence, formation and development of philosophical ideology, particularly in mediaeval theology of Christianity as well as on Islamic wisdom and philosophy.

Since along the history of the Islamic philosophical thought, you may not find an area in which there is no trace of Aristotle's original works or those credited with him. Hence, all great Islamic philosophers and scholars are unanimous in his praise; in a way that Molla Sadra, the most distinguished contemporary Islamic philosopher and pundit calls Aristotle: "Philosopher the great".

Other Islamic philosophers including Kandi, Farabi and other contemporary scholars in philosophy have approved the prominent position of Aristotle as a master in philosophy.

Farabi has written a book on interpretation of the Aristotle's Metaphysics and Abu-Ali Moskoyeh in his philosophical theory mixed the ideas of Aristotle, Plato and the religion of Islam and introduced a new ethical philosophy which has always been of great significance in East and the West.

On the other hand, Avicenna, a well-known Iranian Physician studied the Aristotle's philosophy and integrated it with that of neo-Plato and afterwards with his significant intelligence mixed them with the theology of Islam. In this way he presented some new philosophical concepts which do not appear in the original Greek philosophy.

Farabi, another famous Iranian scholar also studied all Aristotle's works and by extracting some of his noble ideas and integrating them with those in Islamic and religious concepts, devised a new philosophy known as "Islamic philosophy". In this regard, Aristotle is known as the "First Teacher" and Farabi, for his great efforts made to study and explain the Aristotle's works is known as the "Second Teacher".

The process was not confined to extorting and compiling the quotations by Aristotle. The Aristotle's works, welcomed by the Muslim in East due to their philology, reappeared in an Islamic form in Arabic language. The through Andalusia, Spain by the effects made by Ibn Roshd the Spanish Islamic philosopher, it made a great influence on mediaeval philosophy and contributed to the emergence of the Renaissance. It is noteworthy that the Arabic versions of the Aristotle's works are considered as sources of original ideas of him and Greek philosophy, due to the fact that some of his statements have been missed in the original works.

Aristotle was born in Greece, learned or discovered philosophy, his philosophy was welcomed and appreciated in Egypt, Transoxiana and Mesopotamia and returned to Europe as in a prominent mentor in philosophy.

Aristotle was indeed the first who found out that there is a series of issues which are not categorized in sciences such as mathematics, biology, ethical and political science. He believed these subject are to be considered as specific, and independent science. Perhaps he has been the first who found out that the topics in this science (the relevant axis of issues discussed) is the concept of "being" or "existence".

However, the issues pertaining to this science were later extended to a far broader areas; the proof of which is evident in comparing Aristotle's Metaphysics with that of Avicenna and Mulla-Sadra. However, Aristotle is the first who explored this science as an independent science with a specific stand and prominence but he gave no title for it.

The Aristotle's works were compiled in the form of an encyclopedia after his death, entitled "Metaphysics". Later it was translated by the Islamic Scientists as "Ma Baad-O- Tabieh".

We may here point out the concept of "Ontology" addressed in his "Metaphysics" which is an issue of fundamental interest in all ancient philosophical versions and schools of thought.

Although the Aristotle's ontology appeared in a new framework in Islamic philosophy but it remained to be the core of intellectual ideas.

One may not even imagine “neo-Plato” ideologies without making reference to the Aristotle's “Metaphysics”. Hence, the Aristotle's “Metaphysics” is crucial and decisive in “ontology” in general and “theology” in particular.

Dear Colleagues,

To make the long story short, Although mankind during the past milleniums has mostly been towards manufacturing and completion of destructive weapons for killing his fellow human beings, looting their wealth and occupying their territories, but there have also been some great scholars and noble figures whose ideas and teachings have been antipode of expansionism and a resolution to a sound social life and coexistence, dialogue instead of clash conflict and war and dedicated themselves to people to heal their pains.

These figures have indeed been messenger of God, thinkers and philosophers. Messengers such as Mosses. Jesus, Mohammed (peace be upon them) and philosophers such as Socrates Aristotle, Avicenna, Sohrevardi, Farabi and etc have all prescribed the medicine of wisdom for healing the cruelty of mankind. In short, philosophy is a trend towards philology and wisdom and wisdom in turn means love and friendship.

While thanking all my colleagues and all distinguished audience, I hope for increasing development of friendship, understanding and love among nations as well as welfare and prosperity for them. At the end, it is a pleasure for me that by taking part in this conference I have contributed to the establishment and continuation of scientific, academic, educational and cultural relations between the Islamic Azad University of the I.R. of Iran and University of Panteion, Greece, durability of thoughts, ideas and beliefs of past scholars, initiated by the International Conference on “Intercultural Dialogue” held in Tehran.

May God bless you all