Abstracts

Social Justice in the Qur'an

Sayyid Hossain Fakhr Zare'[1]

Abstract

Justice is one of the oldest thoughts that has always been the focus of humankind's reflections and concerns throughout history. This ethical and social virtue, with its privileged position among other concepts, has been the basis of many other principles that nothing can prevent it or can be considered a priority over it. Thus, the credibility and stability of every society depends on the extent of its comprehensive expansion. This principle has been mentioned in various verses either as an introduction to achieve high goals or as a goal in itself, so that without the provision and realization of this important ideal it is impossible to imagine religion. The Qur'an has always considered the inextricable relation of this important principle along with right and freedom. Right as a crucial criterion of justice and freedom provides the context for its expansion. Making the system work in the form that the prophets have pursued is one of the essential functions of social justice and the most important context for its realization is the internal reform and obligation of the community, which in turn will lead to structural reforms based on justice. The main objective of this study is to examine the role of this important principle in community reform, its relation to other concepts and the contexts for its realization from the Qur'an's point of view, which has been discussed through focusing on library studies, and by using documentary research, the necessary data has been extracted, analyzed, described and interpreted.

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The Philosophy of Communication from Derrida's Grammatology to Molla Sadra's Wisdom

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Abstract

The more the human communication network is quantified and the new technology makes the human more enchanted, the more unaware of the quality of communication he is, and the use of technology gets a more irrational form. The philosophy of communication is the culmination of the Western world's quest for quality and rationality, which is a cold and frustrating attempt against a warm, tempting transformation. The first time John Locke used the term "science of communication" in its modern sense, he announced it as a "failed term". In the book Powers of Human Understanding, John Locke philosophized communication under the heading "About the Word". This issue can be the beginning of the discovery of "communication theory" in the epistemic domains of the Eastern world. The greater the clarity and precision of thought about the word, the more profound and comprehensive knowledge of communication will be. The current study attempts to deal with the origin of communication in religious and Islamic knowledge with a comparative and logical approach. Hence the meaning of the term "word" in Molla Sadra's divine word and book, was compared to Derrida's "Speech and Writing". Then their claims and arguments are presented. Derrida has a concern for "difference" and respect for others, so he insists on writing and postponing. Sadra, on the other hand, is concerned about "transcendence" and insists on the unity of the written and the spoken. Based on his view, the word becomes meaningful through "legislation," "development," and "invention." In other words, in addition to the "social" layer of word creation, considering the "divine" (Angelology) and "divine" (theology) layer in word creation will transcend communication.

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The Problem-Based Approach in
Religious Social Science

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Abstract

Different approaches have been proposed in Islamic humanities and especially in religious social science. The problem-based approach, which follows the more general inferential approach, has been considered for about a century and a half, but no serious, independent theoretical discussions have been made about it. The current paper seeks to introduce and explain this approach using a rational analytical method and in some cases by the meta-analysis of the works which is related to this approach. The findings suggest that this pragmatic approach, which seeks to understand the objective or theoretical social problems existing in Islamic society, can create a new space in social science by using the general method of speech in understanding religious texts and by developing conventional methods in religious sciences and then quickly meet some of the needs that have been posed.

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Explaining the Goodwill in the Organization with Regard to Islamic Teachings

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Abstract

In the Third Millennium, although organizations have overcome many organizational problems using modern tools and systems, they have instead transformed trust, intimate communication, optimism, and positivism into extreme bureaucracy, false competition, mistrust, and cynicism which Reduces organizational productivity. Goodwill is one of the most important ethical traits emphasized by Islam. As much as the bad opinion brings chaos and mental discomfort, as well as the conflicts among the individuals within an organization, as the goodwill brings unity and peace to the staff. The authors of the present study have sought to find practical implications for goodwill in management and organization by using the thematic analysis method based on Qur'anic verses and narratives related to this subject in the perfect book "Mizan al‑Hikmah". This paper has attempted to extract basic concepts from Islamic texts rather than impose common management topics on religious teachings and in some cases compare them with managerial doctrines or adapt them with organizational and managerial doctrines. According to the present study, except in some specific cases, in Islamic view, goodwill is valid. In addition, based on the verses and traditions, the origin of goodwill and ways to promote it in the organization can be extracted. Other positive effects of goodwill for the organization such as empowering organizational communication, reducing anxiety and stress, performance facilitation, enhancing trust, and proper employee evaluation, are other areas that this study has achieved.

Keyword

Organizational goodwill, optimism, Islamic organization, trust.

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The Impact of Safe Attachment on Social Capital Formation with an Emphasis on Imam Musa Sadr's Educational Thought[1]

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Abstract

Maternal-child attachment is a lasting emotional relationship that forms before the birth of the baby and reaches its peak in the early years of life. Man's personality and social relationships are strongly influenced by the quality of his attachment in childhood. As invisible wealth of societies, social capital also focuses on social interactions between humans and provides the context for the continuation and strengthening of relationships, cooperation, and interactions across different aspects of society. Thus, the quality and type of attachment can be effective in strengthening or weakening social capital. The current study seeks to examine the effect of safe attachment on the quality of social capital with an emphasis on educational thought of Imam Musa Sadr through a descriptive-analytic method. According to the educational thought of Imam Musa Sadr, one can find him emphasizing the necessity of forming an "emotional relationship" in the family, encouraging the mother or the "face of attachment" to do his utmost to strengthen this relationship. The fruit of this "emotional relationship" is a strong relationship between generations. She relies on authentic religious sources and teachings considering the mother as an obvious example of the Wajh Allah (face of God) on earth, sacrificing her body and soul in the sea of love and mercy. Based on the view of Imam Musa Sadr, it can be said that by forming a safe attachment in the childhood, a faithful, committed and responsible human being is developed that can produce great social capital.

Keyword

Secure Attachment, Social Capital, Imam Musa Sadr, Mother.

Redefining Social Capital in the Virtual Arena

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Abstract

This study seeks to examine the phenomenology of social capital in the context of the daily interactions of actors in social networks and influenced by this network in the society. By participating in the new mentality of social networking, the actor experiences a different kind of social interaction in relation to the traditional method of interaction. A durable network for Bourdieu, with the opportunity to get to know each other, gives each member their full capital support and credits them. In examining and analyzing the components of social capital through interviewing and analyzing 25 samples, it was shown that the mutual recognition of the actor in the virtual arena suffers from ambiguity and ontological phenomena and decreases from the realistic to the idealistic level and trust is changed based on mutual recognition to the level of fundamental trust and confidence and it damages the aspects of security and confidence. Although the network of relationships expands, it is loose and temporary in quality. This expansion improves social capital in cases where people's recognition is not necessary (action is more functional than communicative). It also transcends social classifications, bringing the virtual arena closer to equity in the distribution of social capital. As a result of these changes in the components of social capital, we come to redefine this concept.

Keyword

Social Capital, Virtual Social Networks, Social Relations, Epistemology.

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Qur'anic Analysis of "Women's Self‗objectification" and the Ways to Deal with It

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Abstract

The instrumental behavior of some of the men in society with women has led some women to accept the objectivist view of others and to regard themselves as a sexual object. In psychology, this cognitive‗behavioral phenomenon is called "Self‗objectification ". Given the behavioral effects and social damages of this disorder, it is not enough to introduce and know this phenomenon and it is necessary to come up with a holistic and reassuring school like the revelatory teachings of Islam and extract effective theoretical elements to identify and confront it. Through comparative and analytical method, the present study has investigated and rooted this phenomenon in the Holy Quran and then searched for Qur'anic strategies to deal with it. According to studies, the most important fundamentals of women's self‗ objectification from the Qur'an's viewpoint are unmanageable imagination, tendency to self‗ glorification, and showing off in women. Practical strategies of the Qur'an for its prevention and treatment are to give the woman identity based on considering them as a model for all of humanity, to emphasize equality of worship and the evolutionary capacity of men and women, and finally to control and limit her physical and instinctual tendencies.

Keyword

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