

process, through which laws are deduced and executed, while the second talks about the corruption of faith. The writer tends to believe that the Islamic civilization has been plagued with two distinct dictatorships: the political one and the intellectual one, keeping in mind that the Holy Quran considers that tyranny in both fields is a prelude to corruption. The way out of this corruption is to reformulate the intellectual and political institutions. For in this respect, it is not sufficient for the caliph or the ruler to be a good one, it should also be ensured that an unjust ruler or a bad intellectual could assume a

leadership position.

10- Persecution and the right

Sheikh Muhammad Mahdi Alasafi believes that the believer encounters in this world to a series of tests that he has to pass to reach the level of winning. Economic luxury is one of the most critical of these tests. Another important one is the difficulty of distinguishing between right and wrong. The solution in these cases is the adoption of the Islamic criteria that was defined by the Quran and the honorable prophetic traditions.

7- The philosophy of the Right in the Islamic political thought...The example of Murtada Mutahari

Hussein Tawasuli analyzes in this article the concept of right in the Islamic political thought, through his study of martyr Mutahari. He concentrates on Mutahari's rejection of right as that something has been proven to belong to someone, because proof is a general concept while the right is more particular. Then the writer differentiates between man's natural right and the rights those results of legislation.

The right according to Mutahari should be based on the goals man was created for and seeks to achieveAccording to Mutahari human rights loose its meanings if they are separated from the principles and goals of the being; and Allah. For He is their source and the one that sustains their consistency.

8- The philosophy of human rights and problems of implementing them.

In his study, Sayyed Muhammad Mustaphawi goes back to the historical background of the discourse concerning human rights in Arab and Western Thought, and explains that the Islamic awareness of the rights was associated to the religious texts.

After outlining the categories of

the rights in Islam, he studies the philosophy of human rights in the west and compares it the with Islamic declarations of human rights.

In the last part of his study, he studies the difference between the theory and its application on the ground, and names several obstacles that hinder the proper application including:

- 1- The social organization
- 2- Political interests
- 3- Diverging views in understanding concepts
- 4- Duality of the work of international organizations.

The writer ends by the call to adopt several principles that could solve some of the theoretical and practical problems that face human rights.

9- Violating human rights in the Islamic civilization

Dr Abu ua'rob Almarzuki believes that we should practice self-criticism and not only blaming others. For although their motives are not noble, and we tend to do the opposite of what they call for, they might exploit this to advise us with what they really do not believe in.

Islamic thought is divided in this respect into two categories: the conception of Ibn Khaldoon and that of Ibn Taymiya. The first concentrates on the corruption of legalization

that as such this kind of charity plays a role in social and economic development especially when it is being used to finance a new project. Moreover, this kind of charity could take the form of donating some of one's time to serve a certain social and humanistic cause. Such donations should be channeled and organized by some governmental agencies or even NGOs to ensure that it is optimized.

4- The jurisprudence experiment of Martyr Mutahari

It seems odd to write about the jurisprudence literature of someone well known as a philosopher and theologian. This is the opening sentence of that the writer Sheikh Haidar Habballah chose to start his study about the characteristics of the Mutahari's work in this field. The martyr was interested in the historical aspect. He was concerned with studying the history of the Shiite jurisprudence as well as the jurists themselves. He was critical, being the rationalist he was, of those who relied on narrative sayings and traditions. Furthermore, Mutahari believes that that certain rules do change with the change of circumstances. He also, as the writer implies, was interested with effect of the jurist's world view on his rulings and on his thinking in general.

5- The enlightening role of the media in the field of human rights in the Arab World:

The writer, Muhammad Assa-maak, presents some of the sensitive problems in dealing with the human rights of the individual, the child, and the society. He then discusses the role of human rights in social development since knowing one's rights is one of the most significant means of social development, especially when they have to do with productivity, like health and education. The media, in his view should perform two tasks: to demand its right of expression and to defend the rights of the Arab citizens and groups.

6- The Book of Rights...the Arab's reality and the ideals

Imam Ali bin Al-Hussein's Book of Rights is considered the oldest Islamic document that lists all human rights and attaches them to the sense of duty, so that they could not be violated. The Books addresses the human being and calls on him to respect the rights of others including his own right.

Mr. Kamal Alsayyed edited the text, and wrote a literary introduction in which he focused on the milestones in the life of the Imam.

A Summary for the Published articles in issue no. :12

Gassan Rimlawi

1-Human rights between the particularity of the individual and the common factors of the community:

Having discussed the various definitions of the concept of Right, Sayyed Ali Hijazi begins to define the Islamic law theory. He affirms that the most important aspect that distinguishes Islam is the authenticity it gives to the human rights by basing them on the innate human nature that Allah created, and thus they are an issue of faith and not of convention.

In his view the most important feature of the Islamic conception of human rights lies in its balance between the individual and the society and did not favor anyone of the

them. The writer ends by dividing the rights into subjective relative divine, and human, and explaining what meant by each.

2- Human rights between Islamic and Western theories

Dr. Lunghauzen calls for being cautious and avoid using the common legal terms to talk about their moral and political issues, because they might be incompatible of the Is-

lamic conception of the system of values. He also warns about refusing all that is Western. He then discusses the concepts of justice and right in the history of thought

beginning by Aristotle and ending by the modern and contemporary thinkers. He then explains that we do not deny that nature is one of the foundations of the right, but not the only one.

After outlining some of the liberal theories of the right, and the western critics of some, the author ends by a long chapter in which he studies the basic elements that could be benefited from to constitute the Islamic law theory. He believes that in addition to making use of the critique of the liberal theories, one should rely on fundamental Islamic sources such as the book of rights by Imam Ali bin Al-Hussein(a.s.)

3- Charity as a means of social collaboration

Charity in the sense of giving some of one's money to those who are in need, is the topic Mustapha Mahmoud Abdulsalam discusses in this article. The writer believes