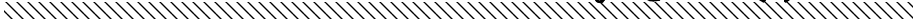


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# Abstracts



## **The Principles of Political Thought in the Meccan Verses of the Holy Quran(2)**



The principles of political thought in the Meccan verses of the Quran being discussed in the previous issue, now a few practical examples from the Holy Quran are presented. The experiences of some prophets, from Noah to Moses, are studied in the light of Quranic political thought. While studying the political interactions between people and prophets, we will realize that prophets such as Noah, Húd, Salih, and Idrís's way of establishing religion was different from that of Moses. From the time of Moses onward, the

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succession policy replaced elimination. In his political disputes, Moses intended to provide the elements of sovereignty, though all prophets fought a political war against the rulers of the time.

### **Moskwiyyah's Political Thought**

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Known as the Third Teacher, Abu Ali Moskwiyyah is among the philosophers who cooperated with Ale Buiyye political system, in 4th and 5th century (AH). Civil wars and political crises made him put politics aside and enter into the field of political thought to find solutions for the problems of the time. In this way, he formed a system of ideas in which sharia was , in fact , the reconstruction of an ideal system from which the Islamic society had moved away. Moskwiyyah suggested the "ethical purification" of the society to remove the existing moral deviations. To benefit from everlasting teachings, he recomanded seeking for "political experience" in "history". He , also, included "Philosophy" in his system of ideas, but what has an essential role in this system is "politics". That is why we come across with terms such as: "the political sharia", "civil ethics", "political history", and "political philosophy in his

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framework of ideas . So, considering Moskwiyah as a "political philosopher" seems inevitable.

### **Analysing The Concept of Political Freedom**

The precise understanding of the concept of political freedom and its kinds without a special attention to its elements and principles is impossible. Therefore, in this article after, analysing the elements and principles of political freedom, the author has tried to introduce a brief analysis of this concept. His analytical approach is based on Mac Callum's. Accordingly, political freedom has three elements which are: 1) persons and political associations as agents; 2) states as constraints, and 3) political behaviour and basic rights as the ultimate objective. Based on this framework, political freedom can be achieved when people and political associations (in their rightful political behaviour and enjoying basic rights) are free from state's limitations and interventions.

### **Social Problems and Religious Problems**

A subdiscipline of sociology studies social problems and focuses on the recognition and analysis of social

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crises, The common attitude in this subdiscipline is Functionalist which assumes that people and their values are the basis for the recognition and analysis of social problems. Such values are divided into two categories: absolute values, which are not influenced by space and time and which are usually rooted in religion; and relative/social values which are dependent on space and time conditions. For a social scientist studying social problems the values are relative and social, while for a religious scholar they are always absolute. In a social scientist's point of view lying, stealing, and committing suicide may or may not be a problem with respect to space and time conditions, but in a religious scholar's point of view these are considered as problems in every condition.

As a result , there seems to exist a common context for the social and the religious problem recognition procedures and it seems to be necessary to have a look at religious values while analysing social problems.

### **Iran and the First Wave of Modernity**

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This article is to describe the effects of modernity on Iran. the development of modernity was not confine

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within the western societies. Other countries such as Iran, too, experienced it. There has been three reactions to modernity. While some embraced it and some rejected it, and many tried to approach it rationally. Accordingly the article has been constructed in two parts. In the first part, the author tries to define modernity and introduce the different schools of thoughts regarding to the issue, and also explains the aspects and dimensions of modernity such as, humanism, and rationalism. In the second part, the author investigates the effect of the first wave of modernity on the Iranian society. Then he explains the way modernity was rejected in Iran.

### **The Role of the United Nations in a Turbulent World**

From Rosana's point of view, following the decline of the dominant role of states in the international arena, the world system has changed from a uni-polar to a multi-polar system. In the new system, there are many independent players. Increase in citizen's knowledge and individual expertise is one of the characteristics of our new world. In this era, legitimacy is no longer derived from authority and other traditional values, but success

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and evaluation of achievements on the two levels of international and domestic affairs are the basis for legitimacy. Technological development, interchange of thoughts, and expansion of global communication, which are the result of the information revolution, have changed the principles of international relations. In the meantime, because of the decline in the traditional role of states, the U.N has found a new and more powerful role in international affairs, even presenting the criteria of legitimacy.

**The Legitimacy Crisis in the Emergence of the  
Mashrooteh Movement and the Islamic Revolution**

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This article is an attempt to study two historical junctures in the history of Iran: from the Qajar era to the Mashrooteh Movement; and from the Pahlavi era to the Islamic Revolution. The two junctures have been studied from different perspectives; however, this article concentrates only on how political legitimacy emerged and diminished in the the above-mentioned revolutions.

The basic question to be addressed in this study is: what is the relationship between the emergence of the legitimacy crises and the decline of the dominating

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political systems in the two eras? This question leads to other questions: What resources fed the political legitimacy in the Qajar and Pahlavi eras? On what other factors and events is the collapse of the political legitimacy in the Mashrooteh and the Islamic Revolution dependent? And by means of which alternative legitimizing element do the Mashroote Movement and the Islamic Revolution evolve? This article attempts to answer the above questions.

### **The Iranian National Identity**

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National identity, an ever-changing and multidimensional phenomenon, is the product of a continuous historical process which has always been influenced by environmental conditions. The study of the comprising elements of national identity is the objective of another project of recognizing nations.

National identity of Iranians is rooted in two sets of beliefs: Zoroastrianism, the ancient native religion of Iran, which was an amalgamation of customs, culture, and literature; and Islam, the new religion, which resulted in radical changes in the culture, thoughts, and identity of the Iranians.

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The rise and development of the modern Western civilization, with its scientific, technological and industrial miracle, posed a serious challenge to the deeply-rooted Iranian-Islamic nature of the Iranian identity.

### **Religion and State: A Comparative View**

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When Constantine announced Christianity as the official religion of the Roman Empire in 14th century, a great deal of attention has been attracted to the relationship between religion and state and much literature has appeared so far. The literature has not much been directly referred to social scientists, being based on a Christian interpretation of religious societies and a Western concept of state. We are not intended to study the origin of state, yet we are aware of the fact that any intensive study of religion and state should be based on methods rooted in different worldviews rather than in religio-cultural traditions . As a result, religion and state are comparatively studied in this article with respect to worldviews such as Buddhism, Hinduism, Christianity, and Islam.



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## **Different Sociological Perspectives on the Issue of Agent and Structure.**

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Generally, there are four approaches to social phenomena in social sciences: the agent-based approach, the structural approach, the functional approach, and the critical realistic approach. These approaches, with respect to their specific interpretation of social phenomena, concentrate on the behavior of agents or on the structural characteristics or on both to arrive at explanations. This article is to study the ontological basis and the weak and strong points of these four approaches.

## **Functions of a State in Shaikh Tusi's Political Thought**

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With respect to the objectives of an Islamic state, Mohaghegh Tusi observes three major functions for a state: the explanation of divine commands (iftah), judgment and adjudication, and policy making. The welfare of the Muslims, in his point of view, is an element which has a central role in accomplishing these functions and determines their limitations. The specific

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functions of a state, resulting from the above-mentioned major functions, include appointing governors, emirs, and judges, executing the divine commands, defending the rights of citizens, building the financial infrastructure, and confronting the causes of economic crises. The last issue concerns the amount of authority a successor of the Twelfth Imam may have during the Absence Era. Resorting to traditions and reasoning, Tusi is to transfer all the authority of the Imam to a faghih, a jurisprudent who meets all the requirements.

### **Two Different Strategies in the Process of Returning To Islam in The Arab World**

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The political in the Arab world has been affected from fundamentalist and modernist schools of thought from Mohammad Ibn Abd-Alwahhab and Sayyid Jamaloddin Asadabadi, respectively . The present article has focused on the two contemporary representatives of these thoughts, namely, Said Ghótb and Malek Ibn Nabi. Although both of them intend to return to true Islam, but they are fundemantally different in terms of their convictions and worldviews. Fundematalism, from Said Ghótb's point of view is anti-intellect and denies any

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social issues in the context of materialism, civilizations and modernity which have been taken from the West. He believed that materialism has no attention to spirituality and morality. On the other side religious modernism based on the thoughts of Malek Ibn Nabi, is an intellectual , pragmatism and critical Thought which believes that undevelopment is the most important issue of Muslim societies. He accepts that the western modernity has many positive lessons to learn. In fact religious fundamentalism works on forms, while the other one focuses on the essence of human issues in the two levels of internal affairs and confrontation with the West.