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# Status of Partisanship in Islam

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## Abstract

As, on one hand, some believe that partisanship in Islam and Islamic state leads to tension, disunity and clash of ideas and splitting Muslims apart and this is against order of the holy Quran that Muslims should stay united. These people cites the Quranic verse: 3:103 “Cling firmly together by means of God’s strong rope and be not divided among yourselves” to prove their evidence; on the other hand, political parties, in the existing communities, are highly important as connecting ring of people and sovereignty and a two-sided relationship between political parties and democracy is established. In this research, attempt is made to elucidate viewpoint of religion and Islamic learnings about issue of partisanship which is one of the new religious matters considering jurisprudent-religious evidence regardless of western democracy and liberalism theories-based political party. Hence, the question answered in this research is that what status partisanship has in Islam. Also, in response to this question, this hypothesis is raised that partisanship in Islam, while having jurisprudent basis, has been conditionally accepted.



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**Keywords:** Islam, Liberalist Democracy, Partisanship, Political Parties.

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# The Scope of Powers of Velayat-e-Faqih (Guardianship) with an Emphasis on Perspective of Imam Khomeini (ra)

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## Abstract

Rule of Velayat-e-Faqih, in the Occultation Age, is followed by the question that, “does the scope of powers of Velayat-e-Faqih equal scope of powers of the Immaculate (‘a)?” In other words, is he empowered around or bound to absolute sovereignty and politics? In this respect, there are two ideas posed: some of the Islamic scientists hold that Valiy-e-Faqih has as expanded power as the Immaculate (‘a), but some others say he is limited in sovereignty. In this article, considering jurisprudential approach of salient ulema with an emphasis on jurisprudential idea of Imam Khomeini (ra), it has been proven that powers of Valiy-e-Faqih are not only unbound to sovereignty, but also they are extended to securing of interests of Muslims as it is exigent; meaning that the ruling Faqih is authorized to decide and involve in running the country’s affairs. In fact, he has all authorities of government like an expansively empowered leader. Otherwise, Muslim interests, among the duties of the Islamic ruler, are not secured. Therefore, sovereignty of non-Immaculate does not differ from that of the Immaculate in this connection.



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# Analytical Study of Causes of Presence of Russia in the Mideast after Public Turnouts (with an Emphasis on Syrian Case)

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## Abstract

Wave of public turnouts in the Mideast Arab nations, on one hand, paved the ground for overwhelming the ruling governments in Tunisia, Egypt, Libya and Yemen; on the other hand, there emerged a climate of civil war forming in Syria. Expansion of the subject turnouts in the region led Russia towards consideration, more than before, of its economic, political and security preferences; hence, it focused its strategy in front of Syrian crisis based on an approach to maintaining the status quo which provided grounds for confrontation and expanded cooperation with some of the regional actors. This article tries to elucidate causes of expanded presence of Russia in the Mideast, particularly after public turnouts through analytic-descriptive methodology and theory of “invasive realism”. Findings indicate that Russian policy is based on preventive extension of turnouts to Euro-Asia region and its further role play in international equations followed by a gap emanating from presence of the US in the region, which reveals reasons for divergence and convergence of Moscow with some of the regional players.



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# ISIL (Daesh); an Actor with Pre-modern Mental Principles and Cross-modern Tools of Action

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## Abstract

Daesh is one of the most important Salafi groups that could, in short time, dominate over some parts of Iraq and Syria and because of which it is being placed in the center of regional and international developments. ISIL can be known as an extremist player which pursues salvation, liberation and rehabilitation to early ideals of Islam. This group says it has identity phenomenon and has a duty of reviving the Islamic caliphate and emirate as well as reconstructing dignity of Sunnis. Daesh is also one example of modern terrorist groups having a global and cross-national nature and emphasizes a lot terror and violence. It has passed off modern, government-oriented, materialistic, profitable and boundaries-bound dimensions and has global claims centralizing the identity; it benefits from post-modern and globalization tools and potentials. Hence, the main question of this article is that, "What kind of group is Daesh in terms of mentality? And how has it embarked on use of cyberspace for enhancing its goals?" The hypothesis raised is that Daesh is regarded as a marked example of post-modern cyberspace terrorism while being a pre-modern group in terms of mentality and beliefs and it takes advantages of possibilities of atmosphere of globalization in line with introducing itself and creating a terrorist network to organize what it calls "Islamic caliphate". From this perspective, the present article tries to clearly deal with two points through analytic-descriptive methodology: firstly, to show that Daesh is an actor with pre-modern beliefs and intends to revive the Islamic caliphate. Secondly, to discuss that how this pre-modern actor benefits from post-modern and globalization age practical tools to achieve its aims.

**Keywords:** Daesh, Islamic Caliphate, Middle East, Post-modernism, Technology of Globalization, Terrorism.

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# Study of Russia's Stands Vis-à-vis Foreign Policy of Islamic Republic of Iran from 2005 to 2015 with an Emphasis on Iran's Nuclear Case

Piruz Hashempour\*

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## Abstract

In the wake of victory of the Islamic Revolution of Iran and followed by collapse of Socialist Soviet, Russia maintained its status again despite temporary change of stands and visions of the Islamic Republic of Iran; followed by beginning of Iran's nuclear dispute and opposition of western nations and US to its development, Russia as a member of Security Council has shown different stances. By using analytic-descriptive methodology and library research, we are after response to this question that "what have been stands and viewpoints of Russian foreign policy vis-à-vis Iran's nuclear case from the beginning to the end?" In response, it has to be said Russia has taken the best advantage of the issue with an instrumental and profit-based look at its foreign policy towards Iran, adopting pragmatic policy based on strategic opportunism, keeping a grey stand vis-à-vis Iran's nuclear case, collaborating with the west and giving aye vote to six-folded SC resolutions, strong objection to Iran joining the nuclear club and threatening Minor Asia Muslims, using Iran's card in playing and taking advantage from the west in the face of Ukraine crisis and anti-Russia sanctions, showing itself as leading actor and decision-maker in the Middle East, prolonging Iran's nuclear case and selling its military weapons to Iran.



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# The Status of History in Thinking of Mohammad Abed Jaberi, Mohammad Arkun and Mohammad Talebi

Habib Ashayeri\*

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## Abstract

Abed Al-Jaberi says that Islamic Sunna is: A collection of beliefs, legislation and knowledge that is expressed and formed in a language, written in the age of compilation (early three centuries A.H) and onwards and whose last representations halted with the establishment of Ottoman Empire. Mohammad Arkoun regards criticism of sunna as prerequisite to real freedom of Muslims. He holds that there are three classes of Sunna classes that are not constantly placed above one another; rather, they are interrelated within what is generally called "Islamic Sunna". To Arkoun, Islamic Sunna is a general Sunna (Sunni, Shiite and Kharijites) that includes, in addition to the said religion, written Sunna, oral Sunna and certain Sunna of the minority without being ignored or distinguished or intentionally and non-intentionally marginalized. But Mohammad Talebi believes that politics-religion relationship is one of the four main issues pertinent to Islam of our time. Other issues are: Interpretation of the Quran and Sunna, religious knowledge and religious discussion.



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**Keywords:** Arabic Wisdom, Arkoun, Islamic Wisdom, Jaberi, Talebi.