

efficiency, ideology and alike have given rise to two major school i.e old and new institutionalism.

The article presents a brief survey of Professor Rutherford's endeavor to identify the weak and strong points and the distinguishing features of these two schools. It also aims at bringing them nearer to each other by pointing out accurately their common grounds.

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## Creativity and Innovation

*Soleiman Hi Hilun*

This is a survey of different issues dealing with creativity and innovation. At the beginning the two terms are defined and compared. Pertinent theories are then discussed.

The criteria necessary to recognize these are also mentioned and the brain functioning which leads to them are explained.

The psychological bases of creativity and innovation, the relation between intelligence and creativity, the process involved and the different techniques that can lead to them are some of the other subjects dealt with in the article.



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## Islamic Codes of Covering for Women

*Ali Reza Noori*

To cover the body sufficiently is an inseparable part of human life. Its necessity is undisputable. One can distinguish individual and social functions in this regard.

The first concerns one's need to provide protection against heat and cold and also a need for self-concealment. The second deals with rendering identity to oneself, since the styles of clothing indicate the traditions, values and beliefs of a society.

Thus Islam has decreed through the codes of "Hijab" some regulations concerning the style and the extent of covering oneself. An instance is the prohibition of wearing clothes that might signify snobbery or distinction. On the other hand the use of large veils and head scarves is encouraged for women.

In addition to religious considerations there are some other causes such as geographical and Socio-economic ones that can determine one's clothing style.

The article ends with reference to a variety of common style of female dress in the consumer market.



**The Arab Ethnography**  
**M. Naseh**

Despite some unsolved problems in the ethnology of the Arabian peninsula, the present article offers useful information about the arab race.

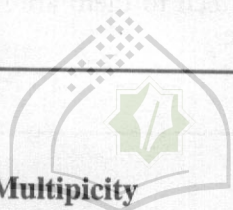


To Know about Arabs, one should make a further study of the geological and geographical conditions of the Arabian peninsula. Arabs are not a mere community with a shared language; they make a race. The concept of "Arab" has its origin in two major ancestors: Ghahtans and Adnans. Ghahtan descendents, who are from the South, make the genuine race, but those of Adnans, from the North, do not.

The competition between the two had a conspicuous. Effect on the formation of the early Islamic governments. Ansar (those who received the early Moslemimmigrants into their homes) belonged to Ghahtans whereas the immigrants were of Adnan origin.

Though Al-Mahdani has indicated in his studies the inclination of the tribes to ascribe themselves to prominent ancestors, the primitive Arabs have maintained the purity of their race by enforcing strict rules in marriage.

primitive Arabs have maintained the purity of their race by enforcing strict rules in marriage.



**Pantheism and Multiplicity**  
**According to Mulla Sadra**  
**S.H.Hoseini Sarvari**

Pantheism and multiplicity are two of the major philosophical issues with a long history. The article first surveys the pre-Islamic scholarly views such as those of Pythagoras and the Indians.

It then mentions the ideas presented by "Ishragis" (the followers of Sohrawardi, the famous Iranian mystic scholar) and "Mashaes" (the followers of the Aristotelian trend of thought). Next comes the mystic ideas of Ibn Arabi and the transcendental philosophy of Mulla Sadra.



**Old and New Institutionalism**  
**M.Rutherford / H.Mirshojaian Hoseini**

It makes about a century since institutionalism developed as a school, and it has undergone vast changes.

Different attitudes towards institutions, institutional changes,



transactional portions, the first dealing with the relationship between the individual and his family, the second with the financial connections of the individual with others.

It then deals with the rights one is entitled in transaction.

They are of two forms: objective rights and personal rights. The objective rights signify a person's domination on an object while the personal rights empower the creditor to request from the debtor the doing of a certain action or refraining from it.

The effort done by some jurists to remove this distinction has failed. The article also includes a materialistic outlook of the issue of obligation which is understood mostly as a financial rather than personal event.

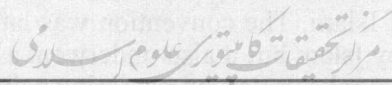
Finally the issue is defined as a legal phenomenon which makes a person assume the doing or not doing a certain action.

### A Survey of Iranian Economy in the Last 24 Years

In an economic session held in late 1381 sponsored by Andisheh Sadegh Quarterly and attended by Hojatoleslam Mesbahi and Dr.Najafi Elmi, a comparative analysis of Iranian economy in the years before and after the revolution was done.

The participants discussed the advantages and shortcomings of the actual Iranian economy and offered guidelines to solve the current problems. Solutions to the existing injustice and poverty were also given.

The session was ended with the guests' responses to questions raised by the audience.



### The Role of Executives` Profesional Integrity in the Stability and Efficiency of Political Regimes in the View of Imam Ali (pbuh)

By: M.Taghavi Rafsanjani

States have always been concerned about the integrity of their executives and its impact on the stability of their regimes. According to the sociology politics, various factors could be effective in this regard, namely the ethical, financial and religious integrity, and a concern about economic reforms, the gratification of people's needs and eschewing oppression.

The present study shows Imam Ali's role as a ruler in monitoring directly the practice of his appointees and urging them to avoid any kind of slacking off in executing their duties. In Imam Ali's view, if this advice goes unheeded, the states will run the risk of being toppled due to an increase of administrative, ethical and financial corruptions.



## Ijtihad Among the Sunnis?

A. Kazemi

The dominant assumption is that Ijtihad (Islamic jurisdiction) was terminated among the Sunnis in the late third century of the Islamic Calendar.

The writer has attempted to indicate the impossibility of disposing of Ijtihad both in theory and practice by having recourse to historical and jurisprudential references.



He also mentions the fact that there have always been Sunni practitioners of jurisdiction throughout the history.

The study implies that Ijtihad among Sunnis has always been restricted to the four major jurisprudential schools and has been rendered within the framework of their founders' doctrines.

Hence, what is said about the termination of Ijtihad can be the result of this condition.

An exact definition of this situation from a scientific and historical perspective and a survey of its origin and development could be regarded as valuable for those interested in the history of Islamic jurisprudence.

## Arbitration in the Early Islamic Era

M. Mahdizadeh



Arbitration used to be practiced to settle disputes before the advent of Islam. The convention was later approved and even advised by Islam but it also underwent a substantial change. The new emphasis was on rendering a divine character to ?? and basing the decrees on divine principles.

This was very effective in the election of the arbiter and the setting up of sanctions necessary against the breach. It also paved the way for establishing the Islamic judicial system side by side with the central government.

Though at first it did not face any kind of restriction in regard to authorization to act, it gradually lost its previous status once the central government gained a more dignified role, to the extent that it was even rejected in some conditions.



This is a translation from Arabic of the introduction to a book which intends to render a definition of obligation by surveying the Egyptian civil law.

Dr. A. Ahmad Al-Sanhoori / M. Rashvand

To do this it has divided the civil law into personal and

such a long-standing mythology.

Dr. Bahonar then refers to traditional and modern media and their role in establishing such a culture. He also mentions the merits and deficiencies of each.

As for the abilities and limitations of our time, he introduces some of the functions of these media that can be guiding, informative, educational and entertaining.

## The World View and its Relation With Imam Hussein's Dignity and Honor

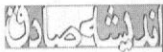
*Interview with Dr. Esmaeeli*

To interpret the honor and dignity on the model of Imam Hussein (pbuh), Dr. Esmaeeli first gives a definition of the terms in their various aspects. He ascribes these attributes primarily to God Himself and then to those that He has decided.

Imam Hussein (pbuh) is one whose model life could lead us to achieve dignity and honor in this world and in the hereafter.

As for the way to actualize such a culture, he believes the world view to be a main cause, hence we are obliged to establish a Hussein-like atmosphere that aims at deliverance from anything which is not in the path of God.

Our potential is very high and the limitations could be removed, he concludes.



مرکز تحقیقات کمپیوتر علوم اسلامی

## Humanities and Globalization

*Dr. Mansoori*

This article is an extract of Dr. Mansoori's speech which raised the issue of humanities and those problems they faced in regard to globalization in the scope of Iran.

It speaks about the origin and development of Iranian universities in a historical perspective by due emphasis on the rate of scientific growth in the post-revolution era as compared to the international standards.

The author underscores the necessity of our acquaintance with the language of religions and sciences so that we can manage to communicate more effectively with the world.

Finally the university of Imam Sadegh is lauded specifically for its potential role in the unification of the seminaries and universities and some further guidelines are offered for continuing this trend.



**An Introduction into the Religious Semantics of Honor and Dignity**

**Dr. Mohsen Alviri**

A suitable framework for the definition of honor and dignity is the ethical one. Dignity is in it's ethical sense, an intrinsic ability that enables the devout person to become immune to any influence other than God's. This attribute belongs to God but is one than may be transferred to his devout followers.

One can trace the causes and features of this true dignity in religious texts but the most prominent feature is the true devotion to God. Honor in the sense of verbal expression of one's satisfaction at external possessions such as wealth and position is reprovred in our religious culture.

Honor and Dignity become meaningful as long as they indicate devotion to God and their combination with the holy name of Imam Hussein(pbuh) signifies a recourse to one of the most devout servants of God.



**The Medium and the Concept of Imam Hussein's Honor and Dignity**

**Interview with Dr. Bahonar**

Dr. Bahonar believes that to interpret the concept of Imam Hussein's Honor and Dignity in the light of religious culture and communication, one should notice that every culture, to maintain its genuine identity, should have a recourse to its mythological background. In the Iranian culture, Imam Hussein has generated



**برگ درخواست اشتراک فصلنامه «اندیشه صادق»**

علاقه مندان می توانند بهای اشتراک سالانه را که شامل هزینه های جاری نیز می باشد به حساب ۲۸۱۳ نزد بانک ملی ایران، شعبه مهرگان واریز نمایند و اصل فیش را به همراه برگ درخواست اشتراک به نشانی زیر ارسال نمایند:

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