

Irans Intellectual Revolution

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Explore the profound shifts and pivotal developments within Iran's intellectual revolution, a transformative period that redefined thought, philosophy, and cultural identity. This era marked significant advancements in Iranian society, shaping its intellectual landscape and challenging long-held paradigms. Discover the key figures and ideas that spearheaded this remarkable awakening.

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Iran's Intellectual Revolution

Since its revolution in 1979, Iran has been viewed as the bastion of radical Islam and a sponsor of terrorism. The focus on its volatile internal politics and its foreign relations has, according to Kamrava, distracted attention from more subtle transformations which have been taking place there in the intervening years. With the death of Ayatollah Khomeini a more relaxed political environment opened up in Iran, which encouraged intellectual and political debate between learned elites and religious reformers. What emerged from these interactions were three competing ideologies which Kamrava categorises as conservative, reformist and secular. As the book aptly demonstrates, these developments, which amount to an intellectual revolution, will have profound and far-reaching consequences for the future of the Islamic republic, its people and very probably for countries beyond its borders. This thought-provoking account of the Iranian intellectual and cultural scene will confound stereotypical views of Iran and its mullahs.

Iran's Intellectual Revolution

Explores the intellectual changes that have occurred in Iran since the 1979 revolution.

Intellectuals and the State in Iran

"Impressive [and] cogently argued. . . shows how and why Iran's secular intellectuals gradually changed their generally negative perception of Islam in the three decades prior to the Islamic Revolution of 1979. With convincing evidence, [Nabavi] shows that Islam and mysticism had gained growing popularity among the secular intellectuals in the years preceding the revolution. . . A must read for anyone interested in the intellectual history of pre-revolutionary Iran."--Mohsen Milani, University of South Florida, author of *The Making of Iran's Islamic Revolution: From Monarchy to Islamic Republic* In the aftermath of the Iranian Revolution of 1979, secularist intellectuals became a much-forgotten group. As the new revolutionary elite consolidated, secularists were marginalized, stigmatized, and accused of being "Westoxicated" and of "propagating Western values." And yet, Nabavi shows for the first time, the

secularists played an important role in enabling the revolution to take the shape that it did in 1978-79. The revolution that brought Ayatollah Khomeini into power was as much the revolution of the secularists as it was of Islamist forces. Drawing on Iranian intellectual periodicals and journals and focusing on a wide range of liberal, left-leaning writers and essayists--many of whom have never been translated, let alone written about--Nabavi re-creates the changing mood within secular intellectual circles in the decades that preceded the revolution. She provides an account of the intellectuals' trajectory from the old days of their membership in the Communist Tudeh Party in the early 1940s, when there was a party line, to the days when they became confused and constrained about what they could do and say. She discusses their changing perception of what it was to be an intellectual together with their shifting view of religion and Islam in particular, which came to find increasing expression among secular circles in the 1970s, as one of the most forceful components of the idea of "authentic culture." Intellectuals and the State in Iran will appeal to historians and political scientists with an interest in the cultural and intellectual aspects of social change and the question of the synthesis of religion and politics. Negin Nabavi is assistant professor in Near Eastern Studies at Princeton University.

God and Juggernaut

Vahdat (comparative religion, Tufts U.), in this revised version of his dissertation (in sociology at Brandeis U.), applies a carefully defined theory of modernity to his discussion of Iran from the mid-19th century to the present. The theories of modernity advanced by Kant, Hegel, Marx, Weber, Adorno, Foucault, and Habermas are discussed at the outset. Subsequent chapters consider the Iranian use of modernity, the role of intellectuals in adopting modernity, and how political events have moderated both. Annotation copyrighted by Book News, Inc., Portland, OR

Both Eastern and Western

Studying intellectual trends in Iran in a global historical context, this new intellectual history challenges many dominant paradigms in Iranian historiography and offers a new revisionist interpretation of Iranian modernity.

A Dynastic History of Iran

Explores the political history of modern Iran, considering the myriad factors that facilitated the rise and fall of the last two dynasties.

Ali Shariati and the Future of Social Theory

Ali Shariati and the Future of Social Theory: Religion, Revolution and the Role of the Intellectual is a collection of essays engaged in a future-oriented remembrance of the life and praxis of one of Iran's most influential revolutionary intellectuals: Ali Shariati.

Public Intellectuals and Their Discontents

This book addresses the ways in which the figure of the intellectuals and their relationship to the public has been theorized through the conceptualizations of bureaucracy, democracy, and communism as universal processes from the 19th century to the present. Starting with Hegel and Marx, the author looks at the rise of the figure of the universal intellectual in various forms, before turning to what is presented as a transformation of the figure of the intellectual into 'the public intellectual' advanced by the New Philosophies and the critical response offered by Edward Said. The study presents two comparative case studies: the Iranian Revolution and the public intellectuals in Europe, specifically in Norway, before concluding with a focus on the decay of the figure of the intellectuals and highlighting Ranciere's critique of the intellectual/masses distinction.

Beyond the Islamic Revolution

The volume contributes to a better understanding of Iranian history since 1953, with a focus on societal change and its reflection in intellectual discourse. The papers explore the attitudes of Iranians toward modernity and tradition before and after the Revolution of 1979. With insights from Oriental studies, history, sociology, literature and social anthropology, the volume offers a cross-disciplinary perspective on the intellectual, political, and social history of Iran.

Intellectual Discourse and the Politics of Modernization

In this thought-provoking study, Ali Mirsepassi explores the concept of modernity, exposing the Eurocentric prejudices and hostility to non-Western culture that have characterized its development. Focusing on the Iranian experience of modernity, he charts its political and intellectual history and develops a new interpretation of Islamic Fundamentalism through the detailed analysis of the ideas of key Islamic intellectuals. The author argues that the Iranian Revolution was not a simple clash between modernity and tradition but an attempt to accommodate modernity within a sense of authentic Islamic identity, culture and historical experience. He concludes by assessing the future of secularism and democracy in the Middle East in general, and in Iran in particular. A significant contribution to the literature on modernity, social change and Islamic Studies, this book will be essential reading for scholars and students of social theory and change, Middle Eastern Studies, Cultural Studies and many related areas.

Foucault in Iran

Were the thirteen essays Michel Foucault wrote in 1978–1979 endorsing the Iranian Revolution an aberration of his earlier work or an inevitable pitfall of his stance on Enlightenment rationality, as critics have long alleged? Behrooz Ghamari-Tabrizi argues that the critics are wrong. He declares that Foucault recognized that Iranians were at a threshold and were considering if it were possible to think of dignity, justice, and liberty outside the cognitive maps and principles of the European Enlightenment. Foucault in Iran centers not only on the significance of the great thinker's writings on the revolution but also on the profound mark the event left on his later lectures on ethics, spirituality, and fearless speech. Contemporary events since 9/11, the War on Terror, and the Arab Uprisings have made Foucault's essays on the Iranian Revolution more relevant than ever. Ghamari-Tabrizi illustrates how Foucault saw in the revolution an instance of his antiteleological philosophy: here was an event that did not fit into the normative progressive discourses of history. What attracted him to the Iranian Revolution was precisely its ambiguity. Theoretically sophisticated and empirically rich, this interdisciplinary work will spark a lively debate in its insistence that what informed Foucault's writing was not an effort to understand Islamism but, rather, his conviction that Enlightenment rationality has not closed the gate of unknown possibilities for human societies.

Islamism and Post-Islamism in Iran

This book is a study of overlooked themes in Iran's contemporary political and intellectual history. It investigates the way Iranian Muslim intellectuals have discussed politics and democracy. As a history of Iranian Islamism and its transformation to post-Islamism, this work demonstrates that Muslim intellectuals have enriched the Iranian society epistemologically, aesthetically, ethically, and politically. This book examines the internal conflicts of the Islamist ideology as the intellectual underpinnings of the 1979 Revolution, its contribution to the formation of the post-revolutionary state, and the post-Islamist response to the democratic deficits of the post-revolutionary state. Seeking to overcome the shortcomings of historiographical approaches, this book demonstrates the intellectual and political agency of Muslim intellectuals from the 1960s to the present.

Rival Conceptions of Freedom in Modern Iran

Rival Conceptions of Freedom in Modern Iran is an original historiographic examination of the idea of freedom in early modern Iran within a larger context of the formation of modern Muslim thought. The study develops an appropriate method for the historiography of ideas by taking into consideration cultural, linguistic, and socio-political limitations and obstacles to free thinking in closed societies. The research shows how most locutions about freedom, uttered during early modern Iran, were formed within the horizon of the question of Iran's decline and were somehow related to remedying such situations. It challenges previous studies which employed Isaiah Berlin's distinction between positive and negative freedom as two fundamentally different concepts of freedom. It replaces Berlin's dichotomy of positive and negative liberties with MacCallum's triadic concept of freedom and argues that thinkers in early modern Iran could noticeably present rival interpretations of three variables of the concept of freedom, namely the agent, the constraint, and the purpose of freedom. Rival Conceptions of Freedom in Modern Iran is a unique contribution to the histories of the 1905-11 Constitutional Revolution in Iran and comparative political thinking between Iran and Europe. It is an essential resource for scholars interested in Constitutionalism, History, Political Theory and Sociology within Middle Eastern Studies.

Democracy in Iran

Today Iran is once again in the headlines. Reputed to be developing nuclear weapons, the future of Iraq's next-door neighbor is a matter of grave concern both for the stability of the region and for the safety of the global community. President George W. Bush labeled it part of the "Axis of Evil," and rails against the country's authoritarian leadership. Yet as Bush trumpets the spread of democracy throughout the Middle East, few note that Iran has one of the longest-running experiences with democracy in the region. In this book, Ali Gheissari and Vali Nasr look at the political history of Iran in the modern era, and offer an in-depth analysis of the prospects for democracy to flourish there. After having produced the only successful Islamist challenge to the state, a revolution, and an Islamic Republic, Iran is now poised to produce a genuine and indigenous democratic movement in the Muslim world. Democracy in Iran is neither a sudden development nor a western import, Gheissari and Nasr argue. The concept of democracy in Iran today may appear to be a reaction to authoritarianism, but it is an old idea with a complex history, one that is tightly interwoven with the main forces that have shaped Iranian society and politics, institutions, identities, and interests. Indeed, the demand for democracy first surfaced in Iran a century ago at the end of the Qajar period, and helped produce Iran's surprisingly liberal first constitution in 1906. Gheissari and Nasr seek to understand why democracy failed to grow roots and lost ground to an autocratic Iranian state. Why was democracy absent from the ideological debates of the 1960s and 1970s? Most important, why has it now become a powerful social, political, and intellectual force? How have modernization, social change, economic growth, and the experience of the revolution converged to make this possible?

Revolution and its Discontents

With a focus on the political elite, Sadeghi-Boroujerdi analysis the intellectual and political trajectory of post-revolutionary Iranian reformism.

Islam and Democracy in Iran

In today's world all eyes are on Iran, which has grappled with an experiment that has had a massive global impact. For some, the Iranian Revolution of 1978-79 was the triumph of a modern, political Islam, heralding Muslim justice and economic prosperity. Others, including many of the original revolutionaries, saw religious fanatics attempting to roll back time by creating a despotic theocracy. Either way, the Iranian Revolution changed the Muslim world. It not only inspired the Muslim masses but also reinvigorated intellectual debates on the nature and possibilities of an Islamic state. The new 'Islamic Republic of Iran' combined not just religion and the state, but theocracy and democracy. Yet the revolution's heirs were soon engaged in a protracted struggle over its legacy. Dissident thinkers, from within an Islamic framework, sought a rights-based political order that could accept dissent, tolerance, pluralism, women's rights and civil liberties. Their ideas led directly to the presidency of Mohammad Khatami and, despite their political failure, they did leave a permanent legacy by demystifying Iranian religious politics, and condemning the use of the Shariah to justify autocratic rule. This book tells the story of the reformist movement through the world of Hasan Yousefi Eshkevari. An active supporter of the revolution who became one of the most outspoken critics of theocracy, Eshkevari developed ideas of 'Islamic democratic government', which have attracted considerable attention in Iran and elsewhere. In presenting a selection of Eshkevari's writings, this book reveals the intellectual and political trajectory of a Muslim thinker and his attempts to reconcile Islam with reform and democracy. As such it makes a highly original contribution to our understanding of the difficult social and political issues confronting the Islamic world today.

The Modern Middle East, Third Edition

From the fall of the Ottoman Empire through the Arab Spring, this title offers a classic treatise on the making of the contemporary Middle East remains essential reading for students and general readers who want to gain a better understanding of this diverse region.

The Modern Middle East

"Kamrava provides an in-depth analysis of not just political history but also a variety of other issues that have plagued this part of the world for so many years and continue to remain unresolved for years to come."--Mahmood Monshipouri, author of *Islamism, Secularism, and Human Rights in the Middle East* "This is an ambitious, stimulating book that synthesizes a broad range of literature on

Middle East history and politics. The author analyzes many important issues in the region, emphasizing the challenges countries face in overcoming historical legacies, developing accountable leadership, recovering from conflict, and developing productive economies."-Bradford Dillman, author of *State and Private Sector in Algeria: The Politics of Rent-Seeking and Failed Development*.

Iran's Revolution

The recent uproar over the publication of Salman Rushdie's *Satanic Verses* has once again focused world attention on the fundamentalist Iranian Revolution. In this concise, clear, readable volume, six of the world's leading authorities describe and analyze key aspects of the Revolution. *Iran's Revolution* provides an excellent overview and analysis of the Iranian Revolution at the ten-year mark.

Iran's Constitutional Revolution of 1906 and Narratives of the Enlightenment

The Constitutional Revolution of 1906 opened the way for enormous change in Persia, heralding the modern era and creating a model for later political and cultural movements in the region. Broad in its scope, this multidisciplinary volume brings together essays from leading scholars in Iranian Studies to explore the significance of this revolution, its origins, and the people who made it happen. As the authors show, this period was one of unprecedented debate within Iran's burgeoning press. Many different groups fought to shape the course of the Revolution, which opened up seemingly boundless possibilities for the country's future and affected nearly every segment of its society. Exploring themes such as the role of women, the use of photography, and the uniqueness of the Revolution as an Iranian experience, the authors tell a story of immense transition, as the old order of the Shah subsided and was replaced by new institutions, new forms of expression, and a new social and political order.

Global 1979

A multi-disciplinary approach, placing the 1979 Iranian revolution within global and transnational contexts, showing how the revolution became possible and consequential.

Mapping the Role of Intellectuals in Iranian Modern and Contemporary History

In *Mapping the Role of Intellectuals in Iranian Modern and Contemporary History*, Jahanbegloo and contributors examine the role of Iranian intellectuals in the history of Iranian modernity. They trace the contributions of intellectuals in the construction of national identity and the Iranian democratic debate, analyzing how intellectuals balanced indebtedness to the West with the issue of national identity in Iran. Recognizing how intellectual elites became beholden to political powers, the contributors demonstrate the trend that intellectuals often opted for cultural dissent rather than ideological politics.

Class and Labor in Iran

In the past twenty-five years Iran has experienced a revolution and a turbulent postrevolutionary period under an Islamic state that declared itself the government of the oppressed while it struggled to establish a utopian Islamic economy. In this pioneering work Farhad Nomani and Sohrab Behdad provide a comprehensive analysis of the dynamics of change and class configuration in Iranian society. Using an empirical framework, they map the trajectory of class changes over time, specifically noting the movements between prerevolutionary and postrevolutionary Iran. A centerpiece of the book is its analysis of the changes in the pattern of employment of women in the postrevolutionary period. Despite its conceptual and quantitative approach, the book is written in a clear and lucid style, making it accessible to a wide audience. The authors provide a fresh look into Iranian society by exploring the changes in its essential underlying economic structure, and in doing so, they lay the foundation for comparative studies of the social hierarchy of labor in other Middle Eastern countries.

The International Politics of the Persian Gulf

For much of the contemporary history of the Middle East, the Persian Gulf has stood at the center of the region's strategic significance. At the same time, the Gulf has been wracked by political instability and tension. As far back as the late nineteenth and early twentieth centuries, Britain zeroed in on the Persian Gulf as a critical passageway to its crown jewel, India, and entered into protectorate agreements with local ruling families, thus bestowing on them international legitimacy and, eventually, the resources and support necessary to ascend to kingships. Today, the region is undergoing profound changes that range from rapid economic and infrastructural development to tumultuous social and

cultural transformations. Far from eroding the area's political significance, these changes have only accentuated rivalries and tensions and have brought to the forefront new challenges to international security and stability. Together, the essays in this volume present a comprehensive, detailed, and accessible account of the international politics of the region. Focusing on the key factors that give the Persian Gulf its strategic significance, contributors look at the influence of vast deposits of oil and natural gas on international politics, the impact of the competing centers of power of Iran and Saudi Arabia, the nature of relationships among countries within the Persian Gulf, and the evolving interaction between Islam and politics. Throughout the collection, issues of internal and international security are shown to be central. Drawing on the comprehensive knowledge and experience of experts in the region, *The International Politics of the Persian Gulf* shines a bright light on this area, offering insights and thoughtful analyses on the critical importance of this troubled region to global politics.

Stages of Islamic Revolution

This text examines the causes and consequences of each of those dynamics, both individually and collectively, that have made this small waterway and its surrounding areas one of the most volatile and tension-filled regions in the world. This pervasive insecurity, the book argues, is largely a product of four interrelated developments.

Troubled Waters

Scores of books and articles have been published, addressing one or another aspect of the Islamic Revolution in Iran. Missing from this body of scholarship, however, has been a comprehensive analysis of the intellectual and ideological cornerstones of one of the most dramatic revolutions in our time. In this remarkable volume, Hamid Dabashi brings together, in a sustained and engagingly written narrative, the leading revolutionaries who have shaped the ideological disposition of this cataclysmic event. Dabashi has spent over ten years studying the writings, in their original Persian and Arabic, of the most influential Iranian clerics and thinkers. Examining the revolutionary sentiments and ideas of such figures as Jalal Al-e Ahmad, Ali Shariati, Morteza Motahhari, Sayyid Abolhasan Bani-Sadr, and finally the Ayatollah Khomeini, the work also analyzes the larger historical and theoretical implications of any construction of the Islamic Ideology. Carefully located in the social and intellectual context of the four decades preceding the 1979 revolution, *Theology of Discontent* is the definitive treatment of the ideological foundations of the Islamic Revolution, with particular attention to the larger, more enduring ramifications of this revolution for radical Islamic revivalism in the entire Muslim world. This volume will be of interest to Islamicists, Middle East historians and specialists, as well as scholars and students of liberation theologies, comparative religious revolutions, and mass collective behavior. Bruce Lawrence of Duke University calls this volume a superb and unprecedented study.... In brilliant figural strokes, he arrays EuroAmerican sociological theory as the crucial backdrop of a deeper understanding of contemporary Iranian history.

Theology of Discontent

On the Arab Revolts and the Iranian Revolution: Power and Resistance Today is the first comparative analysis of two central political events that have altered our world forever: the Arab uprisings which started in Tunisia, and the Iranian revolution in 1979. Adib-Moghaddam demonstrates how contemporary forms of protest are changing our understanding about the way power and resistance function. In a theoretical tour de force which is substantiated with a range of primary material, he argues that acts of protest in Tehran to Cairo can be entirely linked to the same act in New York, London, Madrid and Athens. Breaking through the east/west, north/south divide, Adib-Moghaddam shows how the Arab revolts promise to shift the discourse away from the idea that Arabs and Muslims are peculiar, that "Middle Eastern Studies" cannot be linked to political theory, that the dynamics of rebellion "there" are fundamentally different from the politics of revolt "here". Adib-Moghaddam argues that the dialectics of power and resistance are truly universal and that they are unfolding within a globalised political context that is increasingly interconnected. In order to illuminate this argument theoretically, the study is organised around conceptual terms that feed into forms of power and resistance, such as revolution, radicalism, dissent, knowledge, neighbour and reform. These terms and concepts are discussed and deconstructed via an empirical discussion of pivotal events beyond the non-western world, demonstrating that for a long time, and without realising it, we have been living in the end times of unitary categories such as "west" and "east."

On the Arab Revolts and the Iranian Revolution

This book reveals aspects of the rise and fall of the European and Iranian Left, their conceptualization of Marxism and ideological formations. Questions regarding the Left and Marxism within two seemingly different economic, political and intellectual and cultural contexts require comprehensive comparative histories of the two settings. This project investigates the intellectual transformations, which the European and Iranian Left have experienced after the Russian Revolution to the present. It examines the impacts of these transformations on their conceptualizations of history and revolution, domination and ideology, emancipation and universality, democracy and equality. The monograph will appeal to researchers, scholars and graduate students in the fields of political science, Middle Eastern and European studies, political history and comparative politics.

Marxism and Left-Wing Politics in Europe and Iran

Women presented the first effective challenge to the Islamic regime and the clerical authority in post-revolutionary Iran. Women's activism in support of their legal rights and personal freedom, however, did not develop into a strong movement against the rising fundamentalism. The Iranian socialists did not support women's autonomous organizations. The convergence of the Left's populism with Islamic populism, and the influence of the Iranian/Shiite political culture that promotes male authority and female submission, could not reconcile with women's claims to individual rights, choice, and personal freedom and their struggle for autonomy and self-determination in private or public life.

Populism and Feminism in Iran

A new perspective on Iranian politics and culture in the 1960s-1970s documenting the 'Westoxification' discourses adopted by the Pahlavi State.

Iran's Quiet Revolution

The Great Game in West Asia examines the strategic competition between Iran and Turkey for power and influence in the South Caucasus. These neighbouring Middle East powers have vied for supremacy and influence throughout the region and especially in their immediate vicinity, while both contending with ethnic heterogeneity within their own territories and across their borders. Turkey has long conceived of itself as not just a bridge between Asia and Europe but in more substantive terms as a central player in regional and global affairs. If somewhat more modest in its public statements, Iran's parallel ambitions for strategic centrality and influence have only been masked by its own inarticulate foreign policy agendas and the repeated missteps of its revolutionary leaders. But both have sought to deepen their regional influence and power, and in the South Caucasus each has achieved a modicum of success. In fact, as the contributions to this volume demonstrate, as much of the world's attention has been diverted to conflicts and flashpoints near and far, a new great game has been unravelling between Iran and Turkey in the South Caucasus.

The Great Game in West Asia

Amir Abbas Hoveyda was an Iranian intellectual, more comfortable with Sartre than with the classical Persian poet Saadi, who rose to become his country's Prime Minister, faithfully and for 13 years serving his king. The tragic Shakespearian tale of Hoveyda, who allowed himself to be seduced by the illusion of power, makes for fascinating reading. This work provides a narrative which illuminates the life of Iran's most pivotal and enigmatic 20th century figures but also sheds important light on Iran's late 20th century history.

The Persian Sphinx

This hugely successful, ground-breaking book is the first introductory textbook on the Modern Middle East to foreground the urban, rural, cultural and women's histories of the region over its political and economic history. Ilan Pappé begins his narrative at the end of the First World War with the Ottoman heritage, and concludes at the present day with the political discourse of Islam. Providing full geographical coverage of the region, The Modern Middle East: opens with a carefully argued introduction which outlines the methodology used in the textbook provides a thematic and comparative approach to the region, helping students to see the peoples of the Middle East and the developments that affect their lives as part of a larger world includes insights gained from new historiographical trends and a critical approach to conventional state- and nation-centred historiographies includes

case studies, debates, maps, photos, an up-to-date bibliography and a glossarial index. This second edition has been brought right up to date with recent events, and includes a new chapter on the media revolution and the effect of media globalization on the Middle East, and a revised and expanded discussion on modern Iranian history.

The Modern Middle East

Even though the left has never held power in Iran, its impact on the political, intellectual and cultural development of modern Iran has been profound. This book's authors undertake a fundamental re-examination and re-appraisal of the phenomenon of leftist activism in Iran, interpreted in the broadest sense, throughout the period of its existence up to and including the present.

Reformers and Revolutionaries in Modern Iran

A 1978 CIA analysis firmly concluded that the shah of Iran would remain on the throne for the foreseeable future. One hundred days later the shah was overthrown by a popular revolution. The CIA was not alone in its myopia, as Kurzman reveals; Iranians themselves considered a revolution inconceivable until it actually occurred.

The Unthinkable Revolution in Iran

In 1978 Michel Foucault went to Iran as a distinguished intellectual – but novice political journalist – controversially reporting on the unfolding revolution, undeniably compromising and wounding his reputation in the European intellectual community. Given the revolution's bloody aftermath and its violent theocratic development, is Foucault's Iranian expedition simply to be understood as a critical error in judgement, with disastrous consequences for his legacy? What exactly did Foucault hope to achieve in Iran in 1978-1979, explicitly supporting the cause of the revolting masses and effectively isolating himself from the European intellectual community and the Western liberal tradition? The book investigates this open nerve in the Foucault scholarship by interpreting Foucault's primary texts from this period, commenting on the various positions in the scholarship over the past three decades, and eventually proposes that Foucault's 'mistake', resulting from his 'self-consciousness' and 'uncertainty', was indeed a highly philosophical endeavour, but was completely misinterpreted by his contemporaries and even his most noteworthy biographers. The issue of Foucault's involvement in Iran is still a relatively unexplored theme in Foucault research and one that is actually bypassed by the majority of Foucault scholars, since the general view is that it was a breathtaking mistake, comparable to Heidegger's flirtation with National Socialism. This book will provide value and advance knowledge in this area, firstly, by presenting the three concepts that are in my opinion key to understand Foucault's involvement in the Iranian revolution (Otherness, Present history and Political spirituality). Secondly, by providing a thorough overview of what really happened in Iran after Foucault arrived in Tehran in September 1978 (and what really happened was not conforming to the West's idea of progression, but an Iranian idea of progression, on its own terms). Thirdly, by disseminating Foucault's reports back to France, in a detailed and forensic fashion. Fourthly, by providing a solid overview of the interpretations on this issue (however reluctant and scarce) from the scholarship over the past three decades. Fifthly, by presenting Foucault's involvement in the Iranian revolution not as a mistake or a critical error in judgement, but as a deeply philosophical position that actually corresponds to many of Foucault's theoretical positions on power, death, madness, uncertainty, spirituality, Orientalism and Otherness, preceding the revolution in Iran. The detailed historical overview of Foucault's involvement in the Iranian revolution, the responsible and non-polemical overview of the scholarship's attempts to deal with the issue and the author's original interpretation and presentation of the legitimacy of Foucault's presence in Iran from September 1978 to April 1979. In an age where it has become urgent to reinterpret both Shia and Sunni legacies within the context of radicalised Islam, the book argues for a Foucaultian recognition of the 'Orient Other' - as nothing more than 'An Other Self'.

Foucault in Iran, 1978-1979

Misagh Parsa develops a structural theory of the causes and outcomes of revolution, applying the theory in particular to Iran. He focuses on the ends and means of various groups of Iranians before, during, and after the revolution. For Parsa, revolution is not a direct result of ideologies, which may be less important than structural factors such as the nature of the state and the economy, as well as each group's interests, capacity for mobilization, autonomy, and solidarity structures. Existing theories of revolution explain earlier revolutions better than the Iranian revolution. In Iran most of the protest

was in urban areas, the peasants never played a major role, and power was transferred to the clergy, not to an intelligentsia. In the 1970s, oil revenues increased, the economy developed rapidly but unevenly, and the state's expanded intervention undermined market forces and politicized capital accumulation. Systematic repression of workers, aid to the upper class, and attacks on secular and religious opposition showed that the state was serving the interests of particular groups. When the state tried to check high inflation by imposing price controls on bazaaris (merchants, shopkeepers, artisans), their protests forced the state to introduce reforms, providing an opportunity for industrial workers, white-collar workers, intellectuals, and the clergy to mobilize against the state. Thus, structural features rendered the state vulnerable to challenge and attack. Parsa's thorough explanation of the collective actions of each major group in Iran in the three decades prior to the revolution shows how a coalition of classes and groups, using mosques as safe gathering places and led by a segment of the clergy, brought down the monarch of 1979. In the years since the revolution, the conflicts that existed before the revolution seem to be reemerging, in slightly altered form. The clergy now has control, and the state has become centrally and powerfully involved in the economy of the country.

Roots of the Islamic Revolution in Iran

Foucault in Iran, 1978–1979