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**Relationship between Ethics and Politics in  
Contemporary Iranian Discourses of Thought<sup>1</sup>**

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**1. Introduction**

Research Paper

The history of Iran's political and even intellectual developments in the post-Qajar period is examined from several angles, such as class and social structure, economic production methods, identification issues, intellectuals, transition to democracy, development and backwardness, religious and non-religious political conflicts. has taken; All of these topics are somehow influenced by the very large and wide-ranging discussion of tradition and modernity, which has become the hegemonic analytical discourse in the humanities for several decades. However, although the above-mentioned analytical approach has led to many theoretical achievements and has been able to shed a new light on the history of contemporary political and ideological developments, it has become very one-dimensional, repetitive, and sometimes it has become a big obstacle in the way of other theoretical and analytical innovations. . Therefore, it seems that the history of political-writing thought in Iran can and should look for new theoretical windows that may illuminate some more hidden angles.

In our opinion, one of these doors to the world is the history of thought and political currents, the relationship between ethics and politics; The history of political thought and writing, by emphasizing this relationship, finds the possibility to not only shed a new light on the concept of politics in the eyes of intellectuals and political discourses, but it can even act as a kind of intellectual pathology and this possibility to provide a newer understanding of politics and even ethics and actions related to each of these two discourse areas.

**2. Text**

The relationship between ethics and politics in political philosophy can be explained in

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terms of four types of relationships: 1. denial of any relationship between ethics and politics; 2. Precedence of ethics over politics based on maximal metaphysics. It applies to all relationships in this world; 3. Precedence of ethics over politics based on minimal metaphysics, this type of metaphysics that is designed outside of the political arena and dictates its rulings on the political arena is not based on ontological and cosmological understanding; 4. Precedence of politics over ethics.

With a historical look at the contemporary political discourses of Iran from the Qajar era onwards, and of course in a larger discourse category, three intellectual and political discourses can be mentioned: political Islam, Marxism and liberalism.

1. More than anything else, political Islam has claimed an ethical approach to politics and political affairs. In fact, political Islam has presented itself as a different intellectual and political discourse through the criticism of modern political thought and the policy plan based on ethics. Although this trend towards the unification of politics and morality has been under the heavy shadow of the separation of religion from politics during the past centuries and has shown itself in various forms, but in recent decades, with extensive efforts by scholars and religious intellectuals, a new ideological form of Islam has emerged. From Seyyed Qutb to Maududi to the Muslim Brotherhood and to well-known Iranian figures such as Dr. Shariati, Shahid Motahari and Shahid Beheshti, a rich intellectual stream was formed whose aim was to revive Islam in all aspects of political, social and even personal life. The relationship between ethics and politics in this discourse is based on maximal metaphysics. In this article, Motahari's case has been investigated.
2. Ethics in Iranian Marxism, according to Marxism in general, is in the group of denying the relationship between ethics and politics, and what is called proletarian ethics is actually class interests and interests. Morality, like politics and religion itself, belongs to the superstructure, and with the transformation in the construction of the infrastructure, the superstructure inevitably undergoes a deep transformation.
3. Although it is difficult to talk about the concept of Iranian liberalism, and even unlike Marxism and political Islam, whose discourse elements are somewhat precipitated with all the differences of opinion, and a definite articulation is presented, liberalism is still a definite discourse. And it has not resulted in a detailed analysis in Iranian political thought. However, writers like Bazargan are included in this discourse. Bazargan was a minimalist on the relationship between ethics and politics based on metaphysics.

### 3. Conclusion

In this article, in an effort to prepare another method for the history of political thought-

writing, to the extent of forming the preliminaries of a type of classification, we tried to shed a new light on the tradition of the history of thought-writing by using the ratio of ethics and politics. Among the four types of ratio that were counted and categorized in political thought, three intellectual discourses were investigated in contemporary thought. Among the three types of political Islam, Iranian Marxism and Iranian liberalism, political Islam is still based on maximalist metaphysics, Iranian liberalism is based on minimal metaphysics, and Marxism is based on denying the direct relationship between politics and ethics.

In fact, it can be concluded that in the field of political thought in Iran, the relationship between politics and ethics is still stable, and the hegemonic conflict between two metaphysical discourses is maximal and minimal, and these two discourses have been trying to make their discourse situation hegemonic in confrontation with each other. and master Of course, it cannot be denied that this conflict is still dynamic and alive, and the subsequent discussions will be affected by this confrontation.

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