



ABSTRACTS

Trans. by Ahmad Reza Jalili and sayyed Abbas Huseyni

● **The Transcendence of Politics in the Transcendent Philosophy**

□ **by Ahmad Beheshti**

Sa'id Beheshti

A philosopher's world view is either transcendent or not transcendent. Transcendent world view, in terms of method, is founded on debate and taste, and, in terms of objective, the best knowledge of the best known and, in terms of content, contains questions related to the essence, attributes and acts of God, the Exalted.

A transcendent world view ends in a transcendent ideology , and the elements of this world view are man's knowledge of God, of the soul (psychology) and eschatology, and the result it comes up with is the knowledge of leader , rivals and morality (in its broad sense). The transcendence of politics manifests itself in this notion. The question that arises here is what politics is called transcendent politics? Does it transcend Islamic Shari'ah, equate with it , or is it, in principle, the very Shari'ah or is it higher than it and entirely connected to it?

Transcendent philosophy of Mulla Sadra does not consider politics as the whole Shari'ah, superior to it, its counterpart or the very Shari'ah but it is inferior to it just as the inferiority of a servant before his master.

Therefore, a statesman or a ruler has to be infallible before anything else and also he must be a faqih who enjoys all the requirements and qualifications.

Key words:

Shari'ah, politics, transcendence, identification, subordination, separation, faqih , transcendent philosophy.



● **The Interaction between Justice and Progress according to the Qur'anic Teachings**

□ **Dr. Bahram Akhawan kazimi**

According to the Qura'nic teachings, real and fundamental progress can be achieved in the light of monotheism, and any kind of progress in this world or in the next world is an outcome of the belief in the one God and results from an agreeable life founded on faith and belief in the one God. Also, monotheism is regarded as the best instance of justice, while polytheism and blasphemy are the most dreadful kind of oppression and basis of all sorts of man's backwardness and societies' retrogressive state.

As a matter of fact, real oppression is represented in misunderstanding of the right of servitude to God and real justice in the worship of God and associating no one with Him.

To sum up, every progress in material and spiritual spheres has its origin in the belief in the one God and sincere servitude to Him and the way to monotheism is pursued through justice and rejection of oppression and polytheism; a fact which has been confirmed by the Qur'anic verses.

The distinctive feature of a developed and sublime Islamic society is prevalence of justice and rejection of oppression, and this is an indication of the interaction between justice and progress, on the basis of which the way to material and spiritual progress is pursued. The author of this article reviews the main points of this issue.

Key words:

the Qur'an, justice, equity, oppresstion, progress, transcendence, monotheism, polytheism.



● The Concept of "Expediency of the System" and the Authority to Determine It in the Legislation System of the Islamic Republic of Iran

□ by Ibrahim Musa Zadah

Due to the fact that there is a close connection between religious injunctions and actual common good and evils, the issue of expediency enjoys special importance in fiqh and legislation. In Islamic law there are religious injunctions which, due to their relation with certain conditions and requirements, are temporarily good and changeable.

The authority that determines this sort of expediency is either the prophet, the infallible Imams (peace be upon them) or, during the occultation period, the Islamic jurist or wali al-faqih, who, taking into consideration the Islamic interests and special time and place conditions, issues injunctions called governmental precepts based on expediency.

In the legislation system of the Islamic Republic of Iran this question is first entrusted to the parliament and, when some disputes happen and the Guardians Council's role is ignored, it is entrusted to the Expediency Council.

But, for the sake of shortening the course of legislation and for providing a better and edquate opportunity for the Epediency Council to properly perform it's duties - such as exchanging ideas with the supreme leader , specifying the general policy of the system, supervising the proper way of implementing the policies and overcoming difficulties, etc, "the good purpose and expediency of the system" in the scope of legislation is determined by and carefully cosidered within the jurisdiction of Expediency Council which, offering its view along with

the primary decisions, makes secondary decisions in terms of the expediency of the system and governmental precepts.

In as far as structure and organization are concerned, serious attempts have to be made to expand specialized commissions through constant participation of the members, managers, experts, researchers, faqihs and jurists from outside the organization to assist the members of the Guardians Council to determine the good purpose and to propose views related to governmental fiqh.

Key words:

expediency, independent judgement, governmental precepts, the Guardians Council, Expediency Council.



● **The Distinctive Features of Secularization**

□ **by Muhammad Jawad Nawrozi**

Secularism is one of the important doctrines of modernity which emphasizes on rejecting the idea of religion's involvement in political and social affairs. Secularism is an interdisciplinary doctrine dealt with in sociology, in the study of philosophy and in theology. Secularization represents a process through which religion is gradually driven out of political and social domain. In order to understand the nature of secularization, we ought to underline its features in three aspects i.e. religion (belief), structure and behaviour. The main feature of secularization in the realm of religion can be recounted as: emphasising on the efficient cause rather than on the final cause, and on worldly explanation instead of metaphysical explanation in cosmology.

Furthermore, in the domain of anthropology, secularism is said to play a role in humanistic analysis of man and right-centredness instead of man's right and obligation. In epistemology secularization is based on immanent rationalism, scientificism, and epistemological relativism. In the domain of behavior, secularization lays emphasis on the individualistic

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religiousity and utilitarianism instead of value system, on seeking interest instead of seeking right and on hedonism (pursuing passion) and well-being. In a secular society, philanthropy is replaced by selfishness and religious and moral libertinism in conduct. In relation to the realm of social structure, structural disintegrity, religious privatization, dismissing religious authority from its act of making something legitimate, absence of religious morality or conduct in social relations, and focusing on human rights in the process of law-making are considered the main features of social structure.

Key words:

secularism, secularization, belief, structure, behavior.



● **Religious Type of Democracy in Allama Tabataba'i's Theory of Creditable Perceptions**

□ **by Ahmad Rida Yazdani Moqaddam**

Does the religious type of democracy have a place in philosophical analysis? What is this philosophical analysis and what is it based on? What does Allama Tabataba'i, the contemporary Muslim philosopher, think of religious type of democracy? Does he give any philosophical analysis to establish it or refute it?

The author claims that it is possible to offer an analysis about the religious type of democracy from the view of Islamic political philosophy, particularly from that of the Allameh Tabataba'i's political philosophy.

This article seeks to establish the idea that, though Allamah Tabataba'i opposes the use of the expression "Islamic democracy", the analysis which he presents regarding the nature of kingdom (*mulk*) in general, and Islamic government in particular, has a democratic indication which, in turn, enables us to infer that the religious type of democracy constitutes one of Allamah's principles of political philosophy.

Key words:

religious type of democracy , ideational perception, the credit of social ownership, socio-religious government, interactive realism.



● **Right Exposition according to Hofeld's Viewpoint (part one)**

□ **by Muhammad Husayn Talibi**

Seyed Mustafa Husayni Nasab

The question of the various facets of right is one of the important issues and has a philosophical origin in law and in politics as well.

There is a classification among such issues which has turned to be one of most significant topics of the philosophy of right in the West these days.

This classification was proposed by the American Wesley Hofeld who claims that the present classifications of right neglect the basic features of this concept and thus causing some problems. Making use of the western philosophical methods and law texts, he classifies legal right into four kinds: (claim, liberty, power and immunity), and defines the relations of these four kinds. For example, the necessary concomitance of right and obligation is accepted only in the supposition right and rejected in the other legal rights. We will elaborate on this theory and comment on it in the next issue of this journal and our analysis will be based on the basic principles of Islamic philosophy and point out to it's weaknesses.

Key words:

right, rightfulness, to have rights, classification, legal right, ontological and conventional.



● **Feyz Kashani and Government**

□ **by Amir Ali Hasanlu**

The present article expounds on Fayd Kashani's position on government and the Safavid government. He shares a number of religious scholars in the belief that there are four types of governments, namely; prophets', Imams' and faqihs' governments as well as fraudulent government. To Kashani, the first three types are legitimate and the fourth type is illegitimate. Kashani as well as the religious scholars already mentioned maintain that religious scholars are allowed to cooperate with the government of the time if their intention is accomplishing the goals of Islam when the conditions for establishing a government by faqihs can not be fulfilled.

Therefore, along with performance of the religious duties as a leader of congregation prayer or Friday prayer and carrying out cultural duties, Kashani offered plans to reform the government of his time and he succeeded, thanks to the powerful position he had, to carry out reforms in the government and national affairs. He also proposed some solutions for the problems and for overcoming the deficiencies in the government.

Key words:

Feyz Kashani, government, occultation period, faqihs' government, legitimate government, fraudulent government, oppressive government.

