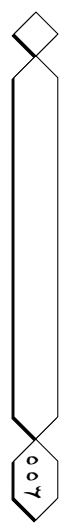




سازمان اسناد و کتابخانه ملی جمهوری اسلامی ایران



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common that was studied by scientists in various human fields including psychology, anthropology, sociology and biology. It has many definitions to the extent that those who read them could not be sure that they are talking about the same thing. This means that there is a dire need for a set of principles that constitute a foundation for a unified definition of religion that distinguishes it from other similar phenomena. Nevertheless, the writer does not try to draw these principles.

The Jurisprudence of Decisions Taken in the Capacity of Ruling
 In this article, Sayed Ali Mirza aims at defining the scope of the

decisions taken in the capacity of ruling for the religious scholars and jurists did not reach a consensus over this issue. The writer believes that some of the regulations and laws decreed by the Prophet (p) were done in his capacity as a ruler, and thus they are a product of the time and circumstances they were issued in. After the saying provides some examples to prove his point, he concludes that some of these rulings are applied in the zone of legislative jurisdiction, others prohibitive in certain circumstances, what was permitted and so on...



before the Europeans settled there, although it was ended by the colonial settlers. Now religious pluralism is a fact in this country with communities of various religions practicing their rituals and actively participating in the various sectors of the American economy. The writer believes that religious pluralism is not a luxury but rather a necessity, since we live in the same house and not in neighboring ones. The problem of man lies in defining what he means by "we", the more he enlarges this definition the more he can share others, their lives and views. The best way to do that is by imagination. He calls on us to compete for the good as it says in the Quran, and he also calls for understanding what Christ calls the Kingdom of God: it is not their the church nor the Christian community. It is the entire inhabited earth.

Religious Pluralism: An Attempt to Understand the Quranic Position
 Shakh Alawi takes in this article to explain some of the misunderstandings regarding the Quranic conceptualization of rightness and falsehood, and that of right and wrong. He asserts that the Quran differentiates between the two: The straight path is but one and every-body has to adhere to it, but as for salvation and acceptance in Heaven, an attempt to

some might be accepted, due to their ignorance or for other excuses. The oneness of the straight path does not contradict with God's Mercy that all religions speak of, for mercy calls for accepting legitimate excuses, but it does not mix between truth and falsehood.

Imam Ali's View regarding the Nation's Unity and Minority Rights
 Dr. Muhammad Tal presents a historic and ideological analysis to a problem the Imam suffered from during his short rule. He shed the light on certain outstanding standards the Imam took in his dealing with the minorities that was aiming at accomplishing legitimate goals that in most cases would lead to the breaking of one of the greatest Islamic values: the unity of the Islamic Nation. The Imam dealt with the problem with a lot of prudence and leniency. Nevertheless, he did not violate the rights of minorities, but gave them a conditioned freedom that matches what they can have in the most advanced and democratic nations in the twentieth century.

Definition of Religion and the Problem of Pluralism
 Ali Rida Shuja'i and Studies in his long article the methodologies of defining religion and its fields. He states that religion is a complex phe-

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Pluralism

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the ethical controls are not sufficient; those who wish the dialogue to reach its goals should abide by the epistemological regulations too. They should lessen the taboos to the least possible, and try to understand the view of the other. This includes trying to assume the position of the other and trying to look at the issues from where he stands. Such an attitude will ensure that one will accept the other's view, though he might not agree with it.

Religious Pluralism: A Religious Approach.

Religious pluralism means, according to Abdolkarim Soroush, a doctrine that religious pluralism is a doctrine that societies authenticity for the sake of multiplicity. Nevertheless, he contends that are many meanings of this concept of which some could be accepted, as in the case of accepting the other who is different, but maintaining that there is one truth. However, the writer believes that does who tried their best to reach the truth are excused.

Role of Imagination in Religious Pluralism
 David Scott starts by asserting that the US knew religious pluralism

Do not distort the concept of Pro-Phetism

Dr. Longenecker explains in this interview, the various meanings of pluralism that differ according to the context. In ethics it means a kind of relativism in values, while in politics it implies give the various political groups the right to participate in political decision making. Moreover in religious, it means, accepting non-Christian and acknowledging that they too may to a certain extent be saved and go to heaven, unlike the Middle Ages where salvation was thought to be attained only through Christ. Dr. Longenecker reviews Take's book on pluralism, and praise his view that the followers of other religions can also be saved, but he criticizes that he did not establish a criteria to distinguish between religious and non-religious.

The Epistemological Structure of a Rational Dialogue

The writer, Haider Habibullah, expresses his belief that the process of dialogue has turned into a complicated process that should be governed by a set of ethical and epistemological controls if the dialogue is to reach its desired aims. But if these controls are not respected, the dialogue will enter a vicious circle with no beginning or end... He asserts that



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