SALAFISM IN PROVINCE OF BALOCHISTAN-PAKISTAN

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Abstract
Conflict between the Baloch and the Pakistani government has been as an important component in the province of Balochistan especially since the independence of Pakistan in 1947, bearing in mind that this province has always been associated with the Baloch ethnicity. After the Soviet and US invasion of Afghanistan in 1979 and 2001, because of its proximity to Balochistan, Salafism as a new phenomenon entered this area. The research question is: How Salafism has entered into Balochistan and what is the impact of that on ethnicity? This study will show in two years, 1979 and 2001, the establishment of religious schools in Balochistan to deal with the Soviet Union, the formation of the Quetta Shura, the sectarians anti-Shia, joining Baloches sectarian groups and al-Qaeda and mutual cooperation Baloches with sectarians and the Taliban, in addition to eclipsing ethnicity, Balochistan has been a haven for Salafists and terrorist groups

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MODERN POLITICAL ISLAM IN TURKEY, A CASE-STUDY OF NECMETTIN ERBAKAN'S THOUGHTS AND TEACHINGS

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Abstract
Necmettin Erbakan is the father of modern political Islam under democratic rule in Turkey. In fact, he established different political movements in Turkey (like the National System Party, Welfare Party, Fazilat Party, etc.) and tries to revive Islam in the setting of a democratic Turkish society. The main question of this research is how to describe the relationship between religion and state in his thoughts. The Article is trying to show the observations, the issues, the utopian ideals and the different ways of reaching a desirable society in the views of Erbakan using the Springs Analysis System. In a general review of Erbakan's thoughts we can say he had identified Kamalist elites' activities as the main problem for the Turkish society. He sought the reason for this in distancing away from the past and previous history and in trying to make a utopia with the preference of systematic change and just regulation over all other programs. Erbakan perceived modern political Islam, the unity of Muslims and the effort for progress and combating secular movements as viable solutions in the face of social and political problems in contemporary Turkey.

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NATIONAL ROLE CONCEPTIONS AND FOREIGN POLICY ANALYSIS; IRAN'S FOREIGN POLICY TOWARD ISRAEL BETWEEN 1948-1953

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Abstract
Identifying and explaining "foreign policy behavior" is a way to understand the practical issues in international relations. Therefore, this study aims to provide a new expression of why and how to change the behavior of the Iranian foreign policy toward Israel in historical intervals of 1948-1951 and 1951-1953, by searching first-hand sources, within the framework of the theory of "foreign policy role". "Mohammadsaed Maraghei" administration recognized Israel on a *de facto* basis in 1949, but Mohammad Mossadegh closed the Iranian consulate in Jerusalem in 1951. The main research question is why this change in behavior happened? Based on the main hypothesis of the role theory, foreign policy behavior of the government arises from "concepts of policy makers' national role" and variations of those concepts led to behavior changes in foreign policy. The hypothesis of this study is also affected by the above-mentioned assumptions, the change of Iran's behavior in the face of Israel was caused by the change of concepts of Iranian policy makers' national role. For research hypotheses, the sequence of historical events which formed the concepts of Iranian policy makers' national role toward Israel, has been examined by using the "tracking process".

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REFLECTION ON THE FOUNDATIONS OF LEGITIMACY OF THE POLITICAL SYSTEMS

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Abstract

What is legitimacy and which foundations it is based on? This paper seeks to answer this question. In this regard, it refers to some main theories and approaches in the field and finally it suggests a comprehensive approach. It argues that legitimacy is a complex, relative and multilayer phenomenon which in its complete form is based on consent, law and universal norms and functionality. But because total legitimacy is something like an ideal never to be achieved, the relative legitimacy of any system should be evaluated according to coordination with and implementation of these various components. So we actually have a degree of legitimacy in the political arena and political systems always suffer from legitimacy deficit.

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SOCIOLOGY OF THE RISING OF THE NEW POLITICAL THINKING BEFORE THE IRANIAN CONSTITUTIONAL REVOLUTION

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Abstract
Sociology of thinking is a relatively new approach to studying political thought which explains the rise, wane and also the content of the thoughts according to their social context. In this paper, using the analytical models of the two contemporary sociologists (Robert Wuthnow and Randall Collins), we try to design a composite model for sociological analysis of the rising of the new political thinking in decades leading to the Iranian constitutional revolution. Then, using this model we try to show how the rising of the new political thought is not, as usually claimed, an imported and contextless phenomenon, but quite the opposite, is linked to the rising of the related political, social and economic structures in the 19th century Iran. It is argued that because of these structural developments, Iranian society in the second half of the 19th century was not anymore a weak, static and fragmented society, but was a powerful, dynamic and somehow pluralistic society, which could support the intuitional contexts of the new thoughts.

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ISLAM AND GLOBALIZATION, TIES OR CONTRADICTION RELIGIOUS STUDY OF THE PHENOMENON OF GLOBALIZATION BASED ON THE DISCOURSE APPROACH

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Abstract
The term globalization has been one of the most widely used words in the field of economic, cultural, political, domestic and international politics in the past two decades, and has been the subject of academic and journalistic discussions. Despite the widespread use of the word "globalization" in the contemporary political world literature, its meaning is still controversial, and depending on what angle and attitude it is looked at, there will be a different meaning and concept that the emergence of various terms such as "Globalization", "Westernization", and "Americanization" in many societies, including Iran, express this. There are different approaches to the nature of globalization. Globalization as a process and globalization as a project are two common approaches to this phenomenon. In this research, using the Lacla and Mouffe discourse analysis model, Islam's perspective on globalization is examined. According to religious studies, it is acknowledged that in Islam, as in other discourses, there are perceptions that are consistent with globalization and even the future of the world, although globalization in the Islamic conception of the current globalization phenomenon, both in defining and in goals and methods have fundamental differences. It can be said that globalization, from the perspective of Islam, is a procedural perspective and it is not presupposed. This article seeks to explain the relationship between Islam and this concept with reflection on Qur'an and narrations.

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THE PRESTIGE OF A MAJORITY IN THE POLITICAL SYSTEM OF ISLAM

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Abstract
In the world of complex social and political interactions, referendum as a solution has borne known and unknown virtue in society. As far as the determination of the government's highest officials, laws and regulations by visiting the popular vote. In majority of western and eastern societies, there is unshakable proof of knowledge and its reliability. This credit is accepted in secular societies as well ideologue ones. Meanwhile, some non-Muslim scholars, and almost all Muslim scholars have questioned the validity and reliability of the absolute majority of the objections; where is the authority and credibility of the majority and the principles of credibility in the political system? This study is located between the pros and cons of topics and represents each of its attributes. This article seeks to examine the arguments for and against this institution and its foundations in the political system of Islam regardless of political inclinations and intentions.

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NETWORK SOCIETY AND CYBERTERRORISM

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Abstract
Technologies has created political, social, economic and cultural structures in contemporary societies, and historically, in recent decades, it has lead to the establishment of network (informational, communicational, virtual, digital, medical, etc) society. The appearance of these technologies and the appearing of structural changes in the contemporary societies via these technologies with aim to management of political, social, economic and cultural life of the human beings. But at the same time, it is the context of the appearance of violent events of terrorism (for example, the virtue aspect of political, social, economic and cultural life of human beings. This essay is aimed to explain the existent network society, in that the power is based on political-social movements, which is threated by cyber-terrorism.

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INSTITUTIONAL MODERNIZATION IN RADITIONAL MONARCHIES AND THE FORMATION OF A NEO-PATRIMONIAL REGIME:THE EXPERIENCE OF THE FIRST PAHLAVI

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Abstract

The present article aims to investigate the essence of the first Pahlavi State given its institutional legacy for the next periods. Although the first Pahlavi state approaches a modernizing authoritarian state model in terms of deployment model and modernization functions, however, our understanding of the essence of this state would be incomplete if extended formation of state monarchy and its institutional results are left unnoticed. The extended monarchy model caused the aforementioned state to witness, in a clearly declining trend, the revival and reproduction of the Iranian Traditional Monarchy characteristics in the new state and fading away of other features of the former state under the influence of dominant traditional monarchy characteristics.

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JOHN RAWLS: TRANSITION FROM A THEORY OF JUSTICE TO POLITICAL LIBERALISM

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Abstract
Transition in John Rawls's political theory contains some positions which he choose after his first work, "A Theory of Justice". This transition came from unsatisfactory and internal incompatibility that Rawls started to modify them. The changes applied by him completed in "Political Liberalism". The understanding of this transition would be possible by referring to the problem of stability. According to Rawls, stability was essential for social cooperation and constituting of well-ordered society. Rawls at the beginning believed that stability will come true intrinsically by its elements, sense of justice and congruence argument. But gradually after relinquishing the moral viewpoints and accepting the fact of reasonable pluralism and importance of political values, he concluded that the sole acceptance of principles of justice by citizens does not lead to the stability and well-ordered society. Instead, rawls with a different reading of stability and replacing overlapping consensus rather than congruence argument recognized comprehensive and plural doctorines of citizens. So, citizens could just in well-ordered society by a framework of real autonomy.

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CULTURE OF REGIONALISM BASED ON CONSTRUCTIVIST TURN IN IR.

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Abstract
By establishing reflectivist perspective in IR, regionalism met the third wave in the end of the Cold War. From this perspective, scholars can apply Wendtian constructivism to analyze the new wave of regionalism so-called the regionalization. Hence, constructivist turn to the regionalism bases on the seminal book of Wendt, Social Theory of International Politics. In this paper, three cultures of regionalism corresponding three roles of enemy, rival and friend are highlighted. In the other words, the constructivism contribution to study the new regionalism focused on the concept of regionness relates to what states make of this notion. So, the structure of interactions in a region, in the light of intersubjective ideas, envisions three cultures including Habbesian, Lockean and Kantian, according three levels of regional complex, regional society and regional community.

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THE EXPLANATION OF THE RELATIONSHIP BETWEEN RELIGIOSITY TYPE AND POLITICAL CULTURE TYPE (CASE STUDY: TEHRAN CITY)

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Abstract
Explaining relationship of religiosity with political culture as the main purpose of this research is carried out after observing paradoxical results and different study findings of this relationship were discussed. In this study, upon reviewing theoretical and empirical literature on the basis of the theoretical framework of political socialization and theories related to the relationship between religion and democracy, the main hypothesis of study is that the type of religiosity based on reading and understanding of the religion determines the political culture based on reading and understanding of political culture. So that kind of strict religiosity, moderate and tolerant resulted in strict (undeveloped), moderate (developed) and tolerant (developed) political culture. Research method is survey and data collection tool is a questionnaire as closed interview. The statistical population is people in Tehran, 384 peoples with probability sampling of the 60 random blocks of 22 districts of Tehran were selected. In the analysis of data, the average, the frequency distribution table, Pearson correlation and regression were used. The study results confirmed the hypothesis. Type of religiosity significantly affects the type of political culture, according to the results of the research, the type of reading and understanding of religion and political culture plays a decisive role in determining the relationship between the type of religion and the kind of political culture.

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FOUNDER'S TRAP AND NEW SOCIAL MOVEMENTS THEORY: AN ANALYSIS OF TUNISIAN REVOLUTION

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Abstract
Popular uprisings manifested in the current Islamic awareness or Arab spring led to demands articulated by different sections of Tunisian society, and new social movements paved the way for the occurrence of disorderly behaviors. Indeed, domino like changes led to the formation of Tunisian revolution, as a result of general orientations of Arab rulers, on one hand, which can be called as a problem of "Founder's Trap", and as an importance of new social movements in the explanation of changes in the northern Africa, on the other hand, which faced with research gap prior to that. By utilizing qualitative method and descriptive-analytical approach, this study, with the purpose of filling a part of the existing gap, is aimed at replying to this main question: To what extent, by considering Founder's Trap crisis, the occurrence of revolutionary developments in Tunisia, does lend itself to the theory of new social movements? Findings of this research shows that, firstly, Founder's Trap crisis in the country under study is among important reasons responsible for the formation of new social movements. Secondly, exploiting new social movements is one of the main factors in the changes happened in this country, which covers requests and demands of the people, and determines the occurrence of the revolution. Finally, theory of new social movements encountered theoretical fault once faced with revolutionary changes and current realities of the Arab world. This, in turn, necessitates considering the subject of political economy in reviewing, development, and more efficacy of the theory.

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DIALECTICS OF LAW AND POLITICS IN THE ENGLISH SCHOOL OF INTERNATIONAL RELATIONS THEORY

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Abstract

English school approach or theory of the international society due to its simultaneous emphasis on the issues of power and politics and on the rights norms is one of the combinational approaches regarding international relations. This approach does not rely on describing the international system and provide moral and normative guidelines to regulate relations between states. In this field of research, two political and legal approaches of realism and idealism have been combined with each other to provide an appropriate analysis of what is happening in the international politics. What is important for English school theorists is lack of inclination towards one of these approaches. In order to preserve the integrity and independence of the two main streams that eventually, English school theorists were divided into two groups, pluralistic and Solidarism. This research is a fundamental one and method used in it was explanatory approach.

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