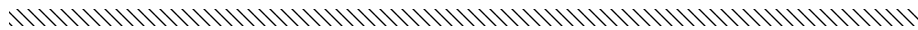

Abstracts



Principles of Political Thoughts in Meccan Verses of Quran



Most scholars who study Islamic political thoughts have not concentrated enough on years prior to the Propheit's Emigration to Medineh. Dr Tijani has chosen an initiative procedure to identify many evidences for Islamic governments through study of Meccan verses of the holy Quran.

His argument is based on two bases: First, men have been created by God and are equal to divine commands and have similar rights to utilize God's creation and divine words. Therefore, Monopoly of creation and divine words are not acceptable; second, every one has duty to stand against secular states.

This duty is proclaimed to Them by His Messengers. The author concludes that after the holy prophet, people are his caliphs and They should continue the caliphate on The basis of The Quranic Teachings.

Principles of Civil Science in Farabi's Political Thoughts

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Civil or political phenomenon in political thoughts of Farabi is the most embracing phenomenon of individual, social and group life of human beings. The special applicability of political science, in its generality, or civic science, is the recognition of structural elements of civilian phenomenon, and general laws of governing. Those elements; relationship between actions and reflections of civilian phenomenon consist of; civil men, civil society or socio-political groups (city - nation) and country. A civil man is the main element of other civilian phenomena and civilian communities. Therefore, The focus of studies and researches on civil science, is on proper circumstances of civilian community and civil society. From other point of view, not only civilian gatherings or civil society in small, medium and large communities (international) society exist, also it is researchable and studyable. But civilian gatherings at a civil-nation level and middle level such as Community has single identity and personality. Therefore, they could be regarded as principles of political science, while phenomenon such as politics and polity in international studies are principles of studies on relationships between nations and states. From other points of view, political science in its broadest perspective, consist understanding of civilian phenomenon, civil society, civilian politics as structuring approach, while, sometimes the belief is that politics is the subject of political science. Therefore in Farabi's political thoughts main subject of civil science, in a broadest perspective; consist of civilian gatherings, civil society, and civilian politics. Based on these issues one can understand principles of political science. of course civil man, civilian gatherings from (one's point of view and global point of view) global politics and

world system are also within principles of civil science phenomenon from Farabi's perspective.

Although civilian system, particularly at civil-nation level, consists elements such as state, political economy, economic system, political culture, cultural system, each of them are subject of scientific study of politics.

All of them embody the scientific system of policy, or common system of political science.

Thess sciences can be segmented into a main and a necessary civil science in its absolute, general, comparative and relative forms. political science as science of political realities, in Farabi's scientific political thoughts, is based on science of real, nature, civil philosophy and ultimately logic. In other aspect, ultimate source of political science, political philosophy, common philosophy and logic is rested on their posimology.

Culture Building in Nahjul Balagheh

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Culture has been defined in different ways, but one can perceive it as: collection of knowledge, perspectives, affairs, and thoughts of a society in formation of a unified identity.

Therefore political culture is the reflection of values, beliefs, and actions of a nation on it governing its political system. In this article, the author is to identify roles of elements and axis of Islamic culture in the building the modern political culture.

Islamic political culture is based on God centeric belief, justice, people participation in socio-political decision making process. the author the teachings of the Imam Ali in *Nahjul Balagheh*.

People's Political Rights in Ayatollah Naini's Thoughts

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This article is an introductory to people's political rights in Ayatollah Naini's thoughts.

The present study is based on three text books

1) *Tanbeeh al-ummah va Tanzeeh al-Melleh* with explanation and comentary of Ayattollah Sayyed Mahmood Taleqani; 2) *Monyah al-taleb* written by Shikh Mossa Najafi Khonsari and, 3) *al-Makaseb va al-Beid* written by Shikh Mohammad Taqi Amoli. Two aspects of strugglings against tyranny and restegtion to Islamic identity are dominated in Naini's thoughts. His political thoughts on people's political rights within the constitutional governance has resulted from the interaction of those two elements .

Adaption of divine order on people's rights is the most important accomplishment of Naini. Based on the view of legitamate authority of religious scholars affairs in Islamic community and principles such as Commanding The good, Councils, essential preambles to religious duties and The Rule of minimum and maximum, Naini has tried to articulate people's political rights.

Social Agreement and Development in Islamic Republic of Iran

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National solidarity and social agreement are the primary and necessary needs of the contemporary Iran, and are prerequisites of overall development. This development is possible if and only if a spirit of harmony and cooperation be formed among all segments of the

nation on the basis of the national interests and management of an efficient and strong nationalist state. But formation of this unity needs an injection of widely accepted thoughts in the whole society. Of course, this is the primary task and production of a modern nation-state building process. For formation of a national Identity and unity in Islamic Republic of Iran one needs a development of a harmonious and clear political culture among the élites and nobilities as well as the masses. the formation of nation-state in Islamic Republic of Iran could not be seperated from Islamic and Shiite belief and intuitionism which have made Iranian politica culture. Although approaches such as fundamentalism and modernity have not been able to articulate our national identity and unity in order to create a developed society, they have manufactured an identity crisis, legitimacy crisis, weaken state and low political participation in Iranian society. therefore, a new and inititive perspective originated in Islamic thoughts and teachings within the nation, constitutional framework should bring peace, dialogue, tolerance, unity and cooperation among élites in order to promote a meaningful development.

Decline of State im Farabi's Political philosophy

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In Farabi's Political philosophy states,like other phenomena may decline and collapse. Of course their existence and disintegration are subject to certain causes, conditions and means.

There are two types of decline of an Ideal State in the Second Teacher's thoughts, First is when it has ceased to be Ideal State and become imperfect state.

In the second type we will experience an absolute decline of state.

In Farabi's philosophy causes of decline are divided into the external

and internal parts. In the present study, the author will introduce only four important intrnal causes of the state decline:

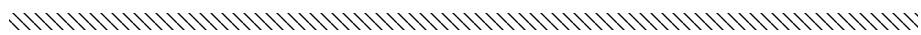
1): Inefficiency of state: when a state loses its existing philosophy and been unable to achieve its announced goals.

2): Deterioration of values: when in the noble society state does not pay enough attention to views of socio-cultural nobilities and élites.

3): Leadership crisis: when in the five levels of leadership (first head, executive head, traditional head, heads of tradition and intellecualeliets) a vacuum in power be created.

4): Pervesion in Religion: when after the era of the first head passes, misguidness,, deceiveness and misunderstanding grow in religious thoughts and teachings.

The History Political-Economy of Iran



This is the translation of the second chapter of *Iran from Royal Dictatorship to Theocracy* written by Mohammad Amjad published in 1989 by Green Wood Press. In this book The author within a theoretical framework has traced roots of Islamic Revolution back to the Constitutional Revolution of 1905, and had analyzed events of revolution until 1989.

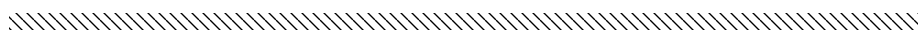
The author in this article aims to discover obstacles of developing capitalism and forming a powerful bourgeoisie in Iran. He believes that understanding this issue depends on understanding social formation in Iran's pre-capitalism era. To prove his argument he initiates a comprehensive analysis of all different view points introduced by Iranian scholars as well as non-Iranians.

According to him a group of them believe that Iran's political-economy must be analyzed based on elements of a transitional

society from feudalism to capitalism. These scholars, of course, can be distinguished in two sub-groups of Marxists and non-marxists. On the oppositional point of view, there are researchers who are rejecting the view points of the first group and are focusing on the Asian mode of production to explain Iran's political-economy. But the author believes that Iran had never experienced feudalism. Furthermore, he is convinced that it is very simplistic to name the pre-capitalist mode of production of Iran an Asian One. In other words, although many factors of the Asian mode of production are recognizable in Iran, but the mode as a whole had been absent. Therefore, he divides history of Iran's political economy in three eras: 1)Pre - capitalism (until mid-18th); 2)Transition to capitalism (1850 to 1963); and 3)Capitalist era.

Agricultural society, a weak bourgeoisie, state ownership of lands, state interference in commercial activities absence of hereditary aristocracy are characteristics of Iran's pre-capitalism era. The author, after analysis of different land ownership, commercial activities and relationship between Bazaar and state in current Iran's history, identifies economic development obstacles in Iran. He has particular focus on state domination of economy, dependent bourgeoisie, interference of foreign capital and the Pahlavi II economic policies as main factors of Shah's collapse, and victory of Islamic Revolution.

**Dialogue among
cultures: An idealistic approach
for International Agreement**



First wave of Islamic Revolution challenged the dominant system in international relations through its ideology and identity revival. American Embassy occupation by university students intensified this

process. through the imposed war Tension between Iran and the regional countries was sharpen.

By the end of the imposed war, we were witnessing a clear cut changes in Iran foreign policy. This resulted in proper reactions by regional players. The détente era with a realistic approach which was started in 1989, was carried on through years after the second Parsian Gulf war. This could facilitate a proper international environment for enhancing Iran's national power.

Since 1997, détente was replaced by the confidence building policy. this approach which was the opposite of anti-Westernism and globalism resulted in a reduction in clashes of cultures. Although Westerners announced, for in different occasions that they have respect for Islam and Muslims, but this process could not deteriorate international opposition to Iran's foreign policy. The reason should be traced in Iran's idealistic approaches in its foreign policy and dialoguss among cultures. Although idealism will post poned challenges, but, ultimately will enhance the environment for clashes between cultural issues and foreign policy.

