

Why Has Iran been Revolutionary?

F. Ghoreishi

The essayist, here, intends to clarify the why for revolution-prolific society of Iran as compared to the other nations. She has divided the contributing factors into unique and non-unique ones. The powerful cultural identity of Iran reacting to the present imperialism, mental dualism in Iran as well as the specific role of shiite Ulemmas in the community are included as its unique factors, while the non-unique factors stand for the rulers relying on powers, external incomes and the certain economic condition. Nikki Keddie in another article under the same title adds to the subject factors the variable of multi-urbanism. According to her, the multi-urbanistic uprisings and revolts of Iran make it difficult for them to be suppressed leading to their multiple happenings.

Contemplations over Islam and Modern Speculation

M. Ansari

Islam-Modernism relation remains to be most problematic from the very confrontation of moslems with the West. By referring to the Islamic credited sources, some moslem thinkers have made an effort to gain evidence proving an understanding between the two, ushering them conciliatory. Another panel of the Muslim World speculators consider just a few aspects of Islam compromising with Modernism, believing that the two have a profound gap in between particularly in ideological issues. Some others find the two's link as irreconciliatory and unincorporated. For them, epistemologically, ontologically and anthropologically, there exists a deep difference between the two. This panel may be introduced as traditionalists. Seyyed Husayn Nasr as one of the Islamic noteworthy thinkers in modern times not only belongs to this group but also stands atop of it. The present article is an attempt to show that the gap between Islam and Modernism is unfillable. This article is both philosophically and scientifically contemplative and it is a great challenge vis-à-vis the first two groups.

Religion and Development in Iran: A Review of Post-Islamic Revolution of Iran's Three Perspectives

Y. Fowzi

After the World War II, different views regarding the Third World development have been presented, one of which is the Modernization School as one of the dominant schools in this field. In this article, new ideas in the developmental studies have been referred while the school is being touched and criticized. In these notions, historical and occasional study of countries is underlined to make a presentation of suitable strategies for the development of the societies concerned and the role of native values, particularly religion as one of the effective factors on the individuals' action has been favored.

Further in the article, allusion has been made to a study of different outlooks given for the strategy of development in Iran after the revolution. They are classified under two categories, the Neo-Modernization and native-religious perspectives of development, the latter of which, as the writer puts, overlaps more with the new theories on development with an increased conceptual support. But the same perspective in responding to the question, "how much does religion contribute to the objectives or development strategies in Iran?" is sub-divided into three notions one of which, according to the writer, is only empowered to theorize the principles of native development in the country, having more force of overlapping with the national and religious features as well as with the international system, that the perspective once being supported and strengthened can culminate in a stable, legitimate, and long-standing development in the Islamic Republic of Iran.

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Nikki Keddie

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S. H. Nasr

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A Span of Time during a Period Imam, the Shia and Iran

L. Eshghi

The essayist, here, has exemplified a few historical cases by bringing forth the idea of incidence, making it compatible with gnostic incidence among which Molânâ Shams Tabrizi's approach incidence can be referred. By incidence, it is meant that, here, there exists a juncture that the earthly Time and World meets with unearthly Time and Celestial World. This incidence overrides all walks of life ever-present in the time of event and has conceptualized it. The incidence is partitioned into two phases: In the first phase where is the stage of bewilderment, people act in love withdrawn with a power of rational analysis. In the second phase that is awakening stage, the incidence analysis with its surrounding events can be dealt with. The essayist thinks that the Iranian Revolution is an incidence in its gnostic sense. The first phase ranges from the beginning of triumphant revolution to the time of Imam's departure. The second phase starts after his demise; *raison d'être*, in the recent years, we have witnessed numerous analyses on the Iranian Revolution. The revolution, on the other hand, is an existentialist mobility. A nation, having long been under the yoke of super powers with a negated identity is given birth existentially with a reliance upon the leadership of a man called "Imâm" having a specific meaning in Shiism; for the same reason, the Iranian Revolution lacks an established program socially, politically and economically, that ceases to be not only an Achilles's heel but it remains to be a clear reason for its perrenality and independence. Accordingly, The 2nd of Khordad (June 23) general elections, unlike the western thinkers analysis, not only stays close to the aims of Revolution, but perpetuates them as well.

Freedom in Political Philosophy of Rev. Imam Khomeini(s)

H. Heidari

The article touches on the civil freedoms from the viewpoint of Imam Khomeini(s). It calls Imam's view as "the Legal Freedom", seeking its various facets in his votes and performances. "Private Area" is seen in his view as an area where the government is not entitled to set laws or to limit the range.

The Issue of Fetrat (Nature) in the Eyes of Imam Khomeini(s)

F. Tabatabaie

The great Islamic speculators have put forth much information about nature, among whom Imam Khomeini can be named. He has dealt with the nature in his gnostic (Erfâni) writings such as *The Explication of Hadith of Jonud (Armies) of Wisdom and Ignorance*, and *chehel (forty) Hadiths* as well as his Erfâni letters. In this article, after touching on the western thinkers' viewpoints, questions are posed to which the essayist tries to find suitable answers. Further, divisions of nature, especially those of Mahjuba* and Makhmura** are being discussed. Finally, some precepts of nature (Fetrat) have been considered.

* That is nature entangled with veil of Nature, helping the ignorance and it is ills-originated.

** That is a nature free from materialistic veils, helping the wisdom and it is wells-originated.

Maturity

Seyyed M. Musavi Bojnurdi

In effect, the article contains, from one hand, the girls and boys associated issues of both precepts of prayings and dealings and on the other hand, it poses a subject-matter that internationally emanates from a few ambiguities about the relation existing between the Islamic Feqh (Jurisprudence) and human rights. The essayist is opt to substantiate the genesis of maturity phenomenon in a fundamentally jurisrudent approach, exploring the substantiative and negative evidence in this respect.

Secularization, Industrialization and Khomeini's Islamic Republic

Cheril Benard, Zalmal Khalilzad

Translated by: A. Keshavarz

In the 1970s, the theories of development have been questioned by the political and revolutionary changes in Iran. The Islamic Republic establishment within the renovative conceptual patterns of Liberalism and Marxism could not be anticipated. The Iranian Revolution has nullified one of the most fundamental hypothesized renovative notions based on which industrialization and social change are coupled with secularization. The essayist pursues to show that the renovative notion, with re-emergence of politico-religious movements, is not able to rebuild itself to clarify these movements. Also, included as the main issues in the article are the consideration of streamlined developments of theorizing in response to the revolutionary changes in Iran, presentation of hypotheses to clarify the happening movements that express the socio-political dissidency, and an inclination towards a rehabilitation to the Islamic-religious values.

Matin's Editorial Note

In this article, the three-folded Politics – Ethics – Jurisprudics (Feqh) relation is dealt with and it is shown that a juristic approach to politics can be regarded as the ground for ethics re-entry into politics in modern world by having a certain conceptualization of Ethics-Jurisprudics relation.

Male and Female Ransom (Diya) Differential in the Islamic Penal Code of Iran with its Jurisprudent Principles

H. Mehrpour

Based on the Islamic Penal Code of Iran and complying with Edicts (Fatwās) of most Sunni as well as Shiite Jurisprudents, female Diya is half of the male's. This idea is opposed by the Jurisrudents too. The first groups' reasons mainly prescribe some narrations that female Diya is half in relation to the male's.

By taking hold of Quranic Verse reference and also reference of some narrations and by remainig sceptical about the narrations proving females' Diya to be one half, the second group has released Fatwā to the parity in Diya among males and females. In the article, these ideas are, to some extent, analyzed and appraised along with viewpoints presented.

The Insignificance of Six-fold Kinds of Ransoms (Diyât)

Kh. Teimuri

Many of the pragmatic obstacles in our nation particularly on legal matters are rooted in conceptual failures. In fact, our sort of consideration as to traditional institutions and implications basically give rise to problems.

Among these problems, there exists "the Insignificance of Diyat Kinds" that has become problematic according to statistical information and upon the implementation of Diyât, it has triggered numerous problems, perhaps irresolvable ones. In this article, by relying on the great jurisprudents' statements and their analytical views, a scrutiny is made on the veracity of how Diyât Kinds have been regarded. The final conclusion drawn in this article is the insignificance of six-fold Kinds of Diyât.