



Book of Abstracts

The Regional Conference on

***Social Thought and Sociology
in the Contemporary Middle East***

Tehran 28-29 May 2011





International Sociological Association



Iranian Sociological Association

Book of Abstracts

**Regional Conference on Social Thought and
Sociology in the Contemporary Middle East
(28- 29 May 2011)**

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List of Content

The Program	7
Preface	12
A Commentary of Michael Burawoy: Building A Regional Sociology In The Middle East	17
The Framework of a Sociology of Science: The RASÂ'IL as Epistemological Case/ Alparslan AÇIKGENÇ	19
Social Thought of Musa Jarullah Bigiev (1875-1949)/ Elmira Akhmetova	20
The Possibilities for Alternative Sociologies in Iran/ Farid Alatas	21
Salafism and Social Identity in Kurdistan of Iran/ Mansooreh Azam Azadeh, Hawjin Baghali	22
The Social Sciences, Islam & Islamic Revolution of Iran/ Shahla Bagheri	24
A Critical Review of the Status of Women in Islamic Theology Referring to Allama Tabatabaee's Views in Almizan: Heavenly Woman vs. Earthly Woman/ Susan Bastani, Zahra Heydarzadeh	26
The Theory of Family in the Thoughts of Muslim Thinkers/ Hossein Bostan	28
What Should We Mean By Global Sociology?/ Michael Burawoy	29
Explorations into the new Methodology and Political Theory of Ibn Khaldun's Umran Mind's/ Mahmoud Dhaouadi	31
Hisham Sharabi and Cultural Critique of Arab Society/ Ahmad Dorosti	32
Political Perspectives of the New Middle East and the Role of Social Sciences/ Naser Fakouhi	34
The Text as a Problem and a Part of Solution; Critique of the Text by Arab Muslim Thinkers and its Social Indications/ Maghsood Farasatkah	36

An Islamic Perspective on Social Issues in our World Today/ Sayyed Mohsen Fatemi	38
Fethullah Gülen's Thought: A Sociological Evaluation/ Mohammad Fekri , Mina Inanloo	39
Meaningful Parallelisms between Social Thought and Sociological Culture in Iran (Analysis of Metaphors)/ M. Amin Ghaneirad	40
University Systems in the Arab East: Publish Globally and Perish Locally Vs. Publish Locally and Perish Globally/ Sari Hanafi	42
Iranian Sociology and Selective Translation of Theories of Secularization/ Seyed Morteza Hashemi Madani	44
Sociology of Islam and Muslim Societies: An Outline/ Riaz Hassan	46
Theoretical Reflection about Women Movement in Islamic Region Countries/ Ali Mohammad Hazeri, Naima Mohammadi	47
Universalism or Particularism of Human Rights Discourse in Sociology: The Politics of Human Rights in Selected Islamic Countries/Ray Jureidini	48
The Study of Political Sociology in Egyptian Universities: Moving away from Academic Dependency?/ Mustapha Kamal Al Sayyid	49
The Foundations of Impoverishment and Enrichment of Social Thought in Contemporary Iran/ Afsane Kamali	51
Three Worlds of Iranian, Egyptian, and Turks in Confrontation with Modernity/ Hadi Khaniki	53
Postcolonial Approach as an Incomplete Critique: Methodological Considerations/ Amir Khorasani	55
Beyond National Boundaries and Western Science Hegemony: World Social Science and Humanities Network/ Michael Kuhn	56
The Social Thought in the Hafez's Poets: Implications for the concerns of Today's Human being/ Ardeshir Mansouri	58
Allama Jafari on the Past, Present and Future in the Human Sciences/ Seyed Javad Miri	60

The Intermediary Approach: A Theoretical Solution for the Problems of The Middle East/ Seyed Mohammad Mirsondosi	61
Religious Social Theory as an Alternative Theory of Society/ Hassan Mohaddesi	63
Social Thoughts in the Persian Literature/ Boyouk Mohammadi	64
Interactions and Conflicts between Iranian Sociology and World Sociology/ Mehdi Mohamadi and Meisam Malekshah	65
The Contribution of Historic Approach in Sociological Studies during Recent Decade in Iran/ Yaghoub Mousavi	67
Radical Islamism and Social Interaction: Exploring the Lack of Social Theory/ Seyed Abdolamir Nabavi	69
The Challenges of Social Thought and Knowledge in Islam World from the Viewpoint of Mohammed Abed al-Jabri/ Younes Nourbakhsh, Mohammad Esmaeel Hajhashemi, Sedigheh Soltaniyan	71
Alternative Approaches to Modern Social Thought in Turkey: Historical Analyses and Contemporary Questions/ M. Sait Özervarlı	73
Obstacles of Development of Sociology in Contemporary Middle East/ Kamran Rabiei	75
Islamic Revolution of Iran and the Evolution of Revolution Theories/ Alireza Samiee Esfahani	76
Islam and Social Sciences: Twofold Problematical/ Sara Shariati	77
The Islamic Iran as the Founder of New Them and Paradigm in Sociology/Alereza Shojaee-Zand	78
<i>Alim</i> , Academic and Activist: Asghar Ali Engineer's Contributions to Muslim Sociology/ Yoginder Sikand	80
Community and Responsibility; Comparison Between Scheler, Iqbal, and Tabatabaai/ Mohamed Tavakol	82
The Relation between Social Thought and Sociology/ Seyed Mohamad Thaghafi	83
Orientalism and "Oriental" Sociology/ Ebrahim Towfigh	81
Sociology in the Periphery: Consumers or Producers of Theory?/ Tina Uys	86

Regional Conference on Social Thought and Sociology in the Contemporary Middle East □6

Iranian Social Thoughts in form of Sociology/ Seyyed Mehdi Yousefi, Hesamedin Safari	87
Title of other Abstracts	88-92

Regional Conference on Social Thought and Sociology in the Contemporary Middle East Tehran, Iran, 28 and 29 May 2011	
The Program	
First Day: 28 May 2011	
Registration	8:30 – 9:00
Hall 1: Opening Session (English and Persian)	
Recite of The Holy Quran	9:00- 9:10
Welcome Speech: Mohamad_Amin Ghaneirad, President of Iranian Sociological Association	9:10: 9:20
Conference Report: Scientific Director of the Conference and the Former president of Iranian Sociological Association	9:20- 9:30
Opening Lecturer: Michael Burawoy, President of International Sociological Association, What Should We Mean By Global Sociology?	9:30-10:00
Gholamabas Tavasoli, Emeritus Professor of Tehran University and First President of Iranian Sociological Association, The Formation of the Concept of “Civil Society” in the Thought of Muslim Thinkers in Middle East.	10:00- 10:30
Questions and Comments from the floor.	10:30- 10:45
Coffee Break	
	10:45-11:15
Hall 1: Local and Global in Social Science (English) Pannel Managers: Kavous Seidemami and Michael Burawoy	
Sociology in the Periphery: Consumers or Producers of Theory?/ Tina Uys	
Social Knowledge Production System in the Arab Ease: Publish Globally and Perish Locally Vs. Publish Locally and Perish Globally/ Sari Hanafi	11:15 – 13:15
Universalism or Particularism of Human Rights Discourse in Sociology: The Politics of Human Rights in Select Islamic Countries/ Michael Kuhn	
Orientalism and “Oriental” Sociology/ Ebrahim Towfigh	

Post-colonial Approach, Unfinished Critique, A Reflection on Methodology/ Amir Khorasani	
Prayer and Lunch	13:00-14:30
Hall 1: Social Sciences and Sociology in the Middle East (English) Managers: Farid Alatas and Taghi Azad Armaki	
Towards a Sociology of Muslim Societies: An Outline/ Riaz Hasan	
Alternative Approaches to Modern Social Thought in Turkey: Historical Analyses and Contemporary Questions/ Şait Ozervarli	
Political Sociology in Egypt/ Mustapha Kamal	
Religious Social Theory as an Alternative Theory of Society/ Hassan Mohaddesi	
The Text as a problem and a part of solution; Critique of the Text by Arab Muslim thinkers and its Social Indications/ Maghsood Farasatkah	14:30 – 16:30
Hall 2: Social Thought and Sociology in the Middle East (Persian) Manager: Seyed Zia Hashemi	
Sociology of Hajj: a Model for Formation a Regional Sociology/ Seyed Zia Hashemi	
Radical Islamism and Social Interaction: Exploring the Lack of Social Theory/ Seyed abdolamir Nabavi	
Intermediary Approach: A Theoretical Solution for the Problems of Middle East/ Sayyed Mohammad Mirsondosi	
Obstacles of Development of Sociology in Contemporary Middle East/ Kamran Rabiei	
Interactions and Challenges of the Sociology in Iran with World Sociology/ Mehdi mohamadi , Meisam malekshah	
Coffee Break	16:30-17:00
Hall 1: Social Thought and Sociology in Iran and Islam (Persian - English) Managers: Hamid Abdollahian and Farid Alatas	17:00 – 19:00

Methodology of Social Thought of Muslim World/ Hamid Parsania Islamic Iran: Sponsor of new Paradigm in Sociology/ A. Shojaeezand The Nature and Trend of Muslims Social Thought Compared with Social Thought of Modernity and Sociology/ Hossein Kachuian The Theory of Family in the Thoughts of Muslim Thinkers/ Hosein Bostan	
Hall 2: Social Thought and Sociology in Iran and Islam (Persian) Manager: Yaghoub Mousavi	
The Relation between Social Thought and Sociology/ Seyyed Mohamad Thaghafi The Contribution of Historic Approach in Sociological Studies during Recent Decade in Iran/ Yaghoub Mousavi The Project of Sociologization or local Sociology in the 1360s in Iran/ Abas Kazemi Iranian Social Thoughts in form of Sociology/ Seyyed Mehdi Yousefi and Hesamedin Safari The Social Thought in the Hafez's Poets: Implications for the concerns of Today's Human being/ Ardeshir Mansouri	
Second Day: 29 May 2011	
Hall 1: Social Thought and Sociology in Iran (English) Manager: Shirin Ahmadnia and Šait Ozervarli	
Recite of The Holy Quran The Possibilities for Alternative Sociologies in Iran/ Farid Alatas Islam and Social Sciences: twofold problematical/ Sara Shariati Iranian Sociology and Selective Translation of the Theories of Secularization/ Seyed Morteza Hashemi Madani Social Thoughts in the Persian Literature/ B. Mohammadi	8:30 - 10:30
Coffee Break	
	10:30-11:00
Hall 1: Social Thought and Sociology of Muslim Thinkers (English) Manager: Riaz Hassan and Mohamad Hossein Panahi	
	11:00 -

<p>Explorations into the new methodology and political theory of Ibn Khaldun's Umran Mind's/ Mahmoud Dhaouadi</p> <p>The Framework of a Sociology of Science: the Rasâ'il as an Epistemological Case/ Alparslan Acikgenc</p> <p>Community and Responsibility ;Comparison Between Scheler, Iqbal, and Tabatabaii/ Mohamad Tavakol</p> <p>Allama Jafari on the Past, Present and Future in the Human Sciences/ Seyyed javad Miri</p> <p>Does the modern development of the sociology of religion challenge and conflict with the philosophies of Morteza Motahhari and Said Nursi?/ Norton Mezvinsky</p>	<p>13:00</p>
<p>Hall 2: Social Thought of Muslim Thinkers (Persian) Manager: Susan Bastani (Persian)</p>	
<p>Alameh Muhammad Husayn Tabatabaei's Functional-Exchange Social Theory/ Gholamreza Sediq Ouraei</p> <p>A Survey on Alameh Muhammad Husayn Tabatabaei's on the Place of Women in Islamic Theology: Heavenly Woman, Earthly Woman/ Sosan Bastani</p> <p>Intellectual Elements in the Seyyed Jamal-ad-Din Asadabadi's Social Thought/ Majid Kafi</p> <p>Sociological Evaluation of Fathollah Gulen's Social Thought/ Mohamad Fekri, and Mina Inanoo</p> <p>Challenges of Social Thought and Knowledge in Islam World (From the Viewpoint of Mohammed Arkoun and Mohammed Abed al-Jabri)/ Younes Nourbaksh</p>	
<p>13:00- 14:30- Prayer and Lunch</p>	
<p>Hall 1: Social Sciences and Problems of Contemporary Middle East (English) Managers: Naser Fakuhi and Mahmoud Dhaouadi</p>	
<p>Political Perspectives of the New Middle East and the Role of Social Sciences/ Naser Fakuhi</p> <p>Three Iranian, Egyptian, and Turk worlds in Confrontation with Modernity/ Hadi Khaniki</p> <p>Riaz Hassan, Mustapha Kamal, Sait Ozervarli</p>	<p>14:30 – 16:30</p>

Hall 2: Social Sciences and Problems of Contemporary Middle East (Persian) Manager: Ali Mohammad Hazeri	
Theoretical Reflection on Women Movement in Islamic Countries/ Ali Mohammad Hazeri Salafism and Social Identity in Kurdistan of Iran/ Mansooreh Azam Azadeh, hawjin baghali Islamic Revolution of Iran and Change of Revolution Theories/ Alireza Samiee Esfahani The Foundation of Poverty and Richness of Social Thought in Contemporary Iran/ Afsane Kamali Hesham Sharabi and Cultural Critique of Arab Society/ Ahmad Dorosti	
Hall 1: Closing Session (English) Manager: Seyyed Hosein Serajzade	
Michael Burawoy, Tina Uys, Sari Hanafi, Farid Alatas, Mohamad Amin Ghaneirad	19:00- 17:00

In the Name of God

Preface

Iranian Sociological Association is holding the “Regional Conference on Social thought and Sociology in Contemporary Middle East” in cooperation with International Sociological Association (ISI) and with the support of other domestic and foreign research institutes, whose names can be seen in the conference introduction page. The idea of holding this conference goes back to 2008. With the expansion of the Association’s international scientific relations, its membership in ISA and the visits of Professor Michael Burawoy, former vice-president and current president of ISI, and Seyed Farid Al-Atas, former member of the executive committee of ISA, to Tehran, the Board of Iranian Sociological Association decided to hold a regional conference through the cooperation of the two associations to expand the scientific relations of sociologists in the region. This conference was scheduled for February 2009, but for some reasons was postponed and now we are witnessing it.

Iranian Sociological Association has organized several national conferences on social sciences up to now which have provided opportunities for critical and reflective dialogue regarding social sciences and sociology. All of these conferences were met with significant contributions and participations, and have yield several publications¹. The present conference is an opportunity for Iranian

¹ In recent years, in addition to conferences on social issues in Iran, the association has held five major national conferences about the situation and problems of social sciences including the conferences of “Problematic issues of Social Science in Iran” (2006), “Local and Global Science” (2007), “Theoretical and Conceptual Reflections on Iranian Society” (2008), “Social Science in Iran: Achievements and Challenges” (2009), and “The first National Conference on Social and Cultural Research (2009).

social science researchers to review, criticize and evaluate comparatively the issues and problems of their discipline in a broader regional context. Unfortunately, sociology in Iran has been to some extent isolated and localized in respect to international and, particularly regional relations, and therefore is or less informed about social thoughts and knowledge, experiences and achievements, issues and challenges, and the works of social scientists and thinkers in the region. Scientific and university congregations of countries in the region also have a limited relations and knowledge of social sciences and thinkers in Iran. Iranian, Turkis, and Arab students and academics of social sciences have no or very limited knowledge about each other's sociologies, social thinkers and sociologists. Such conferences can lead to acquaintance and scientific interactions between sociologists and social thinkers in the region.

In this context, the "Regional Conference on Social thought and Sociology in Contemporary Middle East" can furthermore fulfill two long term requirements and necessities. First, social theory and knowledge is generally the result of thought and research about social problems and crisis. Neighboring countries and countries of close culture and civilization which have similar and sometimes common historical experiences, encounter with quite similar social problems and issues. The current crisis through Middle East countries and democratic movements in these societies are examples of common issues of these societies. Therefore, regarding to social theories explaining social problems and empirical studies on these issues and problems, and also obstacles and limitations they are facing with in the process of social research, social scientists and researchers of the region have many things for sharing and learning from each other.

Second, social sciences and sociology as a university field, while being universal and requiring to follow general rules and principles

of scientific methodology, also have an indigenous and cultural nature and their formation is very much related to the intellectual capacities and cultural traditions of societies. The Middle East is the origin of ancient civilizations and has rich religious and cultural traditions and therefore, when exposed to the intellectual achievements of Western civilization, including new knowledge, the contexts of these cultures have actively and influentially entered the stage. In this context, the role of Islamic culture and civilization, as a commonality between these societies, is very significant in the formulation of social sciences. As a result, in these societies social thinkers have either entered into an interaction and critical dialogue with the outputs of modern times, as Islamic social thinkers who benefit from religious cultural and ideological sources, or they have been faced with serious questions and challenges from the dominant religious culture. In order to play a significant role in their own society they need to address these debates. In such common contexts, scientific and intellectual relations between social thinkers and sociologists in the Middle East societies and their awareness of the works and views of each other are beneficial to the growth of social science at national and regional levels.

In regard to the above mentioned points, the “Regional Conference on Social Thought and Sociology in Contemporary Middle East” can be a starting point to bring together sociologists and social thinkers of the region, to establish and enhance regional scientific relations, and to take advantages of common intellectual, cultural and religious contexts to extend social sciences and sociology and the scientific consensus movement towards the adaptation of social sciences with local and cultural issues.

This conference, as the first experience of Iranian Sociological Associations in organizing a transnational conference, was limitedly programmed so as to be a small step in the start of a

journey. In this conference a certain number of local and foreign senior social scientists and sociologists and experts on the subject of the conference were invited to present their views in the form of a paper or speech. In addition to this, a number of foreign experts who were informed of the conference showed their interest to participate in this event. A national public call was also made to attract wider participation. Unfortunately, A number of foreign invitees, who had submitted papers, were unable to attend the conference. Fortunately the conference call was also well received by local experts and researchers and by the time of scheduling the conference program 127 abstracts and 33 full papers were submitted. Unfortunately, it is not feasible to schedule the presentation of all the abstracts and full papers. In the papers to be presented were prioritized based on the submission of full papers, topic novelty, and diversity of topics and views. We thank all participants who have submitted abstracts and full papers.

This conference is the result of a group activity. In addition to those who submitted abstracts and full papers, many people and organizations have cooperated and supported this activity in various ways, which you can find their names in the conference profile page and the list of paper presenters. The cooperation and efforts of these companions and colleagues and the executives of supporting and cooperating organizations are worthy of many thanks and appreciation.

In accordance with the previous conferences of Iranian Sociological Association, questions related to the subject of conference have been made and put to debate with various experts. These interviews, which are a kind of dialogue about the themes of the conference, have been published in the Website and Newsletter of Iranian Sociological Association. The interviews reflect the diverse views of the thinkers and experts. We thank all those who warmly accepted our invitation for interview.

Finally, I hope the conference could meet the aims of the organizers. Your suggestions and critiques will result into a better performance in the future events and will be greatly appreciated.

Seyed Hossein Serajzadeh

Scientific Coordinator of the Conference

**A Commentary of Michael Burawoy¹:
Building a Regional Sociology in the Middle East**

Congratulations to the Iranian Sociological Association for organizing this spectacular conference on “Social Thought and Sociology in the Middle East.” I know it has been several years in the planning and has required dedicated work. It reflects the ascendancy of the Iranian Sociological Association both at home but also in the profile of international sociology. The International Sociological Association is a proud sponsor of this long-awaited conference. We hope it will invigorate Iranian sociology but also plant the seeds of a regional association.

An impressive array of speakers and panelists has been brought together not only from the Middle East but from other parts of the world. All of us have to be interested in the history and legacy of thought from this key region of the world that has produced so many important sociological thinkers from Ibn Khaldūn to Ali Shari’ati. Moreover, the world needs to hear about the Middle East from its own sociologists. Social thought springing from the region needs to animate discussion across the planet. We encourage the participants of this conference to use ISA journals, forums, and its newsletter to disseminate ideas from Iran and other places in the Middle East.

The Middle East has been one of the more turbulent and unpredictable regions of the world and sociology faces especially profound challenges here – challenges to comprehend social processes within nations, but equally challenges to understand social processes that traverse nations. We might say that the Middle East, which embraces a vast array of political regimes and historic cultures, puts the possibility of global sociology on trial. Such a global sociology does not turn a particular sociology into a

¹ President of the International Sociological Association

universal one, but emerges from a conversation among multiple sociologies, grounded in different nations and regions.

Such a global sociology requires a self-conscious reflection on our location in the world in appreciation of the limitations as well as social and national foundations of our knowledge. It also means that we have to be proactive in developing the civil societies that span the globe; it means that we have to partake in creating the very world which we study; it means we have to take the project of public sociology very seriously not just to defend society but also to develop and energize a global sociology itself. The papers at this conference point in all these directions.

Ever since Immanuel Wallerstein undertook his series of conferences on regional sociologies when he was President of the International Sociological Association (1994-98), we have been committed to elevating their importance. Indeed, it was his initiative that led to the creation of a Vice-President for National Associations in 2002. Tina Uys is the third Vice-President for National Associations. Her portfolio includes not just the promotion of national associations but also of regional associations which are important in their own right, but also as a supportive umbrella for weaker national sociologies.

In this regard we can draw inspiration from such regional associations as the Latin American Sociological Association (ALAS). For five tumultuous decades it has been at the center of pioneering , geographical rooted visions of sociology that have circulated around the globe. Throughout the period of dictatorships ALAS sustained communication across the continent and beyond, building a vibrant, engaged, and innovative sociology. It holds regional meetings every two years, bringing together thousands of sociologists in an exciting clash of views. This is just one inspirational story but there are countless others. I hope that this conference will initiate a new flourishing of sociology in the Middle East, building on its already rich and diverse tradition.

The Framework of a Sociology of Science: The RASÂ'IL as Epistemological Case

Alparslan Açıkgenç¹

Sociology of science is relatively a new field which is progressing especially in recent years very rapidly. I believe that most discussions in the West concerning this new discipline are unproductive because they seem to neglect the epistemology upon which scientific activities are built. It must be remembered that science is basically the result of “human activities” called “scientific activity”; as such it has an epistemological aspect which springs from “human knowledge system” and a social aspect which springs from “human natural togetherness”. The former aspect is epistemological and the latter is sociological; and we are able to say on this dichotomy that based on the former aspect science, perceived mainly a cognitive activity, is static and universal. But on the basis of the latter aspect science is the result of a dynamic process in history which reveals its sociological characteristics with regard to a community of scholars and customs, called “scientific tradition”. This paper is an attempt to elaborate this aspect of science based on epistemology. I shall try to relate this analysis to the well known Muslim thinker Bediüzzaman Said Nursi’s (d. 1960) magnum opus Rasâ’il al-Nur, 6 vols. I need to introduce first the aim and purpose of the Rasâ’il and try to show how it can be taken as an epistemological basis for the sociology of science. In my attempt I shall try to apply Nursi’s general epistemology as the science of anatomy of human system of knowledge

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Keywords: Sociology of science, Epistemology, Bediüzzaman Nursi's, Human knowledge system.

Social Thought of Musa Jarullah Bigiev (1875-1949)

Elmira Akhmetova¹

Abstract. The paper presents the social thought of the “forgotten” Muslim Tatar scholar Musa Jarullah Bigiev, who struggled to make Islam relevant to contemporary times. An analysis of his writings and activities found in various archives shows that Jarullah's thought was oriented towards issues of societal reform in several ways. Firstly, by considering the main reason behind backwardness of Muslim societies in limiting the great potential of the religion of Islam into a small corner of the *madhhabs*, Jarullah called for emancipation of reason from the “sicknesses” of the *madhahib* and *taqlid* through proper education. Secondly, he criticized Western civilization as well as the Communist regime of Russia for their failure in building a moral and spiritual basis for social existence, and advised Muslims, especially women, to be well trained Islamically. On the issue of the economic backwardness, Jarullah recommended using of local resources efficiently and effectively rather than blindly exporting of European industrial civilization to the Muslim lands as there is no benefit to local peoples. Jarullah also condemned the divisive influence of nationalistic currents, such as “Turkism” and “Soviet nationalism” on the identity and unity of Muslims, and believed in maintaining the spiritual unity of Russia's Muslims and their affiliation with the world-wide *ummah*.

Keywords: Muslim Social Thought, Tatar Scholar, Muslim Backwardness, Russian Muslims

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The Possibilities for Alternative Sociologies in Iran

Farid Alatas¹

In much of Asia and the Muslim world, the proposals for alternative discourses were preceded by assessments of the state of knowledge that identified orientalism, Eurocentrism, academic dependency and other problems as important attributes of the social sciences. These critiques have their Iranian expressions in the form of the works of thinkers and activists such as Jalal Al-e Ahmad, Seyyed Fakhroodin Shadman, Ahmad Fardid and Ali Shari'ati. The Iranian revolution created an atmosphere that was generally receptive of such critiques and which also promoted the idea of alternative discourses or thought (andisheh-ye digar) that was believed would replace the Westernized, Eurocentric social sciences that Al-e Ahmad and his generation problematized. This paper discusses Iranian critiques of the state of the social sciences and examines the possibilities of genuine alternative discourses that would constitute autonomous social science.

Keywords: Alternative sociology, Orientalism, Eurocentrism, Autonomous social science, Iran

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Salafism and Social Identity in Kurdistan of Iran

Mansooreh Azam Azadeh¹, Hawjin Baghali²

With the end of the Cold War and the retreat of socialism versus capitalism and defeat the renewal process between governments in the Muslim world, a situation was prepared for intellectual growth of an ideological and political flow in the Middle East as Islamic Resistance.

Although this process has attended throughout the world regardless of geographic and national borders, but it was more effective in some areas due to political and religious conditions. Kurdish areas of Iraq and Iran after the attack of coalition forces to Iraq in 2003 are such areas which have accepted this intellectual and social flow as Salafism.

This paper tries to introduce this social flow and its internal divisions and answer the question of salafism alternation to an identical source in Sunni Kurds of Iran. In order to do that, the paper has gathered the needed information in semantic and ideological and social system of Salafi Kurds of Iran with reviewing the documents and using case study method and observation technique with interviewing and implicational and theoretical coding in this target population.

The results of this study show that the structure and organizing mode of Kurd Salafists of Iran can be categorized around area of four concepts which are Jihad, Idolatrous (Taghoot), Takfir and woman, and in four groups which are Radical jihadis, moderate ones, traditional Nonjihadis and provident Nonjihadis. The organization of Jihadi Salafis has more complicated and ordered structure than Nonjihadis one, and it forms based on Emirate concept. According to this concept, in every palace in Muslim world, Muslims can form an Emirate with gathering in small groups, and choose an Amir and then they can fight with Koffar. The Nonjihadi activity, which is away from power requesting and special organizing, is mainly formed around belief areas and via

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study class formation and communicating with colleagues in mosques and societies. But, thing that connect these four group together is Salafism ideology which is formed on dissatisfaction of present situation and other concepts of the thought have been formed round the matter. In women narration of Salafism, religious concepts have more semantic value than men and so they have a more prudent view toward social and political affairs.

Finally with concluding the results, it seems that Salafism shows a kind of resistance identity based on religion entry concept versus secular and dominant discourse of Kurd society with emphasis on the concept of protest against present situation, and with adherence on Islam ideal past and with acceptance the radicalism and fundamentalism label.

Keywords: Salafilms, Jihadi Islamic groups, Non-jihadi Islamic groups, Islamic ideology, Islamic resistance.

The Social Sciences: Islam and Islamic Revolution of Iran

Shahla Bagheri¹

This paper comprises three major sections: The first section discusses modern social assumptions concerning the existence of human beings and their societies. It also explains the impact of these assumptions on organizational theory. Then, it explores Islamic assumptions concerning these same two elements and explains a major attribute of Islamic organizations.

The second section, compares the above-mentioned assumptions of modern social sciences to those of Islam and illustrates that knowledge-transfer creates its own organizational and social problems.

The third section, the paper is trying to present some evidence for an emerging social science in IRAN and also show its general dimensions. The governing style of the country in Iran has undergone a lot of changes after the Islamic revolution. Because of these changes the place of I. R. IRAN has changed within the other countries of the world, and therefore some changes have emerged in world's political formulas. The internal and external changes are cause and effect of the change in the dominant social science of this country. In other words, without changing our idea about social science, at least without changing our theories of social science, we can not change the governing style of a country; and when we change the governing style of a country, new changes will emerge in the new social science promptly.

Method in this paper is a kind of subjective study in macro sociology. My logic is the logic of current sociology. The paper is trying to analyze the effects of Islamic ideology in the governing

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style of I. R. IRAN by using the theory of Robert K. Merton about social structure, published in 1938⁽¹⁾. By this analysis I am trying to find out the main aspects of emerging different social sciences in I. R. IRAN. Islamic ideology has a special view toward social phenomena. This view appeared with appearance of an Islamic government and will find its new dimensions by this government indeed.

In this study the emergence of a new subject and a new method is interpreted as the sign of a new science emerging; and social science is all those sciences which deal with society's different effects and dimensions, like: sociology, economics, planning, and law.

Keywords: Human & society, Islamic & modern assumption, Islamic Republic of Iran, New social sciences

**A Critical Review of the Status of Women in Islamic
Theology Referring to Allama Tabatabaee's Views in
Almizan: Heavenly Woman vs. Earthly Woman**

Susan Bastani¹, Zahra Heydarzadeh²

This paper explores Allama Tabatabaee's view on the status of women in Almizan. Allama Tabatabaee's view, as that of a prominent contemporary Shia interpreter with a wide and profound impact, is of great importance. This study applies the theological theory of Fiorenza to Allama's interpretation. As such, Allama's view on women in his work Almizan is considered through the method of emancipatory critical hermeneutics. Based on this method, religion is qualified to provide answers to questions and problems of today's individuals and one can explore theology to find out the factors that emancipate and empower women.

Fiorenza's theory indicates that all interpretations have bias and no interpretation is disinterested. With such a proposition, this paper explores Allama's social theory in the realms of marriage, divorce and heritage, inspired by his theological insight.

In Allama's interpretations, all living beings are created in couples expect God who is one. He believes that considering a gender for God is in contradiction with his unity; because God is unit, he cannot be a father, a mother or a child in order to have a gender. In Allama's view, humans are equal from the point of "truth of humanity." The attributes of man mentioned in Quran and the relationship between God and man, are characteristics of all humans including both men and women. At the end of human life, as well, both men and women will be judged similarly and equally. Allama, based on his theology, considers women as similar beings to men and equal to them in dignity and worth. However, his social theory diverges from his theological insights. He believes that men and women are naturally different and because of this,

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they have different social rights. Men based on their nature are active and wise, while women are passive and emotional. Allama suggests that men and women's rights are related to their nature, and since men have more natural advantages, they enjoy more rights compared to women, as such, men have guardianship over women.

By comparing Allama's theology with his social theory, one can distinguish between heavenly woman inspired by his theology and earthly woman emerging from his social theory. He talks about general man and woman because he views them as dependent on their natural conditions. However, in real world, special man and woman exist who have been raised in a specific social, historical and cultural context.

The Theory of Family in the Thoughts of Muslim Thinkers

Hossein Bostan¹

Nowadays the advancement of various sciences is to large extent due to theory-making. So, Islamic or native social sciences have to offer efficient theories in order to make progress. This article is an attempt to present an Islamic theory of the family in which the emergence factors, the secondary factors as well as the supporting factors are discussed; that is, natural differences of men and women is the basic factor of the formation of the family relation, yet there are some secondary factors such as the gender roles and limitation of sexual relationships just within the family as well as many supporting factors such as extending awareness of the couples, moral development of them, familial laws, and social protection and controlling mechanisms would increase the effectiveness of the link. Besides, there are several mediator factors which are to be considered. Among them the mass media are of special important, because they have very effective role in expanding sexual permissiveness on one part and in devaluating gender roles and showing them inefficient on the other part.

Given the theoretical approach of the paper, I have not organized a special empirical research to advocate the theory. Yet, the theoretical frame introduced has the capacity of being the basis of various researches which would make us able to test empirically the statements of the theory.

Keywords: family, family theories, Islamic theorizing, family in Islam.

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What Should We Mean By Global Sociology?

Michael Burawoy¹

Classical sociology has conventionally been trapped within the framework of the nation-state. Today we have to think globally but without denying the importance of the national container. As a first step this means comparing different countries, but the more important step is to try to see the world as a unit unto itself, populated by organizations, networks and movements that transcend national boundaries. In this context what shall we mean by global sociology? We have to first ask a prior question: what is sociology? This paper is based on the premise that sociology takes the standpoint of civil society, just as economists take the standpoint of markets and political scientists take the standpoint of the state. Civil society first emerged at the end of the 19 century in Europe in response to the destructive expansion of national markets, especially labor markets. Today, the capitalist economy assumes a global character, but a global character with a momentum that is outside the control of nation states. The destructiveness of this contemporary wave marketization transcends national boundaries as we see in such phenomena as financial crises, global warming and human trafficking. In contesting this destructiveness civil society must also transcend national boundaries as it does, potentially, in social movements, NGOs, and religion. Such a putative global civil society calls for a sociology that is based not just in a local or national civil society, but assumes global dimensions. This global sociology is very different from the hegemonic project of national sociologies that falsely present themselves as universal, just as it is different from the retreat into particularism. Rather a global sociology requires us to stitch together national sociologies from below. It requires a

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community of sociologists that transcends national boundaries, but created through a dialogue among national sociologies.

Keywords: Global sociology, National sociologies, Dialogue, Civil society.

Explorations into the New Methodology and Political Theory of Ibn Khaldun's Umran Mind's

Mahmoud Dhaouadi¹

In a time of calls by social scientists in the Third World for alternative social sciences, Ibn Khaldun is surely the single classical sociologist who represents best the mark of non-western sociology. He wrote his sociological treatise/the Muqaddimah many centuries before August Comte. He invented his own method to study Arab Muslim societies by using new concepts of which 'asabiyya/group feeling, badàwa/primitive culture and hadàra/civilized culture are the most important concepts of Ibn Khaldun's New Science (Ilmu al-umranu al-basahari/human civilization and social organization). This paper attempts to identify the factors leading to the birth of Ibn Khaldun's new paradigm which offers better credibility to the study of historical events by the help of the law of al-mutabaqah (conformity of happenings with the general conditions of human societies). It will be shown that the above novel concepts has helped the author of the Muqaddimah to develop a political theory relevant to the explanation of the political governing systems which Arab Muslim societies have known since the Prophet's death and the implications of his theory for the explanation of contemporary political issues of Arab world will be discussed.

Keywords: Ibn Khaldun, Alternative social sciences, Political theory, Arab Muslim societies

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Hisham Sharabi and Cultural Critique of Arab Society

Ahmad Dorosti¹

Hisham Sharabi is one of Palestinian contemporary theorists who is regarding the nature of social and political structure of the Arabic countries by sociological perspective and have left notable works by itself. Sharabi as a committed writer is committed to the social mission of intellectuals. Along with academic and theoretical work, he had pay attention to practical action and how to affect on social space as the ultimate goal of his efforts. One of his main concern is how to interface with modernity in the Arab world and, in several books, sharabi has discussed the theoretical replies of Arab intellectuals and thinkers about modernity challenges. He saw not only the process of modernization in the Arabic countries are not well, but the common stream of thought, could not pay answer correct to the Arab world problem (the transition to modernity) the efforts of thinkers ranging from Islamic fundamentalists to secular westernized have not presented any way except, reinforcing patriarchal system.

From sharabi viewpoint, Arab's efforts on the way of modernization, in the past hundred years, are not very successful. He believes that in process of modernization not only patriarchal structure of Arab society has not been weakened, but also, by combining domestic petty bourgeois interests and international capitalist, alongside with Cultural heritage remains from the past, leading to reproduce this authoritarian structure. Such a situation leads to the formation of social structure that sharabi calls "new patriarchy". This type of formation, is an abnormal and fragile combination that contains Conflicting elements from tradition and modernity, Simultaneously. Sharabi reveals introducing the feature of such society as his main purpose and believes that it is possible, only, with promotion a new critical discourse.

His research works ranging from important sociological topics to political and intellectual discourse and social structure in the Arabic countries in the Middle East countries. In this article, at

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first, author tries to explain the key components of sharabi intellectual system and it's theoretical origins, then, evaluate his ideas with the terms of the three following criteria critically:

Theoretical invention and innovation,

Logical coherence and theoretical strength,

Correspondence between theory and the reality of Arab societies.

Final the paper will answer the question whether this theory can explain main features of other Middle Eastern societies or not?

Keywords: Hisam Sharabi Arab countries, Patriarchy, political system.

Political Perspectives of the New Middle East and the Role of Social Sciences

Nasser Fakouhi¹

Since 50 years ago, the Middle East constitutes the most important center of world energy geopolitics. This is the main reason explaining the political map of the region after WWII: the creation of too many Nation-States on the basis of tribal or military local communities with high dependency toward western countries. This has been the primarily source of different political and social trends in the region, from Ba'thism to Pan Arabism and Islamic Fundamentalism. The final result is the appearance of a vast underdeveloped area, poor and full of sociological tensions, more and more in risk of social revolts and urban violent confrontations. The aim of this paper is to demonstrate the potential role of sociologists and sociological research and institutions to avoid more violence and to find a real, durable solution, a social way out of this situation. During decades, social sciences actors and institutions in the region have been under pressure, especially for the reason that the political powers of these countries take them for "responsible of unrest" for the real "trouble makers". Though, without denying the role of these sciences to give consciousness to the population, and especially to youth by enrolling them in the higher education system and educating them to understand the social systems, we think that the real reasons of this catastrophic conditions have to be found in the incompatibility between political and social systems in these countries due to their rapid social and economic change. Conditions in which, sociology and

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sociologists can be considered as a main resource to find a social and peaceful compromise.

Keywords: Political anthropology, Middle East, Political Sociology, Democracy, Ethnicity.

The Text as a Problem and a part of Solution; Critique of the Text by Arab Muslim Thinkers and its Social Indications

Maghsood Farasatkah¹

Perhaps it will not be exaggeration that Islamic civilization has been generated “Text- centered”. It was full of the Text. Religious Texts (specifically the Qur'an and generally the religious <<Nass>>) have been located in the center of Islamic societies thinking adventures. Due to this, the first religious reasoning in the early history of Islam were entitled as <<Kalam>>(the speech). Because, the first discussions were about Devine Speech and wonderfully it is remaining yet. The Text was been represented as a whole truth. God’s immanence in the religious society was being represented by centeredness of the Text. Through this, the prophecy was being continued and flowed in the history and society for the duration of the ages and the generations.

But this traditional perception became problematical by new changes in the late two centuries. The emergent conditions of Arab societies made the new elites to the new perspectives of thinking about the Text . It became a problem that whether the difficulties such as dictatorship , hostility with the rationality , backwardness, decadence and so on have hidden themselves behind the sacredness of the Text? What does the Text indicate itself? And other question.

This study focuses on the Arab Muslim thinkers about the Text, including such as Tahtawi, Sayyid Jamal, Abdoh, Abdol Razagh, Taha Hossein, Amin El Khouli, Muhammad Abed Al-Jaberi, Nasr Hamid Abu Zayd and Mohammed Arkoun. The outlooks contain a continuum from modernistic interpretations and adaptive readings of the Text until literature-based, hermeneutical, discourse analysis approaches and finally critique of the Text. Although it is surprising that some of solutions have been yet sought from the Text and in the Text, there are approaches that desire to round it or

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to pass over it. The research method of this study is historical and comparative one; emphasizing the sociological origins and social indications of the outlooks.

Keywords: Religious text, Hermeneutics, Critique, Sociological origins.

An Islamic Perspective on social issues in our world today

Sayyed Mohsen Fatemi¹

Sundry scholarly research may demonstrate the opulent and prolific engagement of traditional scholars of Islam in addressing a wide variety of issues within the realm of philosophy, jurisprudence, exegesis, rhetoric, mysticism, etc. This presentation highlights the significance of a recondite exploration of societal and social issues within the Islamic perspective and argues that the underlying ontological and epistemological components of Islamic perspective would open up illuminating avenues of understanding for the social issues of our world today. The presentation exemplifies diverse points of such exploration and presents practical implications of an Islamic driven approach for social and cultural issues.

Keywords: Traditional scholars of Islam, Islamic perspective, Social issues,

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Fethullah Gülen's Thought: A Sociological Evaluation

Mohammad Fekri¹, Mina Inanloo²

Fethullah Gülen, contemporary Turkish thinker, is known as significant and affective thinker in the world. But he hasn't known in Iran. The most important characteristic of Gulen's discourse is the link between education and Islam. He emphasizes on creating social networks and cultural capital through education. Trying to train Muslim and modern youths is the other trait of his thought.

Another important aspect of Gulen's thought and discourse is his emphasize on creating development culture in Turkey. He promotes a mode of ethics and education in his schools, educational centers and Medias that is very similar to Weber's Protestant ethic.

Gulen has very emphasized for permanent work for happiness and salvation. In his thought, servicing to Islam and society is possible only through knowledge. He believes that human without knowledge is lack of necessary equipment for servicing to society.

Gulen is known as the father of social Islam in turkey. But the range of his thought is more than turkey's boundaries. Gulen lies at the center of a network with numerous investors, commercials and scientist. He handle a wide network of publishing centers and schools, colleges, investment companies, cultural centers, inside and outside turkey via administering some corporations and associations. His ability and possibilities distinct him from another thinkers who do only mental work. Number of Gulan's schools is estimated 300 schools in turkey and more of 1000 schools in universe.

A sociological analysis of his thoughts via reviewing his books and speeches will be presented in this article. We will also examine something which is known as Gulan's movement, and power of his influence in Islamic and third world.

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Key words: Fethulla Gulen, Turkey, Modernity, Development, Education, Islam.

Meaningful Parallelisms between Social Thought and Sociological Culture in Iran (Analysis of Metaphors)

M. Amin Ghaneirad¹

Present paper studies relationships between two cognitive spaces of social thought and sociological culture in Iran's socio- historical circumstances. The relations between social thoughts and sociological ideas can be explained by using the category of symbolic or meaningful correspondences and consistencies, or stylistic similarities or differences between these two intellectual domains. Comparing these two cognitive spaces will be facilitated by using the concept of sociological culture that include not only conceptual, theoretical and methodological dimensions of sociologists' ideas but their used models, analogies and metaphors. The metaphor analysis will be used as method of study; this is a mode of analyzing texts for going beyond the ordinary concepts and closing to literary and interpretative implications of them. We choose a set of works written by Iranian social thinkers and sociologists, respectively with focusing on two concepts of revolution and messianism and two other concepts of modernity and globalization ,and then describe and classify existing metaphors is selected texts as representations of writers' conceptions of social categories and processes of the change of society. Finally we propose some hypotheses about relations of these cognitive spaces- conceptually different but metaphorically similar- with socio-historical situations as well as their manifest and latent functions especially in the contexts of resistance and

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criticism, preserving power and stability, and providing motives and confidence.

According to our findings, social thoughts and sociological cultures in Iranian context have not experienced the priority of ideas and mentalities over structures and objectivities therefore they suffer from a kind of intellectual reification and alienation. Based on this state of mind, the people, whether as laymen or experts, find themselves influenced by external or historical factors and necessities. This reified image of future transform individuals and social groups to players of pre-determined projects or trends. These images prevent thinkers to pass from social experience to social thought and finally to theoretical consciousness in terms of the state of society and its challenges and possible choices for shaping a better future.

Keywords: Social thought, Sociological culture, Metaphor analysis, Necessities, Intellectual reification, Alienation.

University Systems in the Arab East: Publish Globally and Perish Locally Vs. Publish Locally and Perish Globally

Sari Hanafi¹

In this paper, I attempt to demonstrate how the university system and the system of social knowledge production greatly influence elite formation. Many elements are at play, namely, the admission system, new processes, such as accreditation, curriculum updating, administrative tasks, community services, and fundraising skills, but also publication that allows scholars to compete for academic and institutional promotion. For the purpose of this paper, I will deal with three factors associated with the university system: compartmentalization of scholarly activities, the demise of the university as a public sphere, and the criteria for publication that count towards promotion. This last factor will be the main focus of this paper. Publication indeed is the central communication tool of scientific activity; it entails the diffusion of knowledge, training, and the peer assessment of scholars. It has been widely studied from an evaluative perspective (by the productivity of scientists and laboratories, by countries, etc.) but few authors have studied it from a power structure perspective. By reconsidering publication's status, this study will attempt to bring to the forefront that publication is an element in the construction of research practices as is a structured space shaping this very research practice.

This paper is based on interviews that I conducted in the Arab East (in Egypt, Syria, the Palestinian territory, Jordan, and Lebanon) with 23 social scientists about their authorship practices and their participation in promotion evaluation of their colleagues. Interviews were organized around accounts of personal stories of research and publication, the importance of writing, the different

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tasks undertaken in the research process, and the decision-making processes of journals. In addition, many CVs of scholars from Egypt, Jordan, Syria, Lebanon, and the Palestinian territory were studied. These CVs were collected in the last four years through web research (particularly in universities' websites) and UN human resource department (providing consultants CVs), as well as those who sent manuscripts for publication in the journal *Idafat- Arab Journal of Sociology* (benefiting from my position as editor of this journal). This 'sample' cannot be considered in any sort representative of Arab Eastern social scholarly community, therefore I will not use percentages in my analysis. Being a faculty member at the American University of Beirut (AUB), I will draw many arguments from my experience and consider this university as a case study.

Keywords: University systems, Science production, Academic publication, Arab East, Research practices

Iranian Sociology and Selective Translation of Theories of Secularization

Seyed Morteza Hashemi Madani¹

We can classify the theories of secularization in two major categories. The first group of thinkers believes in a *radical break* between tradition and modernity. They take the view that secularization means the end of the religious world view. The other group of thinkers belongs to those who want to see modernity as the *continuity* of religious past in a new guise; among them are Carl Schmitt and Karl Lowith. It seems that we cannot find any major reference to the second type of theses of secularization among Iranian sociologists. This article strives to explain some historical and theoretical roots of the problem of 'selective translation' of theories of secularization

I tend to see it as a problem which comes out of the first confrontation of Iranian intellectuals with modern Europe. After that confrontation, Iranian intellectuals found themselves at the centre of a political struggle against religion. Because of that political project, it was impossible for them to ask question about both 'legitimacy' and 'theological roots of modernity'. To find historical roots of this political project, we have to reconstruct that specific European academic sphere with which the first waves of Iranian intellectuals confronted. In this way, I want to emphasize on the role of the specific anthropological theories. They used to assume that Iran and India were the ancient homelands of European races.

Hence, the concept of 'authentic ancient Iran' played pivotal role in the process of identity constitution for those first Iranian secular intellectuals. They went to Europe with an important question in mind, i.e. a question about the causes of the flourishing development in modern Europe and the main problem against Iran's development. The combination of this question with those anthropological theories led them to the mentioned political project

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against religion. By pushing religion into the position of accused, they tended to ignore the very theological roots of modernity itself.

Keywords: Secularization, Sociology, Theology, Iran, Intellectuals.

Sociology of Islam and Muslim Societies: An Outline

Riaz Hassan¹

Muslims are now estimated to be 1.9 billion or 23 per cent of the world population residing in 49 Muslim majority countries and in over 120 countries as a minority. Social pervasiveness of Islam in the modern world and the socio-political and religious trajectories of contemporary Muslim societies, as recent events in Tunisia, Egypt and a number of other Middle Eastern countries have demonstrated, raise important sociological questions. This paper will offer an outline of some of the key questions and issues that make the sociology of Islam and Muslim Societies a challenging field of social inquiry. It will argue that empirical studies of Muslim societies can be a rich source for evaluating the validity of some of the major propositions of social theory that have been formulated in the context of increasingly secular social settings of modern European and North American countries. Through systematic and comparative studies of Muslim societies, modern sociological scholarship can lay the foundations for a more informed understanding of the social reality of the Muslim world

Keywords: Sociology of Islam, Muslim Societies, Social theory, Comparative studies.

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Theoretical Reflection about Women Movement in Islamic Region Countries

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Naima Mohammadi²

In recent years, the demands of women in Islamic countries are not based on the economic and legal dimensions it is according to cultural and identical aspects. IN this article by using historical methods, some of the most famous idea about recognition of women in relations between social forces and ruling power has been studied. Results of this paper shows that, thinkers approaches can be divided to 2 parts according to the rate of contempt, Misrecognition, Invisibility and unfair in distribution of resources: 1) In countries where the government is secular and believe Western values, traditional and religious values have been rejected so Theorists and leaders of women insist on local traditions 2) In countries where government defend religious traditions, leaders of feminism movement promote modern , postmodern and secularism values against government. Each of these approaches can highlight a certain types of political and institutional action and it provide Resistance group.

Keywords: Women social movement, Gender identity, Structure of power, Social recognition.

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**Universalism or Particularism of Human Rights Discourse in
Sociology: The Politics of Human Rights in Select Islamic
Countries**

Ray Jureidini¹

Western sociological thought, has, until recently, largely ignored the issue of human rights and the United Nations primarily because of the universalistic nature of international law and human rights conventions. This has been largely because of the principle of cultural relativism predominant in the ethical and operational approaches of the discipline. It has often been the case that Islamic countries have also extended reservations upon signing and ratifying UN conventions because of their perceived cultural particularism in areas such as religion, the family and sexuality as well as refugees and migrants. In a discussion of the history of human rights discourse in sociology, comparative examples will be drawn from the concerns of Islamic states to western-influenced universalistic principles as articulated in select UN human rights conventions. Conclusions will be drawn regarding the politics of human rights in select Islamic countries with specific reference to Refugees and Asylum Seekers.

Keywords: Human right, Sociology, Islamic countries, Particularism, Cultural relativism

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The Study of Political Sociology in Egyptian Universities: Moving away from academic dependency?

Mustapha Kamal Al Sayyid¹

To what extent has academic dependency in the field of Political Sociology diminish over the years in Arab countries? Academic dependency could be defined as a situation in which academics of the periphery are resigned to be only mouthpieces of social science schools in countries of the Center.

This study strives to find out the extent to which academics involved in the teaching of Political Sociology in one Arab country, namely Egypt, have succeeded in moving away from this situation to one in which they do not ignore the work of Western academics in this field, but examine it from a critical perspective and contribute to the enrichment of Sociological thought by adding insights, theoretical perspectives and analyses inspired by their own culture and their countries' historical experience. How did the study of this sub-discipline of Sociology start in Egyptian universities, which are among the oldest in the Middle East? What were the dominant intellectual schools that influenced the early academic writings of Political Sociology? How did the teaching evolve over the years? Have these intellectuals schools gave way to other schools, what are these other schools? What positions did Egyptian sociologists, influenced by their training in Western universities, take on works of pioneers of Western Sociology, like Max Weber, Talcott Parsons, Mosca, Pareto and Mitchells and Karl Marx? Did they echo the evolution of sociological thought, or kept repeating ideas of those pioneers? Were they only a vehicle for Western thought in this sub-discipline or did they take a more critical stand towards their ideas? Did they offer any new contribution, or they were satisfied to act simply as transmission

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belt of Western Sociological thought. The early survey of Political Sociology textbooks in Egypt suggests that the academic thought did evolve over the years. It moved from an early phase during which professors of Political Sociology were more interested in introducing their students to major currents of Western thought to a later stage in which they started to take a more critical stand. In this later stage, some of them manifested this critical stand by siding with one particular school of Western thought while others went further further, digging in Arab and Muslim history, using Arab sources in order to come up with Sociological analysis inspired by work of Arab and Muslim thinkers.

The paper will thus engage in an analysis of academic textbooks of Political Sociology in an attempt to answer these questions. Two types of academic writings would be the focus of analysis, the general introductory textbooks of this sub-discipline and the works that focus more on specific themes of the Political Sociology of Arab countries.

Keywords: Political sociology, Academic dependency, Western though, Muslim thinkers, Egypt, Text books.

The Foundations of Impoverishment and Enrichment of Social Thought in Contemporary Iran

Afsane Kamali¹

There are so many discussions about social science and sociology in Iran and its growth and progress and the obstacles and barriers of thinking about it. However, statistical data indicate that in the threshold of Islamic Revolution the number of graduates and students in these fields was equal to 47,456 in 1986 and reached to 1,347,012 in 2006. The vast propensity and broad trend of graduates and students provided a part of external consumers of social science which are at least a part of the system of scientific community. On the other hand because of the growth and development in components of the social realm, scientific community system found other external consumers of social science though numerous challenges and complexities. Despite all efforts that are primarily personal, social thought in only has benefited a limited level of development and deepness. There are different critiques (/arguments) around this subject. The first issue is the lack of an "internal scientific community" inside it. Hence theorizing in Iran social sciences is more of a personal activity without any connection to intellectual Paradigm and schema. Such an ideology that is not based on any well-known science stream will reproduce the lack of scientific community and makes the theoretical and experimental achievements with no fundamental connectivity and in contrast with each other. Another point is the lack of relevance between social science and social sphere, in Iran. The name of this branch of science comes from the fact of it being social. However this distinction is pretty clear in the ideas and publications of social sciences in Iran.

There are many discussions on the structural and formal differences of social thought and religion, and this issue as the main theme or maybe the fundamental property of society had been criticized by many thinkers. Along this direction the social

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thought in the recent history of our country has been criticized as being westernized, and this had been a popular topic of discussions for many years now.

Whenever the social thought has attempted to overcome this difficulty by lining towards the internal boundaries of society, it has been trapped in reactionary approaches and been significantly slowed in its way of understanding and explaining the social phenomena.

The outcome of these difficulties for the social thought in Iran can be seen in its self-foundation and lack of structural relevance with other branches of sciences, and inefficiencies in application performance and policy making and Sterilization and the inability of social renaissance.

In this article, while studying the properties of social thought in Iran, using the Amartia Sen's metaphor's view, we discussed the following: the role of political situation specially the government, facilities and weaknesses of Economic structures, and the role of Knowledge economy, social situation and combination of religion and tradition at one hand and philosophical foundations of knowledge on the other hand, and finally protective security and The feasible price of theoretical thinking and knowledge.

This article is mostly about the life of social thought in heavy shades of political-social spheres rather than reciting the poverty and pinches of it.

Keywords: Scientific community, Social thought, Reactionary approach, Structural relation

Three Worlds of Iranian, Egyptian, and Turks in Confrontation with Modernity

Hadi Khaniki¹

“Islamic world” vs. “Western world” is one the most widely used categorizations in contemporary discussions on civilization, culture and politics. The actual relations among these two worlds and the way they confront and treat each other in theory is an importation subject in social sciences. Modernity did not appear in Islamic countries in a homogenous and synchronous way. Initially it was more concerned with civilization and technology and less concerned with culture and theory. This made plural manifestations of modernity in the Islamic world. “Iranian world”, “Arabic world”, “Turkish world”, “Malay world”, “African world”, and even “European world” each embody different experiences, understandings and narratives of the confrontation between tradition and modernity in Islamic social thought. Adopting a historical and a comparative approach, this paper investigates on the main approaches to tradition and modernity confrontation in three Iranian, Turkish, and Egyptian societies as three locations of modernity in Islamic worlds.

The paper aims at classifying and explaining the transitions and dominant discourses in the Iranian, Egyptian and Turk world, as they confront modernity. It also looks into the relations among subjective and objective transformation in the three societies. Therefore, the following questions will be asked for an answer:

1. What are the main subjects of the discourses of Muslim intellectuals and social reformists; who are the representatives; and what are the forms?
2. What is the relation between social networks and civil institutions with social thought and new intellectual orders in these countries?
3. What are the necessities that formed a dialogue among “Islamic world” and the “Western world”?

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4. How are the problems and horizons of dialogue; and how is the other formed in the language of the region?

The paper uses a documentary and historical approach and works on a comparative meta-analysis of them. The paper will show that the three Iranian, Egyptian and Turkish worlds, according to their similarities and differences in culture and civilization, tend to criticize rather than reject both tradition and modernity. This approach is very well represented by contemporary intellectuals.

The approaches in three societies are similar in their struggle to achieve an open and democratic understanding of Islam in contemporary world; they are different in the existence or power of political and civil institutions for the development and promotion of a critical dialogue. Since early time of modernity, the three societies of Iran, Egypt and Turkey, in their political actions and social thought, has undergone different paths; a path that can be highlighted with reference to the location of civil society.

Keywords: Iran, Egypt, Turkey, Modernity, Social thought

Postcolonial Approach as an Incomplete Critique: Methodological Considerations

Amir Khorasani¹

Soon after its publication in 1978, Edward Said's *Orientalism* has gained nothing less than the exalted status of a canonical text in humanities. The book has received high praise from across the theoretical spectrum. A number of third world scholars, however, have provided some critical evaluations of the different constitutional parts of the book, inter alia, method, historical accuracy, implied ideology. But not surprisingly, the main theses of the book, (even its object, i.e., an Orient which has been constructed through discursive mis / representation of a colonial West) has transcended all critical concerns and implicitly become the sole undeniable consecrated truth which would unite the widely heterogeneous "subalterns" around that very mis/representation and bring them back into universal history.

Ironically, upon this very ground, consecrated and glorified as it has been so far, after some modifications, contextualization, extensions, and more significantly post modernization of Said's arguments, the post -Saidean/colonialist approach came into being. This point of departure, or more precisely, the particular treatment of "third world" scholars with Said's arguments has made them stuck in the morass of reproducing colonial logic in the very act of decolonizing.

The present article explores primarily how the above fact, the very failure in being sufficiently radical in critique, that is, violating its constitutive logic, spelled doom for postcolonial approach, then, after taking the salutary methodological lesson of this failure into consideration, the contours of a substituting path will be drawn. A path which may lead us to the production of decolonized social understanding in near future.

Keywords: Immanent Critique, Materialism, Orient, Postcolonial, Subjectivism.

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Beyond National Boundaries and Western Science Hegemony: World Social Science and Humanities Network

Michael Kuhn¹

After the Soviet Union has transformed the opposition of society systems into the opposition of nation states about world power and, as matter of efficiency, detected the western society system as more successful for the competition of nation states, the Western society model has successfully transformed the world into a global market, often - a bit neatly - called Neo-liberalism - and, despite of the announced “end of history” created all kind of new oppositions, often coming from ambitious political entities, which in many cases were strongly supported by the US against the Soviet Union, last but not least major parts of the Islam world, the EU and countries in Latin America. The world of social sciences today mirror the new opposition movements against the claim of a scientific universalism, the reign of a world science system, of theories and categories created in the context of the Western model of “civilisation”, today slightly de-historized called “modernity”, which the very “globalisation” reveals as the universalisation of the local world view of this very Western society model. Though the scientific opposition against the Western science world system shows in what and how it opposes in many cases its epistemological origin in the Western sciences, the opposing politicized analytical framework of nation states and their claims of various locals against the Western dominated perspective of the global, this opposition erodes the so far unquestioned reign of the Western science system.

My paper will present a newly establish network of social scientists that aims to develop a world social sciences and humanities community beyond the hegemonic patterns of Western science,

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that suggests to reflect on social phenomena worldwide beyond the theoretical frameworks of nationally confined societies, beyond any ethnocentrism and that promotes dialogue and cooperation from the social sciences and the humanities beyond the boundaries of disciplines.

Keywords: Opposition movements, Western society model, Western science, World system, Scientific opposition, Network of social scientists

The Social Thought in the Hafez's Poets: Implications for the concerns of Today's Human being

Ardeshir Mansouri¹

There are some different Ideas about the relationship between Hafez' poets and the problems of development of Iranian society. In one hand, a number of thinkers, unencumbered of the modern social problems, reduce Hafez' poets to Iranian classical mysticism and he called as *the mystic tongue* (Lesan-ol-Gheib). According to this Idea, Hafez's apprehension was "the typical man" as *the Bird of Heaven Garden*, which is banishment in the ground, for some days. On the other hand, the other thinkers maintain Hafez's poets, is the mirror of *Ash'arism* and fatalism that is mixed with lovely mysticism and the thesis of living in pleasure, without any attention to the social problems. Based on this attitude, Hafez's language is full of irony, equivocation, allusion, and this is the exigency of a despotic and undeveloped society.

I think there is an intellectual theme in Hafez's poets, that gives us a kind of *out going* from the conflict situation for Iranian, and also global, Human. In this article I try to get through some Ideas about "social subjects" in Hafez's poets:

- Social criticism in Hafez's poets: critique of public culture, by emphasis on two social institute: "religion" and "government", reflection on literature techniques, such as amphibology and scoffing in the severity time;
- "Ideal Man" and "Ideal society" in Hafez's poets: An outgoing from closed society;

In this article I try to illuminate an imagination of "Godly-enjoying-freeman", between two radical imaginations of mankind: 1-"unreligious-enjoying-freeman" vs. "obedient-unenjoying-

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human". A critical approach about asceticism, Sufism and scholasticism, and promotion of toleration, are some themes in Hafez's poets that can prepare the conditions for making a fair, good and religious life in the modern world.

Keywords: Culture, Mysticism, Social thought, Hafez poet, Enlightenment.

Allama Jafari on the Past, Present and Future in the Human Sciences

Seyed Javad Miri¹

One of the most significant issues within the social sciences is the question of research and its position within the sociological paradigm, both historically and contemporarily. Allama Jafari focused on this issue at Sheffield University in 1995. In conceptualizing this problematique, he believes that we need to concentrate on three periods of time, i.e. Past, Present and Future of the human sciences in relation to the position of the humanities, which need to be strengthened in the light of research. In this regard, Jafari proposed four issues, which are of significance in terms of humanities:

1. The special position of human sciences visavis technology in its general sense
2. The particular place of humanities among other branches of knowledge and sciences in a general sense
3. The normative position of social sciences visavis other branches of knowledge and industry
4. Who does research in the humanities and under what conditions.

Keywords: Allama Jafari, Human sciences, Humanities

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The Intermediary Approach: A Theoretical Solution for the Problems of The Middle East

Sayyed Mohammad Mirsondosi¹

Since Modernity expanded beyond its original center to other regions, including The Middle East and the Islamic world, it caused various challenges for the scholars of those areas, and raised serious questions among them. Put in a spectrum, their reactions can be typically categorized into three general trends: "fundamental traditionalism" and "Westernism" on the two ends of the spectrum, and the intermediary approach, which takes the middle point and tries to present an interaction between traditionalism and Westernism and makes a logical use of both of them.

A general review as well as the typology of the issue indicate that the thinkers of the Islamic world have not been able to present a concurrent and unique model for dealing with the phenomenon and presenting a method for handling the outcomes of modernity and the modern situation of today's social life. Evaluating each of these three approaches, this research intends to find an answer for the following question: "Which of these approaches is reliable enough for the presentation of a theoretical solution appropriate for today's situation?"

It is obvious that this research, which is intended to investigate the historical experience of the methods used by the followers of each of these approaches, as well as the answer to the question, can be placed in a historical approach framework. The outcomes indicate that the traditionalism and Westernism have not been able to free the world of Islam from the problems and crises caused by modernity. Hence, it seems that the intermediary approach, which plays a mediatory role between the traditionalism and Westernism,

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deserves more attention. Therefore, the researcher will try to explain the characteristics of the third approach, compared with the other approaches, and present it as the core of the Islamic view and theoretical solution of the Islamic world for dealing with the outcomes of modernity.

Keywords: Intermediary approach, Traditionalism, Westernism, Modernity, Islamic world, Historical approach

Religious Social Theory as an Alternative Theory of Society

Hassan Mohaddesi¹

Social thought includes each proposition on society and social phenomena and the various knowledges produce a special type of social thought. Theories of society, included social theories and sociological theories, are a part of social thought. But they are articulated and complicated, works of the learned of pre-modern and modern ages. Theories of society represent the cohesive systems of ideas on society and social phenomena. Religion makes a special form of knowledge called religious knowledge. It produces a special type of social thought and specific social theory. In each social theory, it is two principal constituents: man and society. Each of social theory defines in special form these mentioned constituents and articulates some ideals on them. Paradigms of social theory are determined in terms of contents of each social theory about man, society and typical relation of between them.

In this article one intends to provide *religious social theory*. There are four view that constitute the religious social theory: the primary about man, secondary about society, and third about the relation of between man and society, and the last about the transcendent and its relation with social order. Elementary Islam, for author, represents a radical humanistic social theory.

Keywords: Religious social theory, Paradigms, Constituents of religious social theory, Social theory of elementary Islam

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Social Thoughts in the Persian Literature

Boyouk Mohammadi¹

Abstract In the Persian literature especially the poetry there exist a tremendous amount of social thoughts pertaining to wise sayings and a condensation of deep look at the world and social relationships. Yet some mistakably take that as a sign of social scientific knowledge, and claim that they had known most of social sciences before they were theorized by the western thinkers.

Even though we believe that the social thoughts rooted in the Persian literature especially the poetry is not by any means the scientific knowledge in the modern sense of the word and yet there are ample social thought that can be useful both to laymen as well as professionals.

In lecture room and friendly discussions also, a poetic verse summarizes a great deal of what we have been saying. Often a poem quoted from a well-known poet at the onset of an article portrays what the writer is about. These and some other benefits gained from the social thought present in the Persian literature are the subject of this article.

Keywords: Persian literature, Poetry, Social thought, Scientific knowledge.

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Interactions and Challenges of the Sociology in Iran with World Sociology

Mehdi mohamadi¹, Meisam malekshah²

This paper investigates Social Interactions and interventions in Iran with world sociology in two social characteristics:

- 1- Sociology in addition to expression, recognizing and showing the facts, construct and formation the facts .and
- 2- sociology dependant to the location and situation, namely viewpoint of peoples makes possible the science.

As the peoples viewpoints could not be completely independent thus the idea of complete and comprehensive sociology isn't reachable .it may be a viewpoint pointed to the sexual identity, racism, nationality or cultural like Asian or western, Muslim or unmuslim,making of religious community relation or unreligious community relation and regime of secular politics or religious political regime and here it is the viewpoint which makes our looking to the community, we can't know the world isolated from our viewpoi. what who are we, dependant to this that what we could say or know about the world.

The paper investigates Iran's Interactions and interventions by its structure and social condition with three axis consideration:

- 1-religious and its historic records
- 2-regime of religious politics
- 3-modernism effects on noble's thoughts and actions.

Also the paper challenging sociology in two points:

- 1- Claim of human sciencespeciallyidentical sociology which has generality, disciplinary and universality characteristics.
- 2- Claim of simultaneously progress in science and social

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The paper with historic –comparing method and with a theoretic framework started which its main context got from theorist in paradigm on structural tendency and also the sociologist which their viewpoint was on renovation and review and against classical sociology, like Robert belafante, fransis fokoyama, Edward saeid and boby saeid. and also according to some conditional analysis which the paper propound like :situational and national sociology, behavioral responsibility of sociology and behavioral crisis, this result earned that identical sociology as scientific explanation of sociology and also for progress and development of society, is not useful and comply option for our country according to our society conditions .and with discussing about its negative results in the world and Iran, let us more thinking about this problem.

Keywords: Sociological pathology, Local sociology, Identical sociology, Moral responsibilities of Sociology, Moral crisis.

The Contribution of Historic Approach in sociological Studies During Recent Decade in Iran

Yaghoub Mousavi¹

There has been a wide argument about the role of history or historical approach in sociological studies through a long history originated from establishment and expansion of sociology. Both many history discipline followers and sociologists have argued regarding to a great significant application of associated methods in these sciences. Despite an interactional and an effective relation between twofold spheres of human science, however, the quality and scale of this relation always was the core of arguments. A great deal of studies shows that there is relatively consensus among sociologists about the historical origins of social subjects and believing to use historical data which are conceded from past history correctly and these data at present time can be capably used in sociological analysis. Moreover there is less agreement among some sociologists that disregarding of historic experiences may brings a poor recognition regarding to social studies

However it seems that in any social study particularly in the case of complexity society with a multi-lays situation such as Iranian society consideration on different historical analysis and historical views can certainly provide possible tools to better understand the current social problems and it can also make a sensitive outlook about the future of social events. Even some social thinkers believe that the existing of present ambiguity analysis of issues is probably related to an inadequate attention to historic approach among sociology analysts.

These critics argue that the lake application of historical approach in social study itself is an important element in non-productivity of

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social thoughts process in its theory-analytical way and its consequence causes the weakness understanding of historic and also present propositions of social forms in Iran. However, reviewing of some sociological works indicates an enough existing interests related to the significant of historical approach. Nevertheless the present study shows that the functions of historical approach and concentration on historic materials among social researchers have not an equal significant in their works. Generally, this article aims to review some important productions of well-known social writers in contemporary Iran and it analyses the content of their works in order to clarify the weakness or strength of application of historic approach in their productions. Finally, in this writing the try will be concentrated on question of which forms of contemporary major social problems are more analyzed through historical approach.

Keywords: Historic approach, Sociological analysis, Historic materials, Content analysis, Social propositions

Radical Islamism and Social Interaction

Exploring the Lack of Social Theory

Seyed Abdolamir Nabavi¹

In its theoretical and practical endeavors throughout recent decades, radical Islamism has entered many words and concepts into the atmosphere of political thought and practice in Middle-East. “to demolish the *Jaheliyyah* (ignorant) Society and establish the so-called *Ummah*”, “recovering and reestablishing *Khalapha*”, “*Jihad* against (near or far) enemies”, are among the words and concepts intellectuals as Sayyid Qutb, Mohammad Abd al-Salam Faraj, Abdullah Azzam, and Ayman al-Zawahiri have introduced. However, this current could not yet introduce either a theoretical framework within which an explicit formulation of social interaction or a practical agenda for an ideal Islamic society, and simply focused on the explanation of the features of the ideal *Ummah*. This weakness is so real that one can obviously witness the lack of potential for not only a theory of social interaction, but also maintenance and sustainability of their own concerned concept, namely the Islamic state.

Focusing on this point, the present study attempts to explore this field via the hypothesis that: “there are 3 reasons for why radical Islamist intellectuals could not yet articulate a new concept of social interaction; first, decreasing all the socials into the narrow field of political power; second, ignorance of history in analyzing society and social interaction; and third, focusing on control rather than nature and trends of social transformations”. it seems that confirming this hypothesis would lead to the deep explanation of

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the truth that why radical Islamism –in contrary to moderate Islamism- could never make a proper, valid, sustainable, and solid relation with the society.

Keywords: Radical Islamism, Society, *Sharia*, Social interaction, Social theory.

The Challenges of Social Thought and Knowledge in Islam World from the Viewpoint Mohammed Abed al-Jabri

Younes Nourbaksh¹
Mohammad Esmaeel Hajhashemi²
Sedigheh Soltaniyan³

The social thinking of Muslim intellectuals in two recent decades chiefly has begun in responding to Muslims needs in new age. On one hand, the appearance of the new sciences, industrial transformations in western societies, and the occurrence of colonialism, and on the other hand the influx of modern thoughts and ideas among intellectuals of Islamic societies resulted unilateral modeling from western civilization in the ideas and statements of some of them. On the other side, there were Muslim theorists who wanted to detect reasons of the Muslims retardation of Muslims, and returned initial pride to Muslims. They were attempting properly to answer the problems in front of Islamic society via idea of 'return to Islam', and at times with the presentation of new understanding of Islam and its reconstruction by borrowing many of the western concepts -such as individualism, freedom, equality, council, democracy and combination of them with Islam. Or in the superior level, they would produce the proper new knowledge. Development thought and secularism which their fulfillment in the Middle East was in challenge with the religion and social traditions were two important issues for them.

In this article we perused the idea of creation of the native independent social thought by examining of Arkoun and Al-jabri's ideas in three levels –subject, method, and theory – with the emphasis on Arab and Islamic Reason. In subject level, we perused the native pathological points, as well as the phenomena and concepts noticed by them. In theory and method level we perused both of them according to the theoretical and educational

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environment, the effective theories and thinkers, and the theoretical framework utilized by them.

Keywords: Al-jabri, Arkoun, Reason, Secularism, Islam, Social thought, Tradition, Naturalization.

Alternative Approaches to Modern Social Thought in Turkey: Historical Analyses and Contemporary Questions

M. Sait Özerverli¹

Studies on social thought in the Middle East in the 19th and 20th centuries are mostly limited, especially in Western literature, to works dealing with positivist figures. This approach is more obvious in presenting Ottoman/Turkish intellectuals. However, a close investigation into a number of yet uncovered thinkers of Istanbul, such as Said Nursi, Ismail Hakki, and Elmalili Hamdi can provide us with more interesting aspects of this period. This paper aims to demonstrate that these scholars can make significant contributions to the current knowledge, not only in political issues, as has been the main focus so far, but also in social thought. It will show how a contact was established between modern European and Ottoman thought, in which ways the issue of modernization became an important theme, and what kind of perceptions took place among critical thinkers about its content and limits.

As it is known the spread of modern Western education in the 19th century, the growing interest in modern science and thought, and cultural interactions, made an impact on the Middle East, which helped the production of a group of radical modernists, who argued that faith and reason, religious beliefs and modern life were incompatible. The alternative approach, however, suggested that within the Ottoman context in my case, historical tradition could be understood and explained in modern terms. In fact the very structure of both tradition and modernization for them cannot simply be reduced to a pair of opposites, as each includes something from the other. The overall neglect regarding the contribution of the alternative approach to the question of modernization is mostly caused by the hitherto exclusive focus

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only on the radical secularist perception of modernization and the failure to see its dynamic interaction with the existing cultural factors of society.

In my paper I will analyze the approach of the above mentioned social thinkers, who tried to reach new syntheses in the historical tradition and also wanted to minimize the imposing and excluding aspects of Western social thought in Ottoman/Turkish culture.

Keywords: Modernization, Social thought, Ottoman/Turkish social thinkers, Radical modernists,

Obstacles of Development of Sociology in Contemporary Middle East

Kamran Rabiei¹

One of the accepted assumptions of sociologists is that human thought and knowledge is influenced by social conditions at any given time. In explaining the situation of sociology at the beginning of 21st century, Michael Burawoy defined the trilogy of polity, market and civil society, with sociology being the science of civil society, which is under constant pressure by both economy and politics. Of course given the current state of affairs, it is utopian, rather than realistic, to think of sociology as a servant of civil society.

Inspired by Burawoy's trilogy, the present paper discusses obstacles in the way of sociology to develop in the Middle East in all the aforementioned areas. When it comes to polity, the political structure of emerging totalitarian states, the ideological nature of political power since the 1960s, and the revival of political Islam in the 1970s, are among the most important obstacles towards sociology's development. In the realm of economy, exogenous orientation of economic development, its related issues, and the tendency of policy-makers to promote modernization without social modernism, constitute the main obstacles. Finally, in the social realm, fragility of civil society, lack of a powerful public sphere, and lingering conflicts between tradition and modernity in both thought and society are among the most important obstacles towards sociology's development in the region.

Keywords: Sociology, Middle Eastern countries, State, Economy, Civil society

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Islamic Revolution of Iran and the Evolution of Revolution Theories

Alireza Samiee Esfahani¹

Before the event of Islamic revolution in Iran, the main theoreticians on revolution have an structural orientations. But the victory of Islamic Revolution not only disrupted and confused the superpowers politics, but also specially challenged theoretical and conceptual frameworks of the predominance approaches. On the basis of modernization theories revolution is a modernist movement toward secularization, but Islamic Revolution in Iran with specific focus on religious leadership, Islamic ideology and mass mobilization ,presented a new political identity to the world ,so that theorists such as Jack Goldstone and John Foran speak about forth generation of revolutions. Furthermore, In the Islamic world, Iranian Revolution produced a new emancipatory discourse and challenged the west-centre theories of revolution .so, the main purpose of this article is criticizing the fundamental assumption of classic approaches in the ground of sociology of revolution, then will explain the theoretical and practical pattern of political spirituality resulted from Islamic Revolution and finally evaluating it's consequences and effects for arena of Islamic social science .the approach of this study is political and historical sociology and it's method is descriptive on the basis of library resources.

Keywords: Islamic revolution, Sociology of revolution, Spirituality, Sociology of Islamic countries.

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Islam and Social Sciences: Twofold Problematical

Sara Shariati¹

What is the place of social sciences in history of Islam and the place of Islam in social sciences? This question is crucial in two respects: first, due to the hidden tension that has always existed between Islam and new social sciences, and has as a result very much weakened these sciences in Islamic countries; and second due to the significant place of studying Islam in social sciences today. A variety of factors have been involved in forming this twofold situation among which the historical tension between religion and social sciences (“secular sciences”) and the western origin of these sciences (“The colonialist west”) can be pointed out. None the less, Islam’s new position in the second half of the twentieth century, as a political power, a source of identity, and one of the most important population dispersals in the United States and Europe, has fundamentally changed the above mentioned relation between Islam and social sciences and has consequently completely altered the related scientific data. The establishment of disciplines such as the “Islamic studies” in many universities in Europe, educational institutions for classifying “Human sciences of Islam” and in some cases “Islamization of human sciences” in many Islamic countries, are indications of Islam’s new position. Today, Islam is not merely the subject of research of orientalists, anthropologists, and theologians, but it has also become one of the main themes in social sciences and interdisciplinary majors.

The subject of this paper is investigating the relation between social sciences and Islam and emphasizing on the necessity of social scientific studies of Islam aside from political conflicts. The paper is divide into two sections; studying the place of social sciences in historical transformation of Islam and Islam’s new position in social sciences. With proposing this twofold problematical issue, the aim of this paper is shedding some light on social scientific studies of Islam.

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Keywords: Islam, Social sciences, Islamization of human sciences, Secular sciences.

The Islamic Iran: Founder of New Theme and Paradigm in Sociology

Alereza Shojaee-Zand¹

“The Islamic Iran” is a particular term which historians make use of in order to identify the post-Islamic era and to distinguish it from the pre-Islamic periods. In this research, however, the particularity of the socio-epistemological conditions which have emerged in the post-Revolution Iran has prompted us to intend a more specific meaning of the term.

The Islamic Iran, thus perceived, has influenced the sociological thought in two senses, and given the possibility of reaching a proper perception regarding its position and capacity; the significations of the term can be regarded as the source of important benchmarks in the process of development of sociology: firstly, in terms of thematic innovations, and secondly, in terms of epistemological inaugurations.

The Iranian society, as the object of sociological studies, has been facing events and processes heretofore unprecedented. It has also found itself at odds with mainstream expectations:

1. The occurrence of the revolution in a society which showed no apparent indications of chaos and disturbance, emergence of specific factors and formation of a different process which hardly had precedence in previous revolutions, these all contributed to the necessity of important revisions in theories of revolution
2. Cessation and reversal of the past upward trend of secularization and the return of religion to the midst of community and the placement of it at the apex of the political authority

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3. The advent of a completely innovative convergence of the traditional and the modern
4. Proposing a relatively different model for governance, political participation and organization of power
5. Demonstrating worthy capacity and capabilities in adoption of different models and paths for the development process
6. The emergence of micro and macro symptoms as consequences of such unique event accompanied by its own pathology

In epistemological sense for reasons of:

1. Feeling some kind of pessimism and alienation vis-à-vis the paradigm dominating the human sciences
2. Seeking goals partially different from it
3. A feeling of self-sufficiency and dependence on rich epistemological heritage
4. Having high motivations to get ahead and to open new horizons to humanity
5. A glimmer of light indicating the emergence of a new model in perception of existence, human being, and his/her individual and social life

The Iranian society has been empowered to have an influential and consequential role in the epistemological world. Nonetheless, there are three main obstacles in the path:

1. A lack of understanding on the part of the Iranian sociologists in recognition of situation and position of Iran as a different phenomenon deserving making of special efforts
2. Disbelief and distrust in their potentialities among the Iranian intellectuals and their academic counterparts
3. The absence of institutionalization in the path of scientific innovation in the area of human sciences

Keywords: The Islamic Iran, Islamic Revolution, Thematic Innovations, Epistemological enhancement, Secularization, Development

***Alim, Academic and Activist: Asghar Ali Engineer's
Contributions to Muslim Sociology***
Yoginder Sikand¹

India's most prolific contemporary Islamic scholar, Mumbai-based Asghar Ali Engineer is also one of the few well-known present-day Indian Muslim sociologists. At the same time, Engineer is also among India's most prominent and respected progressive social activists. Combining three roles, of '*alim*, academic and activist, that are conventionally thought of as distinct from, and, indeed, sometimes contradictory to each other, 72-year old Engineer has, for decades now, been actively involved in serious social science as well as Islamic scholarship, and is known throughout the world for his efforts to articulate a socially progressive and emancipatory understanding of Islam and of its relevance to our times. Based on an examination of Engineer's voluminous writings, my paper seeks to highlight his pioneering contributions in developing an Islamic liberation theology in the contemporary Indian/global context. This it does by examining the ways in which he has sought to relate Islamic teachings to a range of contemporary social concerns, including inter-faith relations, the relations between the genders and socio-economic classes, Western imperialism and local despotisms, issues of war and peace, the issue of radicalism in the name of Islam (particularly what is known as 'Wahhabism') and other religions, the question of alternate understandings of *shariah* imperatives and so on. The key to Engineer's remarkable ability, as both a sociologist and an Islamic scholar, to address and articulate contextually-relevant and socially progressive understandings on these issues, I argue, stems, at root, from both his personal faith in an expansive, inclusive and progressive understanding of Islam as

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well as his years of practical involvement in struggles for social justice, not just in his own Shia Ismaili Mustalian (or Bohra) community, but also in other such struggles, first in India and then globally. In this sense, he can well be called the Indian Ali Shariati, at least in some sense .

In this way, my paper argues, Engineer indicates the need for Muslim social scientists to critically immerse themselves in struggles for justice and equality in their own societies, inspired by a progressive and compassionate vision of Islam, a stance that sets him apart from that of the 'objective' and 'outsider' spectator (the typical academic sociologist) and that of the scholar who approaches social issues from the perspective of traditional/medieval *fiqh* and *tafseer* (the typical *faqih*).

Keywords: Asghar Ali Engineer, Muslim sociology, Radicalism, Progressive understanding of Islam,

Community and Responsibility; Comparison Between Scheler, Iqbal, and Tabatabaii

Mohamed Tavakol¹

The concept of responsibility ,and more specifically, social responsibility, is an underlying concept in ethical phenomenology of Max Scheler,and in Islamic philosophy of Mohammad Iqbal, and Seyyed Mohammad Hossein Tabatabaii--though each of the three comes from very different philosophical traditions. Scheler is one of the pillars of the Western Phenomenology, whose social philosophy is an strong background for his sociological and metaphysical compounds . Iqbal is an English educated philosopher who combined the Western and Islamic philosophical reflections in the reconstruction of Muslim social thought. Tabatabaii is the greatest philosophical force in contemporary Islamic intuitive philosophy--at least in Iran-who has far reaching innovations in bringing in social interpretations into classic idealist metaphysics. The concept of Responsibility in Scheler can be compared in importance and in implications, with TAKLIF in Islamic ethical philosophy. The social and communal aspects of such a responsibility also can be seen similarly emphasized in all these three thinkers. The point will be further explained in the paper.

Keywords: Scheler, Iqbal, Tabatabaii, Responsibility, Society, Community, Phenomenology

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The Relation between Social Thought and Sociology

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Social man as long living in society is a member of the society. He always thinks about the society and tries to solve social problems. The history of social thought rooted in the life of man, still alive in the man's knowledge. From the ancient Greece to now, he has faced with so many social problems, in his life, so he tried to solve them, by some plans, and thoughts which originated in his philosophical and theological ideas. The pattern of social issues and problems (like as woman, family, training, war and etc). In the thoughts of sophists, Ferdowsi and Saadi trying to solve them is the base of social thought. Also in the Muslim world, the patterns of social problems in the thoughts of Sayyed Jmal-al-Din and Iqbal of Lahore are the same. They are showing a way, and guiding Muslims to solve them by Islamic unification, all of these patterns are social thoughts. But when a social thinker projects a theory which considers the social life, discussing its varieties and tries to study the society and the sociology, we can name it the science of society or sociology. He planned a systematic theory to study the structure and the qualities of the society. This kind of thinking is a scientific thought. As Farabi and Ibn-Khaldoon etc did. Science is a system of systematic arguments and studying of the special subject (the society). In our view, the sociology began much earlier than the time of August Comte. The writer tries to explore this subject by evidence.

Keywords: Social thought, Social problems, Sociological theory

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Orientalism and “Oriental” Sociology

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This article is an attempt to provide an explanatory account of the situation of “oriental” sociology, with a focus on the case of Iran. Regardless of not less significant layers of this account, the formative core of it can be encapsulated in the following thesis statement:

Despite the fact that “oriental” sociology, same as its western counterpart, is deeply rooted in orientalist world view, its very formation, unlike the Western one, involves the suspension of the Present.

This suspension is realized by - and reflected on - its dominant approach (modernization theory) and the notion of “transitional society” and consequently gives rise to a sociology which is not even capable of providing a typical positivist explanation of status quo let alone allowing for the possibility of historical-critical understanding of the social.

Sociology has an implicit firm foundation in orientalist notion of the world. The most explicit manifestations of the intervention of this undercurrent notion are transparently observable through following suppositions: (1) moving from individual moral judgment toward social moral judgment (from species’ evolution to human evolution in Comte/ from psychology to sociology in Durkheim) involves defining an actual existent evil society; (2) Transforming social categorization into social classification (from Sittlichkeit to class in Marx/ Spenser’s degree of differentiation) demands an external taxonomic criterion. In the opening chapters of his magnum opus, *Orientalism*, Edward Said described this phenomenon in terms of comparative studies and its role in the progress of western sciences. All these conceptions presuppose the image of an incomplete Orient without which knowing western civilization and its internal differentiation becomes impossible. Having travelled from its motherland -to Oriental country,

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sociology failed to maintain its differentiating quality. On the other hand, because of the perpetuation of its orientalist tendency, sociology seems intrinsically inclined to subject all comparisons to the normative presence of superior being, namely west (in contrast with the east as the inferior one). At the same time this innate orientalism does not allow us to recognize the differentiation of out there – in this case West. As a result, there remains for us the notion of a torn apart present that joins an oriental past and occidental future together, however, while the former is orientalist in nature the latter remains sociological. As a result of this particular form of becoming through which sociology becomes “oriental”, gaining an understanding of evolutionary process or any historical path which conjoins future and past is rendered impossible.

Keywords: Orientalism, Sociology, Modernization theory
Comparative studies, Transitional situation

Sociology in the Periphery: Consumers or Producers of Theory?

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In her book *Southern Theory*, Raewyn Connell argues that there is a general tendency for theorizing in social science to be considered the domain of the global North, while the global South is relegated to the location of data-collection and application. The theory that is produced in the periphery tends to be issue/ phenomenon based (i.e. race, gender, postcolonial theory) and therefore does not qualify for the canonization of theorists within the corpus of key sociological theories as it covers specific issues, in specific contexts. The metropole as well as the periphery tend to only value social science knowledge production if it is grounded in northern theory and disseminated in so-called 'international' publications, which mostly entail English language publications published in the US or the UK. By using South Africa as a case study, this paper considers issues of the validation of social science knowledge and scholarship in the periphery, in particular the debate around indigenous knowledge systems, indigenization or Africanisation of curricula, and the natural vs. social science bias debate so prevalent in third-world contexts. With our first-third world scenario in South Africa, our environment is especially rich as a context for this kind of analysis. The paper concludes by arguing for an alliance among scholars in the periphery to demonstrate the value of southern theory, in particular through comparative research and the strengthening of avenues for the publication of knowledge production in the global South.

Keywords: Sociological theories, Southern theory, Northern theory, Periphery, Metropole, South Africa

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Iranian Social Thoughts in form of Sociology

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The Iranian first encounter with cross-national relations in the contemporary period, articulated some community social thought that identified itself in relation to an “important other”, namely West, in which “state” has a major role. This form of thought was not necessarily limited to nation-state borders. But, sociology, in a sense, is based on question of society and realizing nation-state in modern era. Formal similarities between these forms of knowledge make it possible that some parts of Iranian social thought_ after establishing sociology_ reconstruct itself in the form of sociology. Thus, traditional social thought, which revised in the form of sociology, has been read in a way that serves neither in explanation of nation-state phenomenon nor in question of its possibility, but suspended it in relation to important others, put it in the shade, and so, miscarried itself. In fact, publishing some early books such as “Qorbat-i Qarb“ or “Án-che Xod Dást“ by pioneers of sociology in Iran have not be only an accident and would has not have any consequence except a sociology of transmission period. Analyzing early Persianate sociological works, we will problematize this historical moment.

Keywords: Social thoughts, Sociology, Iran, Nation-state.

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