

Fitwa Shuhrah the jurisprudents of the age of Imams upto the time of al – Shaikh al – Tusi is authoritative. However, that of the jurisprudents after him lacks authority.

We may say that Fitwa Shuhrah of the earlier jurisprudents is authoritative in case it is in opposition with an exceptional or rare legal opinion. It is unlikely to suggest conclusiveness or absolute knowledge if the opposite legal opinion is not exceptional and incredible. This sort of Shuhrah leads to conjecture, not conclusiveness and absolute Knowledge, and so it is not authoritative. Thus, just the Fitwa Shuhrah of the earlier jurisprudents who had access to valid evidence or reported the received principles is authoritative. However, the Shuhrah of the later jurisprudents issuing from the similarity of deduction bases is not authoritative.

By: Mohammad.R. Yaghini

Public Relations and their efficiencies in Iran:

Pubic relations attract ever-increasing significance and functions in the modern age, the age of communications. It goes without saying that our society can't help paying attention to public relations to materialize mottos such as social justice, civil society, as well as political, social, and economic development.

Despite the fact that public relations have a history of about five decades, we are still far apart from minimum standards of the world. Thus, the institution of public relations in many organizations is not anything but a matter of formality for justification of management performance.

On the whole, the essential problems of public relations in Iran may be divided into three categories:

a. problems arising from ill organizational culture.

b. Structural problems of public relations.

c. Executive problems relevant to the same.

It is worth noting at the end that ever-increasing attention to public relations is an inevitable necessity for the enlightenment of public opinion, acquainting people with revolution blessings and achievements, and reforming the governmental administration. That is a way toward serving the real guardians of the Islamic revolution, i.e. the people.

By: Mohammad Najafzadeh

Economy and Economic policy:

Experts are of the opinion that the substance of economy is researching on the nature and causes of poverty and wealth throughout nations. This very substance has formed all thoughts and theories concerning economy. Therefore, an analysis and scientific evaluation of these causes is of high significance. Outstanding experts such as Smith, Marx, and Kains have presented various theories concerning the above-mentioned issues.

On the other hand, the state practically confronts with a serious problem, i.e. the awareness of interested people especially producers and consumers of decisions and policies made by the state concerning taxation changes, interest rate, etc. These are the very things termed as rational expectations. Thus, the state would suffer consequences contrary to what was aiming at from execution of these policies and decisions. Here the state would face a dilemma: It must either relinquish democracy principles while keeping its policies and decisions hidden, or act contrary to its own obligations and pledges shocking the private sector. The former choice is not politically justified and the latter is a gross stain on its credit. So what is the solution?

It seems that a sound and efficient economic policy requires being aware of all realities. Nothing may be neglected. One shouldn't be content with a single trend. Everything should be studied. For instance, we should think of economic methods as well as political aspects with regard to Iran's economy.

Furthermore, some should learn and analyze the views of economists such as Marx, Kains, and Smith. Active participation of supporters and opponents of matters like the state intervention, planning, and international monetary fund should be appreciated.

Discussion and analysis of all these may result in mature decisions and polices.

By: Dr. Masoud Derakhshan

Opportunities of Sociopolitical participation and Obstacles to the Same in Iran:

Undoubtedly, people's participation in political and social affairs is one of the key issues in all countries in the modern age. On the one hand, power repletion leads to people's refusing to participate and leads to the decline of the state. On the other hand, unawareness of the public of political decisions necessitates power distribution and encouragement to socio-political participation.

Allegiances, directing to religious goods and preventing from evils are the main features of participation in Islam. Allegiance in different periods of Islamic history shows a practical scene of people's presence and participation and the importance of their poll. However, this trend has lost its true shape. Directing to religious goods and preventing from evils is a sort of people's continuous control and supervision, but it must be noted that this obligation stipulates specific and hardly found conditions. So it seems that consultation is the best way for participation because it reflects the in-depth participation of people in the political affairs of society and their self-determination.

It is worth noting that the concept of participation in man-oriented societies differs from that in God-oriented ones. Consultation is among the essentials of God-oriented societies and paves the way for the real participation of people in the administration of society while being an objective manifestation of divine sovereignty through a democratic government. Furthermore, consultation lacks authority in primary rules except in duress and necessity. However, secondary rules, being the deduction of the highly-qualified jurisconsult, lie within the authority of consultation. It is worth mentioning that consultation is one of the essential principles of Islam, and the constitution attaches high significance to the same.

By: Hasan.Kh. Arani

Mulla Sadra's Revolution in Speculative Mysticism and philosophy:

Without doubt the transformation Mulla Sadra made in philosophy and speculative mysticism deserves contemplation and consideration. At first sight, it seems that Sadrite philosophy emerged in the light of the principality of existence. However, a deeper look at Transcendental wisdom shows the great influence of the unity of being on this very philosophy. Hence, Transcendental Wisdom suggests two superior languages: the principality of existence and the unity of being, the former being affected by the latter. In other words, Sadr-al-Mutaallihin is primarily a proponent of the unity of being and secondarily that of the principality of existence. Thus the foremost source of Sadrite philosophy and Transcendental Wisdom, is the unity of being issued from the teachings of Ibn Arabi.

On the other hand, Mulla Sadra lays great emphasis on external existence in phrasing speculative mysticism or Ibn Arabi's unity of being in philosophical terminology. Furthermore, he attempts to justify and analyze his own philosophical rules including the "gradation of being" in a mystical dress. Thus, the philosophical school of Mulla Sadra and the "unity of being" of Ibn Arabi are brought into harmony, each complementing the other.

It is worth noting that this project is accomplished through further issues such as world view, objective, methodology, a superior language in Transcendental Wisdom, distinction between language and subject, the earlier Transcendental Wisdom and the later one, ontological argument, and so forth.

By: Omid Nobakht

A Critical Analysis of the Authority of Shuhrah:

There are three theories concerning the authority of prevalent legal opinion (Shuhrah):

Absolute authority

refusing absolute authority

3. Distinction between Shuhrah of the earlier jurists and that of the later ones.

Supporters of the authority of Shuhrah prove their claim based on evidence from the Book (the Quran), the Sunna (traditions), the wont of the wise, and the analogy of priority. However, there are some problems with any of the above-mentioned proofs.

Those who deny the authority of Shuhrah do not require any proof for their claim, since there is no authority for it unless the contrary is proved. Thus, the best proof for them is refusing the proofs of supporters. Those who believe in distinction believe generally that

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Freedom and Responsibility in the perspective of Nahj-al-Balagha:

No doubt freedom along with responsibility is one of the natural and essential rights of all men. In general, the more freedom a man enjoys, the heavier his responsibility toward others would be. Thus, prophets of God and the infallible ones, being free in all aspects, have shouldered the heaviest responsibility too. So the relation between freedom and responsibility is a direct one, one following the other in every individual, social, and philosophical aspect. It is said that freedom means responsibility and this is why many a man is afraid of this gift.

As we know Imam Ali considering the expediency of Islam and systematic solution of Muslims problems, relinquished his unquestionable right to caliphate, a right which he was worthy of while others had appropriated.

On the other hand, when anticipating the corruption of society and domination of the wicked over Muslims in case of his refusing caliphate, he took the reigns due to a sense of responsibility toward the future of Muslims.

The history and conduct of Alid government shows that division of responsibilities and delegation of powers in the government of Imam Ali was not based on personal inclinations, but on moral standards and criteria considering administrative talents and capabilities of those involved. Furthermore, in every part of Nahj-al-Balagha we can see Imam Ali's sense of responsibility in contriving, supervision, and his cares for the performances of governors in various regions.

In a word, in Ali's administrative conduct, freedom lies within the frame of responsibility whether viewed philosophically, personally, or socially. Philosophically, free will of mankind requires his responsibility. Personally and socially, mankind enjoys freedom as far as not damaging that of others.

By: Zohair Ahmadi

Trial in the perspective of Imam Ali:

As we know, Imam Ali attached so much importance to judgement and trial that he considered judges being in the same position as prophets.

Generally, Imam Ali followed two major goals in trial and judicial proceedings: firstly adjudication or satisfaction of the rights of the oppressed in such a way that he was not content with the surface of affairs pursuing various methods in fact finding. Modern methods of legal medicine and considering psychological aspects were among the above-mentioned methods. Thus, the primary principle for him was administration of justice and fact-finding, not merely disposition of disputes. In fact, disposition of disputes was the last choice after trying all other ones. Furthermore, Imam Ali found the only way of the reformation of society through the administration of divine sanctions and rules.

With regard to the words of Imam Ali, the principles of trial are as follows:

1. The principle of justice as the principal condition in trial process.
2. The principle of judiciary independence. This principle has been taken into account not merely regarding the separation of powers, but also with respect to moral as well as ideological characteristics of the judge and the observance of his material and spiritual status.
3. The principle of supervision, which was applied in various forms of direct supervision, public supervision, and the supervisory organization of Muslim.
4. The principle of single judicial process in trial which is considered a very important principle and suggests a sound and efficient judicial system. Thus, Imam Ali always resisted against the lack of a single judicial process and attributed it to the lack of sufficient knowledge and deliberation in divine and Quranic rules.

It is worth noting here that the qualifications and conditions necessary for a just and desirable trial in Imam Ali's viewpoint are:

1. Conditions relevant to trial sittings. They should be held mainly in public and at the presence of the defendants. There should also be an equal treatment toward the parties of the dispute.

2. Conditions relevant to the decisions declared. They may be mentioned as decisions being based on sufficient proofs, the right of appealing, and the binding force of the execution of judgments.

By: Saied Ahmad.A. Hashemy