

FACE OF SOCIAL SCIENCES IN CONTEMPORARY THE ISLAMIC REPUBLIC OF IRAN

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Abstract

The Islamic Republic of Iran is a country completely different from all countries in the world in all aspects. Understanding Iran must be with Iran's own social sciences. Descriptive and analytical methods as well as collection of informations via the internet and libraries in this paper analyze the existence of social sciences in Iran, the development process and face of social sciences in the contemporary Iran. This paper identified; A).The ancient Persian civilization was familiar with the concept of social sciences. B). the communist school of thought and movement had been a part of life in the government of Shah Muhammad Reza Pahlevi. However, communism did not survive due to the rejection of society and this rejection was spearheaded by Iranian scholars and philosophers, namely Ayatollah Shahid Morteza Mothahhari and Dr. Ali Shariati. C). the face of social sciences contemporary Iran has four decorative shades; 1. History and Culture. 2. Philosophy. 3. Rationality. 4. Religion. Manifesto of the face of Islamic Social Science in Iran is marked by the establishment of the Islamic Social Sciences Department at the University of Tehran. Likewise, Al Mustafa International University, Tehran-Campus created a Ph.D program called Contemporary Muslim Thoughts.

Keywords: Social Science, Iran, Culture, Philosophy, Islam

PREFACE

Muslim student activists in Indonesia, in the late 90s, were very interested in books by Iranian thinkers such as Imam Khomeini, Allamah Husain Thabatabai, Ayatollah Morteza Motahhari, and Ali Shariati. At the same time, in that era, there were also enthusiasts and studies of Marxism. Some Muslim activists argued that if they did not know the works of Muslim thinkers from Iran, then they would have followed Marxist teachings.

Based on the works of these Iranian intellectuals as well as the experiences and research that I have conducted for

approximately 3 years in Iran, I can divide two main categories in the very strong currents of thought in Iran, namely; Philosophy and Social Sciences.

I will focus, in this paper, on the social science thought, especially in the era after the victory of the Iranian Islamic revolution. However, I also explain a little bit about the short history of the social sciences in Iran from time to time.

RESEARCH METHODS

The approach and method of selecting this article are descriptive and analytical and

information collection is carried out both via the internet and the library.

A GLANCE AT THE SOCIAL SCIENCES IN ANCIENT IRAN

Iran was the initial source of thought on the 'Ideal State' and 'Social Justice'. Mohammad Reza Chitsaz (2004;311) wrote that for the Greek, Iran was a noticeable country not only in terms of its cultural originally and specific educational and pedagogical methods, but also in terms of its governmental structure and form and the glory of its court. What attracted then even more to Iran the philosophical trends that found their way from this country into Greek.¹

Some of Western scientists such as; Jaeger (1962), Duchesne-Guillemin (1953), and also Burnet (1930), have written in their books that the Greek were always greatly interested in Iranian schools of thought and paid particular attention to the Iranian religion, which was dominant in Asia Minor. The Iranian Magi played an active role in this area. In fact, a great number of Greek thinkers came from the different places, including Cappadocia, Pontus, Halicarnas, Lydia, Clazomena, and Miletus to this area. For a relatively long time, Asia Minor was part of Achaemenids' realm and ruled by Iranian families, dynasties, and Satraps.²

Two centuries before Plato presented his idea, a great number of Greek people had gained familiarity with Iranians and their religions by travelling to different regions in Iran or reading the related reports.³ Plato, in about 395 B.C., when he was 32 years old, he came back from his journey in Egypt.⁴ He made this journey when after 120 years of Iranians dominance over the country, Egyptians finally rebelled and, by suppressing Elephantine Jews, who supported Iranians, tried to become closer to Greeks (Iran's enemies) more than ever before.⁵ Aristotle, in his *Metaphysics*, writes, "The Iranian Magi and Pherecydes (Pythagoras's teacher) were the pioneers of Plato's dualist thoughts."⁶

Plato's formulation of 'Law' in his book 'Law', was influenced by the patriotism of the ancient King of Iran; Cyrus and also the policies of King Darius. When Plato formulated 'The Ideal State' in 'Republic'- Plato, he was inspired by the division of Iranian society in the book of Avesta written by Zoroaster. And when Plato formulated 'Social Justice' in the first book of 'Republic'- Plato was the inspiration of King Xerxes' practice: "doing good to friends and doing harm to enemies."⁷ These facts show that the object of social science studies has started in Iran since the beginning of civilization in the world. Iran is a pioneer and initiator of social science studies.⁸

¹. Strabo, XI, Anderson-Cumont-Gregoire (1903-1910) I-III, in paper of Chitsaz, Mohammad Reza. *Plato and Magiansm- (Islamic Philosophy and Western Philosophies)*, Vol.2, First Edition. Iran; Sadra Islamic Philosophy Research Institute (SIPRI) Publication. 2004. P,311.

². Jaeger (1962) pp.131-136, Duchesne-Guillemin (1953) pp.85-103; Ibid. (1962) pp.23-28, and also Burnet (1930)p.16, in paper of Chitsaz, Mohammad Reza. *Plato and Magiansm- (Islamic Philosophy and Western Philosophies)*, Vol.2, First Edition. Iran; Sadra Islamic Philosophy Research Institute (SIPRI) Publication. 2004. P,311-312.

³. Ibid.P.312

⁴. Ibid.P.314.

⁵. Ibid. P.315

⁶. Ibid. P.315

⁷. Plato.Republic.Book 1. P. 336a . Plato in Twelve Volumes, Vols. 5 & 6 translated by Paul Shorey. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1969.

⁸. Supratman.2020. *Enquiring Social Theory Based on the Transcendent Wisdom (حکمت متعالیه)* in Contemporary Iran, (An Approach to the Parsania Method). Dissertation. Al-Mustafa International University, Tehran-Campus

‘LES LETTERS PERSANES’ AS AN ORIGIN OF SOCIOLOGICAL THOUGHT

Montesquieu was a French thinker and philosopher who is considered one of the initiators of the science of sociology through the book ‘Les Lettres Persanes’. Yves Fricker in his article entitled: ‘Les Lettres Persanes’ et Les Origines de la Pensée Sociologique, confirms this.⁹ Annie Becq gave an important note about ‘Les Lettres Persanes’ that it was relation to: a social and political science, theoretical concern: understand and intellectually master the functioning of governments, typology of governments but incomplete, despotism goes to fear / the republic: place where the essence of honor is realized, the happiness of peoples as the "natural" end of politics and its science - the best government is the one "the most consistent with reason", the good government would be according to Montesquieu a moderate monarchy and the epistemological reflection: knowledge and fiction.

THE SOCIAL SCIENCES BEFORE THE ISLAMIC REVOLUTION IN IRAN

The social sciences in Iran before the victory of the Islamic revolution of Iran was the face of the social sciences which follow the Marxism school of thought during the reign of Pahlavi. The Marxism movement carried out two forms of penetration into society; namely the form of informal and formal movements. The informal Marxist movement did not research and consider the

⁹. Fricker, Yves. 2003. Les Lettres persanes et les origines de la pensée sociologique. Revue européenne des sciences sociales. Tome XLI, N° 126, pp. 53-60.

accuracy and errors of the Marxist theory. They emphasized that the mission of the struggle for Marxism was to get sympathy and support from the public.

This informal movement was carried out through the publication of books, distribution of pamphlets translated from sociological figures whose theories and hypotheses were in accordance with the conditions and needed by the Iranian people. The activity was coordinated by the left-wing (Marxist) leadership, a subordinate of the Communist Party in Iran which is known as the 53-member Tudeh party. The works of literature, history, mathematics, psychology, politics, art, biology, theater, philosophy, logic, and sociology that they publish and disseminate are heavily influenced by thinking based on European and Russian Marxism.¹⁰

The Marxist formal movement in Iran was through the university. Tehran University was the teaching center of Marxist Sociology. The teacher who was very famous was Amirhossein Aryanpour.¹¹

CRITICISM OF MARXISM (AND THE OTHERS WESTERN SCHOOLS/THOUGHTS)

The Marxist movement and thought in Iran before the happening of the Islamic Republic of Iran revolution received very harsh rejection and criticism from the Iranian people, especially from great Iranian thinkers such as; Ayatollah Shahid Morteza Muthahhari and Dr. Ali Syariati. It is certain that there are many other figures in Iran who have criticized and rejected Marxism and its

¹⁰. Tayefi, Ali. 2011. Challenges of Sociology in Iran (Ups And Downs and Perspective of Exit). Asian Social Science.Vol. 7, No. 1; January.

¹¹حسن پور، امیر. ۱۳۹۵. امیرحسین آریانپور و تدریس جامعه‌شناسی مارکسیستی در دهه ۱۳۴۰. irannamag. سال ۱، شماره ۱، بهار ۱۳۹۵.

influence. But Iranian figures who are very well known in Indonesia who have done this subject are Ayatollah Shahid Mothahhari and Dr. Ali Shariati.

AYATOLLAH SHAHID MORTEZA MOTHAAHARI'S CRITIQUE

Shahid Morteza Mothahhari, basically, thinks that the Western philosophy failed to understand the essence of 'existence'. Mothahhari argues that the source of the weakness of Western philosophy is the misunderstanding of the transformation from "esalat-e vojud" (the authenticity of being) to "esalat-e mahiyyat" (authenticity of essence). According to Mothahhari: "The Truth of Being (Haqiqat-e Hasti) is equivalent with intrinsic causality (vojoub-e zati). Therefore, the truth of being implied autonomy, independence and the lack of need for anything other than itself."¹²

Mothahhari regarded Marxist thought also includes Western thought overall which rests on a very fragile viewpoint. According to Mothahhari that the materialist view of Marxism is the same as the instrumental view of history, and is thus based on the belief that in the beginning man was raw material, which was gradually shaped by work and the tools of labor. Mothahhari also argued that in view of the "essence of man", the first humans had already planted the seeds of various potentials and tendencies, which had to be nurtured by care and guidance, and not to be treated like "industrial materials". As a result of the comprehensive and dynamic development of human nature, Mothahhari added that humans would gradually reduce their dependence on nature and their social environment which would increase their autonomy by relying on

¹² . Mothahhari, M. 1994. *Elal-e Gerayesh be Madigari*, Tehran, Fajr Publication, 1373. PP. 81-82.

faith and ideology. This autonomy will then be transformed into complete inner freedom, which will be achieved in the future through total dedication to religious belief, and through the victory of reason over desire.¹³

In Mothahhari's critique of Materialist-Marxism presented a detailed view of the source of materialist thought as a "pathological state of mind" in the West. Mothahhari's criticism of Western materialist ideology is actually a form of concern for the weakness of this ideology. Therefore, Mothahhari offers Islamic ideology as a solution to the problems and shortcomings of Western materialist ideology. Mothahhari also argues that the weaknesses of Western philosophy are a secondary contributor to the trend in the West towards materialism.¹⁴

DR.ALI SHARIATI'S CRITIQUE

In the 1970s, Shariati strongly opposed Materialism-Marxism. Shari'ati concluded that the materialist view was incompatible with the spiritual dimension in man himself. In this way Shariati equates the thought of materialism with the thought of rejecting mysticism. Materialism and the rejection of the mystical dimension of human beings, for Shariati, both abort human dynamism and suppress the will for progressive movement in humans.¹⁵

For his rejection of Materialism-Marxism and other Western ideologies, Shari'ati thought seriously how Islam could truly become a global power, which is a manifestation of Islamic values as a blessing for all nature, as well as efforts to face and

¹³ . Mothahhari, M. 139. *The Uprising and Revolution of the Mahdi*, Amir publications, Qom. PP. 37-39

¹⁴ . Mothahhari, M. 1994. *Elal-e Gerayesh be Madigari*, Tehran, Fajr Publication, 1373, PP. 73-98

¹⁵ . Shari'ati, Ali. Irfan, Barabari, Azadi. *Husseiniyyeh Ershad*, Tehran, (n.d.)P.7.

eliminate the evil forces of globalism, namely colonialism and world imperialism and capitalism. Shariati explicitly calls for the building of an "Islamic ideology" which will restructure religious thought as an alternative to existing radical secular ideologies, particularly Marxism. He also appealed to and motivated the general public to gain direct revolutionary awareness of religion.¹⁶

Shariati appealed to someone who thinks in terms of logical, humane and progressive Shia Islam, to know what direction it is in relation to the denial and rejection of the views of colonialism, Marxist ideology, capitalism, bureaucracy, automation, human commercialization, sexual liberation, modern civilization, etc. These suggestions are Shariati's strategies and methods for dealing with the problems of modernity. Shariati rejected both Western nihilism and Eastern obsession with personal piety and individual asceticism. On the contrary, he advocated building an Islamic ideology, which will protect its adherents from the forces of Western civilization, Marxist ideology, and nationalist and racist tendencies.¹⁷

THE SOSIAL SCIENCES AFTER THE ISLAMIC REPUBLIC OF IRAN

THE ISLAMIC REPUBLIC OF IRAN AND ITS EFFECTS

The Iranian Islamic Revolution that took place in 1979 was very surprising the world, both by those who had predicted a major event that would occur in the world and most of the Western thinkers, politicians, and analysts who had never

crossed their minds. The Islamic Revolution in modern times is an unprecedented victory. That means there will be important and big changes in civilization in the future.

The earliest changes we can see are the emergence of a cleric, popular, anti-authoritarian, anti-imperialist, and oppressed defender of the revolution which has a far-reaching impact in the world, and the emergence of the revolution itself affects religious views not only in Muslim countries like Indonesia, Malaysia, Africa and has inspired major movements in the world. In Europe, the leaders of the three communist parties, France, Austria, and Norway, became Muslim and some of them became Shia Muslims. In Latin America, there is an anti-bourgeois Catholic movement called "Liberation Theology" being revived and closely linked to the Shi'ism which is also anti-bourgeois in Iran. Likewise in the Middle East and in Iraq and Bahrain and Lebanon and Afghanistan and Palestine, Egypt and throughout North Africa, anti-bourgeois movement and religious resistance were strengthened and the exclusive banner of the struggle against imperialism was taken from the left. In many parts of the world, including Indonesia, Malaysia, Thailand, Philippines, Northern Norway, South Africa, and newly formed Shia Muslim minorities have emerged. The Islamic revolution promoted a kind of libertarianism along with spirituality, and because religion was at the forefront of attacking the arrogant Western order, many libertarians around the world recognized the capabilities of Islam and Shia in society and politics.

The next change that stands out from the victory of the Iranian Islamic revolution is an inspiration about the attitude of confidence and courage to challenge the influence and domination of the West for countries both in the Middle East region,

¹⁶. Shari'ati, Ali. *The Revolutionary Constitution of the Self*, Husseiniyyeh Ershad, Tehran, n.d., pp. 34.

¹⁷. Shari'ati, Ali. *The Revolutionary Constitution of the Self*, Husseiniyyeh Ershad, Tehran, n.d., pp. 41.

countries in Latin America and countries in Asean, such as; Indonesia, Malaysia, Brunei Darussalam, and others. The West countries (or superpower countries) understand very well the negative impact on them of the spirit of the Iranian Islamic revolution. Therefore all the strength, network and influence that America still has is fully used only to counter the influence of the victorious Islamic Revolution in Iran. They are very afraid that Iranian Islam will have more influence and support. In other words, the realization of the goals of the Islamic Revolution will be the release of hundreds of years of domination by Western civilization and the promise of a revival of Islamic civilization.

The Islamic revolution must prove its effectiveness in achieving justice, upholding Islamic rules, and economic and cultural independence. Today, Iran has gained political independence thanks to the revolution. The achievements of the Islamic Revolution must be preserved and continuously developed. It should be proud that Iran's Islamic Revolution has succeeded in achieving political independence during the last four decades, although it must also be admitted that economically it still needs urgent improvement and development. Hope is certainly not hope without foundation. Iran's achievements in the fields of technology, military, science are very proud of which all become a big hope in the future the Islamic Republic of Iran can become a country that is both economically strong and free from the burden and intervention of any country.

It is no secret that there is intense competition between Iran and the United States in the Middle East, the consequences of which are very important and worthy of consideration for the Middle East and beyond. The post-martyrdom of General Qassem Soleymani in Iraq has increasingly

shown that Iran has surpassed the United States in terms of influence in the Middle East. Iran has shown greater resilience to external and internal pressures, and this has been the reason to say that Iran could form one of the world power blocs in the last half century.

The encouraging fact that Iran is growing rapidly in human development, as well as in the growth of science and technology, the reduction of poverty and class distance, and the development of non-oil and gas exports are important signs that reinforce the hypothesis that Iran is moving towards world power. If Iran's velayatul faqih government can conclusively prove its effectiveness then the West will face its most serious challenge in recent centuries and its integrity will be jeopardized.

Recent developments in the Middle East show that Iran has become a model country and has even expanded its influence in Latin America. The victories of Hezbollah in Lebanon and Hamas, developments in Iraq and Afghanistan, and the latest developments in Arab countries, including Egypt and Tunisia, show that the Islamic revolution model is an important challenge for the West.

One of the most important problems the West and most scientists in the world have with Iran is a lack of understanding of the Islamic Republic and its future. This problem has led most think tanks in the world to conduct a series of studies to understand Iran. Important research projects are being carried out at universities around the world on various aspects of Iran, Islam and Shia, and major world think tanks such as The Brookings Institution, The Heritage Foundation, The Earth Institute, The Belfer Center for Science and International Affairs, Human Right Watch focused on understanding Iran and the Islamic revolution. However, the results of the study

have been disappointing so far. The Islamic revolution in Iran is not easily recognized by the form and framework of social science developed by the West in which the current social sciences have been formed mainly to recognize the West as the center of civilization and non-Western as subordinate and supporter of Western civilization. Their theories and methods cannot properly analyze emerging phenomena, and inefficiencies in predicting developments in Iran are the best reasons for the inefficiency of social science and the future of Western research in understanding Iran. However, in order to properly understand the history of Iran's Islamic Revolution, its current and future situation, new theories and methods of analysis must be found because using these theoretical tools and methods for research within Iranian territory is ineffective with tools and methods primarily designed to identify Western societies or modern culture. Thus, the pattern of knowledge, futurism, socio-cultural engineering, and development of Iran due to its fundamental differences obliged Iranian Muslim thinkers to develop a new plan, including the genres and faces of the social sciences in the Islamic Republic of Iran.

THE INFLUENCE OF THE ISLAMIC REVOLUTION ON THE FACE OF SOCIAL SCIENCES IN CONTEMPORARY THE ISLAMIC REPUBLIC OF IRAN

The Islamic revolution of Iran in 1979 cannot be identified and understood by the existing social sciences in the West, including the schools of Marxism. Marxism believes in a kind of essentialism in the analysis of social phenomena and considers all developments to arise from a cause which is called "economy". But the religious nature of the Iranian revolution questioned

the ideas of orthodox Marxism and led to serious revisions; because, first of all, the Iranian revolution has no capitalist economic ties. Second, the bourgeoisie does not have an industrial proletariat. Third, the revolution is not economic. Fourth, Shia ideology and culture led by ulama plays an important role in its formation.¹⁸ This is also reinforced by the analysis of Theda Skocpol, an expert on revolution who has observed the French, Russian, and Chinese revolutions who feel shocked by the events of the Iranian Islamic revolution.¹⁹

Therefore it is very natural that the social sciences in Iran in the contemporary era are those that have been directly influenced by the spirit of the Iranian Islamic revolution. Therefore I do not agree with the opinion expressed by Sabrina Mervin and Sepideh Parsapajouh in their paper entitled: "Les sciences sociales du religieux en Iran: croiser les regards" in which they said that the Islamization of social sciences in Iran after the Islamic revolution in Iran is inspired by Western scientists.²⁰

Everyone who wants to understand the situation and conditions of Iran after the victory of the Iranian Islamic revolution, in brief, what I want to tell you is that everyone and everything that exists in Iran at that time to this day wants a change based on Islamic ideology. The presence of all the people in the revolution showed the emergence of the desire for fundamental change approved by

18. صغري اراضي . ٩٨ . انقلاب اسلامي ايران و تأثير آن بر . نظريه هاي علوم اجتماعي. ص ٩١ - ٩٩

19 . Skocpol, Theda. 1994. *Rentier state and Shi'a Islam in the Iranian Revolution*. Cambridge University Press. pp 240-258.

20. Mervin, Sabrin&Parsapajouh, Sepideh. 2020: *Les sciences sociales du religieux en Iran : croiser les regards*. Open Edition Journals; Archives de sciences sociales des religions. Édition électronique, URL: <http://journals.openedition.org/assr/49907>, ISSN : 1777-5825

all. Social sciences have played a major role in this. The emergence of Dr. Ali Shariati among Muslim intellectuals called sociologists and Ayatollah Shahid Morteza Motahhari who is a metaphysician and social thinker philosopher along with many other important people and figures in the social sciences show the special conditions of this period.

The social sciences in Iran in this period has found a different color from the past. New conditions for social sciences ruled the university and the field of planning and seminaries for about two decades. Perhaps the first grounds for the alleged emergence of sociology as a science of change, which was later interpreted as ideologicalization, can be found in the social interpretations of Ayatollah Shahid Morteza Mothahhari and Dr. Ali Shariati. These two Muslim thinkers, with their collection of works entitled "Islamic Worldview", "Islamology", "Society and History" and "Social Evolution", had created over Islamic and Iranian culture. They came up with a new idea. Both argued that the way to save society and youth from Marxism was to reorganize the ideas and system of Islamic epistemology with a new language. A language that young people want and that makes possible the critique of Marxism and materialism. They each entered this field with different languages, abilities, and audiences and provided the ground for the emergence of a special atmosphere in the social science.

The social sciences (the humanities) in Iran were influenced by the ideas of these two thinkers. In some places, the two ideas worked together and in some situations found a critical area of each other. The common denominator of both ideas and currents of thought was the emphasis on the emergence of a social approach derived from Islam and religion under various

headings. Influenced by the thought of Ayatollah Shahid Morteza Motahhari, the current created defended the philosophy of sociology, which was later introduced as Islamic sociology, and formed from the thought of Dr. Shariati defended the Islamic sociological view. Both followed the rejection of Marxism, the critique of materialism, and the critique of positivism and the establishment of a religious understanding of science and society.

Based on the above explanation, research on the characteristics of the face of contemporary Iranian social sciences is influenced by four factors; **First; History and Culture. Second; Philosophy. Third; Rationality. Fourth, Religion.**

HISTORY AND CULTURE

Dr. Hamid Parsania, one of the iconic thinkers and philosophers of the new generation in Iran who had a big share in coloring and shaping the face of contemporary social sciences, emphasized the historical aspects in building and enriching the treasures of social sciences in Iran.

It is interesting that, in various lectures and some of my interviews with Parsania, he never mentions a special history of Iranian history related to the golden era and the glory of King Cyrus, King Darius, or Prophet Zarathustra. On the other hand, Parsania has talked a lot about the European history of experience which gave birth too many social theories. In this regard, we must carefully understand that when Parsania studied and understood very well about the history of social science in Europe it was not in the sense that Parsania followed European social sciences. This can be seen in the paper of Parsania (2012): *Critical Realism of Sadrian Philosophy*:

“... social science loses its critical aspects if limited by positive methods. Sadrian realism, maintaining the position of practical knowledge, relates the critical approach to the field of social science in such a way that it is safeguard against the pathology of the critical school.”²¹

Basically, Parsania's emphasis on historical aspects is to build social sciences without having to look at the geographical background of ethnic groups and cultures. Anywhere in history and geography deserves to be used as enrichment material for the social sciences. Social sciences must also pay attention to handling environmental issues. Therefore Parsania also emphasizes that the contemporary Islamic social sciences must understand the science of the Islamic world and its historical aspects and explain its types then mapping the social thought before the entry of Islam and after the entry of Islam. The understanding that will be obtained by understanding the history before the entry of Islam is an orthodox, deterministic, and irrational approach which was the case in the first century of early Islam.

Parsania's mapping of the Islamic thought movement is that of the Ash'arite theological movement of the early fourth century. In the fifth and sixth centuries, it was the Mu'tazilah rational current approach that gave way to a philosophical current. Anthropological approaches, ontological interpretations as well as epistemological principles and scientific methods also have different positions in explaining the relationship between intellect, narrative, intuition, and revelation. All of these things are things that are pleasing to science in this case in building the social sciences in Iran

²¹ . Parsania, Hamid. 2012. Critical Realism of Sadrian Philosophy. Al-Mustafa; Journal of Islamic Studies. Vol.I. Number 2. P.24-25

today. The face of such social sciences is called the bumi sazi ulum ejtemai (بومی شناسی; سازی جامعه شناسی; The Indigenous of Sociology).²²

The Iranian local (indigenous) sociology (جامعه شناسی بومی سازی ایران) must positively have a significant connection with the history, culture, and identity of the Iranian people. Utilize the reserves of indigenous knowledge and institutionalized knowledge in culture, know the specific subject of his study, ie the Iranian society, deeply understand its specific problems, interpret and analyze them realistically, and solve and provide solutions for them. Having this feature not only does not conflict with being scientific but even necessitates their being scientific.²³

PHILOSOPHY

The social sciences must have a philosophical nuance. In other words, the social sciences must have a strong philosophical foundation. The social sciences have very high dynamics. If it does not have a strong philosophical foundation, then the social sciences will not be able to explain or provide solutions to social issues that occur and continue to develop.

Therefore, since the beginning of the declaration from Iranian scientists to realize a social science based on tradition, history, and culture in Iran itself, at that time, social sciences with the Iranian genre were developed on the basis of philosophy. As an example is what has been done by Parsania.

²² .

پارسانیان & میرسیاه & پناهی : شناسی جامعه‌سازي بومي (گفتگو) . ۱۳۸۸ . معرفت فرهنگ اجتماعی . ، سال اول ، شماره ۱۶-۷ . ، ص ۱۳۸۸ زمستان

²³ .

شرقالدین ، سید حسین . ۲۰۱۷ . علم اجتماعی بومی (چپستی و چرائی) . دوره ۹ ، شماره ۱۷ ، بهار و تابستان ۱۳۹۶ ، صفحه ۴۳-۷۲

Parsania explores social sciences and finds a social theory approach by examining philosophy, especially the philosophy of Mulla Sadra, namely Hikmah Muthaaliyah (The Transcendent Wisdom).

RATIONALITY

Iran's contemporary social sciences have a rational face. Rational social sciences in contemporary Iran use the principles of the highest-level concept of theoretical reason, namely a metaphysical intelligence to identify and explain the spiritual dimension of man and the world.

Contemporary social science in Iran uses principles that can identify human happiness and perfection, it can also understand human well-being and its social dimensions so that it is possible to realize an ideal society.

With the use of its tools of 'practical reason', the virtues of these rational social sciences are; First, being able to realize the value characteristics of human action and social reality: second, being able to realize the values and rules needed to achieve human and social ideals, and third, being able to realize a concept of rules.

The contemporary rational social sciences in Iran, using the faculties of the senses and experience, and taking into account the general knowledge and indigenous understanding that govern the current state of human society, can provide the knowledge necessary to design a social phenomenon.

With a rational approach, Iran's contemporary social sciences have the power to assess and understand different societies and have the ability to deal with them critically, and for this reason, this approach is safe and free from the dangers of a purely empirical approach to the social sciences. This means that the rational approach is not limited to simply explaining

the empirical dimensions of social life that can be tested, and by issuing prescriptive rules and descriptions of the ideal society, it can even openly criticize social systems with proportional language.

RELIGION (ISLAMIC SOCIAL SCIENCES)

There is an opinion that the issue of the Islamization of knowledge began in the 60-70s. This issue arose in the context of dealing with colonial practices and the secularization of Western civilization, including in this case the Western social sciences which in some Muslim thinkers, especially in Indonesia, Morocco, Pakistan, and India are seen as a problem. The idea of Islamization of knowledge actually began with the idea of "returning to one's own traditional roots".

The first official discussion on "Islamic Science" and "Islamization of Knowledge" versus "Western knowledge" was the 1977 conference on Islamic education in Mecca. The achievements of this conference were the establishment of several Islamic universities, the provision of an integrated curriculum, and others. And the most active Islamization of the Science movement is in the field of "Islamic sociology". Various books and articles have been published since the 1970s, and even the Islamic Sociology Scientific Society was formed in the United States. For example, a book entitled "Islamic Sociology" published by the University of Cambridge in 1985, or the formation of the Association of Islamic Social Scientists in the United States which of course has a website, magazines, and annual meetings. In this case, we can also refer to the works of Ismail Farooqi.

In Iran, during this research, I found several opinions about the history of the Islamic social sciences in Iran. Firstly,

mentioned that the Islamic social sciences existed in the years before the Islamic revolution which was initiated by Imam Khomeini, Ayatollah Shahid Morteza Mothahhari, and Dr. Ali Shariati, which was around the 1960s to the 1970s. Secondly, the issue of the Islamic Social Sciences in Iran began in 1980. Third, there are those who say since the time of Mulla Sadra which was marked by his philosophical ideas: Hikmah Muthaaliyah (the Transcendent Wisdom).

Whatever it is, in fact, all these opinions reinforce that in contemporary Iran the discourse and ideas about the Islamic Social Sciences in Iran are getting stronger. It was marked by a series of discussions on the theoretical foundations of Islamic sociology handled by Ayatollah Mesbah Yazd, and at the same time there were a large number of articles written by Iranian Muslim scientists and philosophers of the new generation such as; Dr. Hamid Parsania, Dr. Khosro Bagheri, Dr. Akbar Mirsepah, Dr. Hossein Panahi, and others. What is more spectacular with regard to the issue of the Islamic Social Sciences in Iran is that at present the University of Tehran has a department of the Islamic Social Sciences. Likewise, Al Mustafa International University, Tehran-Campus created a Ph.D program called Contemporary Muslim Thoughts.

CONCLUSIONS

The Persians since ancient civilization have practiced a concept of social life and an ideal state. In modern era, Iran, before the revolution, there was a trend of communist movements, but it received criticism and rejection from the Iranian people as well as intellectuals especially by Ayatollah Shahid Morteza Mothahhari and Dr. Ali Shariati.

The face of social sciences in contemporary Iran decorated with; 1. Historical and Cultural Dimensions. 2. Philosophy. 3. Rationality. 4. Religion. The polishes of these various garnishes produce contemporary Iranian social sciences called Islamic Social Sciences.

Manifestation of the face of Islamic Social Science in Iran is marked by the establishment of the Islamic Social Sciences department at the University of Tehran. Likewise, Al Mustafa International University, Tehran-Campus created a Ph.D program called Contemporary Muslim Thoughts.

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