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# Political Theology In Post Revolutionary Iran

## Disenchantment Reform And The Death Of Utopia

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Religion, Society and Power

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## **HAMILTON LORELAI**

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*Political Theology* Routledge

This book explores the intellectual discourse in post-revolutionary Iran. It focuses on Abdolkarim Soroush, a leading Muslim liberal thinker, whose theory of religion is regarded as highly relevant to the current theological and intellectual dynamics in the Islamic

world. The Philosophy of Religion in Post-Revolutionary Iran discusses why and how Soroush's thought has developed from an Islamic apologetic modernist theology in the 1970s to a liberal theory about religion in post-revolutionary Iran. Through a close and detailed analysis of Soroush's main theories, the book argues that Soroush's thought evolved, through reception of post-positivist epistemology and interaction with Islamism in practice, into a historicist and pluralist theory of religion, a theory that regards religion, including Islam, as being a contextual and historical dialogue between man and the Absolute. The book also

highlights some shortcomings of Soroush's reform project. Specifically, it notes that Soroush, consciously or unconsciously, has not yet admitted many extensive consequences of his theories, such as those relating to historicity of religious rituals ('ibadat) or recognition of the post-Mohammadan revelations and religions. In addition, some other features and implications of Soroush's thought, such as a historical-critical approach to the Koran, post-secular and post-Islamist theologies, and his dialogical approach that goes beyond the Orientalism-Occidentalism dichotomy, are discussed. Providing a detailed overview on this leading Muslim thinker, this book will appeal to students and scholars of Islamic Philosophy, Middle East Studies, and Philosophy of Religion.

*Religion, Society and Power* Oxford University Press, USA

Princeton theologian Mark Taylor here looks at the influence and stance of the right-wing Christian movement in the U.S. He questions its religious authenticity, its claim to be called Christian, and the ethical stands it has taken in national politics of the last ten years. The heart of Taylor's argument is Jesus himself. Using the latest New Testament scholarship on the historical Jesus and his tactic in relation to the Roman Empire, Taylor argues that Jesus' life and work and message are inherently political and driven by the need to show God's love for the poor, condemnation of the oppressor, and search for a reign of justice. These Christian hallmarks, Taylor asserts, stand as a critical corrective to a distorted Christianity that often dominates the U.S. political scene today.

*Not Peace But a Sword* Routledge

Written in the intense political and intellectual tumult of the early

years of the Weimar Republic, Political Theology develops the distinctive theory of sovereignty that made Carl Schmitt one of the most significant and controversial political theorists of the twentieth century. Focusing on the relationships among political leadership, the norms of the legal order, and the state of political emergency, Schmitt argues in Political Theology that legal order ultimately rests upon the decisions of the sovereign. According to Schmitt, only the sovereign can meet the needs of an "exceptional" time and transcend legal order so that order can then be reestablished. Convinced that the state is governed by the ever-present possibility of conflict, Schmitt theorizes that the state exists only to maintain its integrity in order to ensure order and stability. Suggesting that all concepts of modern political thought are secularized theological concepts, Schmitt concludes Political Theology with a critique of liberalism and its attempt to depoliticize political thought by avoiding fundamental political decisions.

*American Babylon* Columbia University Press

At a moment in which interest in political theology is rising, acceptance of a public role for religion is declining, and cynicism regarding both political and religious institutions is overflowing, this book investigates the possibilities and constraints of a Christian political theology that can meaningfully mediate Scripture, doctrine, and political reality. In critical dialogue with political theologians and political philosophers past and present, we explore the origins, meaning, and purpose of Christian political theology in an age of growing discontent with the once-impregnable liberal democratic order of yesteryear. Approaching politics as both art and science, this book lays a challenge at the

feet of political theologians to offer a theological account of politics that is genuinely illuminating of political reality and efficacious for the faithful who seek to operate within it.

**Political Theology** Cambridge University Press

Political Theology in Post-Revolutionary Iran: Disenchantment, Reform and the Death of Utopia Taylor & Francis

Group Disenchanting Political Theology in Post-revolutionary Iran Reform, Religious Intellectualism and the Death of Utopia Political Theology A Critical Introduction John Wiley & Sons

**Neoliberalism and Political Theology** Edinburgh University Press

While the academic study of religion has increased almost exponentially in the past fifty years, general theories of religion have been in significant decline. In his new book, Carl Raschke offers the first systematic exploration of how the postmodern philosophical theories of Jacques Derrida, Gilles Deleuze, Alain Badiou, and Slavoj Žižek have contributed significantly to the development of a theory of religion as a whole. The bold paradigm he uses to articulate the framework for a revolution in religious theory comes from semiotics—namely, the problem of the sign and the "singularity" or "event horizon" from which a sign is generated.

*Political Theology in a Fractured World* Bloomsbury Publishing  
God is dead, but his presence lives on in politics. This is the problem of political theology: the way that theological ideas find their way into secular political institutions, particularly the sovereign state. In this intellectual tour-de-force, leading political theorist Saul Newman shows how political theology arose alongside secularism, and relates to the problem of legitimising

power and authority in modernity. It is not about the power of religion so much as about the religion of power. Examining the current crisis of the liberal order, he argues that recent phenomena such as the rise of populism, the renewed demand for strong national sovereignty and the return of religious fundamentalism may be understood through this paradigm. He illustrates his argument through an exploration of themes such as sovereignty, democracy, economics, technology, ecological catastrophe, messianism and the future of radical politics, engaging with thinkers ranging from Schmitt and Hobbes to Stirner, Foucault, and Agamben. This book will be a crucial text for all students, scholars and general readers interested in the meaning and significance of political theology for political theory. *Political Thought and Disunity in the Kingdom of the Netherlands, 1815-1830* Routledge

Based on a conference held in Oct. 2008 at Georgetown University.

*Political Theology after Carl Schmitt* Routledge

Nietzsche and Jewish Political Theology is the first book to explore the impact of Friedrich Nietzsche's work on the formation of Jewish political theology during the first half of the twentieth century. It maps the many ways in which early Jewish thinkers grappled with Nietzsche's powerful ideas about politics, morality, and religion in the process of forging a new and modern Jewish culture. The book explores the stories of some of the most important Jewish thinkers who utilized Nietzsche's writings in crafting the intellectual foundations of Jewish modern political theology. These figures' political convictions ranged from orthodox conservatism to pacifist anarchism, and their attitude

towards Nietzsche's ideas varied from enthusiastic embrace to ambivalence and outright rejection. By bringing these diverse figures together, the book makes a convincing argument about Nietzsche's importance for key figures of early Zionism and modern Jewish political thought. The present study offers a new interpretation of a particular theological position which is called "heretical religiosity." Only with modernity and, paradoxically, with rapid secularization, did one find "heretical religiosity" at full strength. Nietzsche enabled intellectual Jews to transform the foundation of their political existence. It provides a new perspective on the adaptation of Nietzsche's philosophy in the age of Jewish national politics, and at the same time is a case study in the intellectual history of the modern Jewry. This new reading on Nietzsche's work is a valuable resource for students and researchers interested in philosophy, Jewish history and political theology.

**Religious and Theological Perspectives** Penn State Press  
The Islamic Republic of Iran came into being in 1979, the result of a radical revolution that overhauled not only the foundations of Iranian society, religion and politics, but also our understanding of the role of religion in modern government. Here Behrooz Ghamari-Tabrizi takes us on an enlightening journey, showing that contrary to widespread assumptions the Iranian revolution opened up the public sphere to competing interpretations of Islam, with profound consequences for the nature of democratic reform. Ghamari-Tabrizi sheds new light on the contingencies within which the new regime evolved, and traces the steps by which the clerical establishment sought to consolidate power during the immediate postrevolutionary period. Contrary to the

received view, he argues that the ruling class failed to institute a theocratic regime, and, more significantly, unintentionally established the grounds for civic challenges to government policies underwritten by official interpretations of Islam. Far from being the exclusive preserve of high-ranking seminarians, interpretations of doctrinal Islam in contemporary Iran now form a contested, varied and negotiated discourse in which lay theologians, intellectuals, lawyers and social activists are active and influential interlocutors. Against the background of this unexpected development, Ghamari-Tabrizi addresses the early and late works of Abdolkarim Soroush, an Iranian philosopher who has become one of the most influential Muslim intellectuals in recent years, a leading force behind Iran's pro-democracy movement and vocal critic of the state. Through a close reading of Soroush's evolving ideas, and of the works of Ali Shari`ati, and by tracing the links between Muslim intellectual critique and the realpolitik of postrevolutionary power struggles, Ghamari-Tabrizi offers nothing less than a pathbreaking reassessment of the Iranian revolution. In so doing, he demonstrates how democratic transformation in Muslim societies has taken place by means of a public engagement with the teachings of Islam and highlights a most significant, if unintended, consequences of the Iranian revolution - namely the secularization of Islam. Drawing on a wealth of sources and with powerful insights, 'Islam and Dissent' is essential for an understanding of the Muslim world today and of the new relationships between religion, culture and political power visible across the globe.

*A Theological Challenge to the Islamic State* Greenwood  
This edited collection addresses the complexity of Islamic political

thought and resolves some deep misconceptions surrounding crucial concepts such as *din wa-dawla* relationships and shari'a law.

*The Political Theology of Paul* Routledge

"Based on the Ferguson lectures delivered in the University of Manchester 1980"--T.p. verso. Includes bibliographical references.

Postmodernism and the Revolution in Religious Theory Routledge

In *Friendship and Politics in Post-Revolutionary France*, Sarah Horowitz brings together the political and cultural history of post-revolutionary France to illuminate how French society responded to and recovered from the upheaval of the French Revolution. The Revolution led to a heightened sense of distrust and divided the nation along ideological lines. In the wake of the Terror, many began to express concerns about the atomization of French society. Friendship, though, was regarded as one bond that could restore trust and cohesion. Friends relied on each other to serve as confidants; men and women described friendship as a site of both pleasure and connection. Because trust and cohesion were necessary to the functioning of post-revolutionary parliamentary life, politicians turned to friends and ideas about friendship to create this solidarity. Relying on detailed analyses of politicians' social networks, new tools arising from the digital humanities, and examinations of behind-the-scenes political transactions, Horowitz makes clear the connection between politics and emotions in the early nineteenth century, and she reevaluates the role of women in political life by showing the ways in which the personal was the political in the post-revolutionary era.

The Philosophy of Religion in Post-Revolutionary Iran Wipf and

Stock Publishers

After the Islamic revolution in Iran, revolutionary leaders had to compromise their ideology. The Iranian ship of state continues to drift in search of an equilibrium between revolutionary convictions and the demands of governance, between religion and state, and Islam and the West.

*Islamic Political Theology* Wipf and Stock Publishers

This book explores the political ideas of the Belgian Revolution of 1830, which led to the break-up of the Restoration state of the 'united' Kingdom of the Netherlands. It uncovers the origins of liberalism and political Catholicism in the Southern Netherlands in the wake of the French Revolution, and traces the development of political language in the context of the tensions between the Northern and Southern part of the united Netherlands. It shows how differences in 'Dutch' and 'Belgian' political and intellectual history resulted in different understandings of essential political concepts such as 'sovereignty' and 'balance of powers', as well as of the nature of the constitutional order of 1815. Finally, it traces the emergence of Belgian nationalism within the discourse of opposition against the government. Stefaan Marteel therefore provides a fresh perspective on the intellectual background of the rise of the nation-state in the nineteenth century.

**Political Theology After Carl Schmitt** Springer

The death of the Islamic Republic's revolutionary patriarch, Ayatollah Khomeini, the bitter denouement of the Iran-Iraq War, and the marginalisation of leading factions within the political elite, in tandem with the end of the Cold War, harboured immense intellectual and political repercussions for the Iranian state and society. It was these events which created the

conditions for the emergence of Iran's post-revolutionary reform movement, as its intellectuals and political leaders sought to re-evaluate the foundations of the Islamic state's political legitimacy and religious authority. In this monograph, Sadeghi-Boroujerdi, examines the rise and evolution of reformist political thought in Iran and analyses the complex network of publications, study circles, and think-tanks that encompassed a range of prominent politicians and intellectuals in the 1990s. In his meticulous account of the relationships between the post-revolutionary political class and intelligentsia, he explores a panoply of political and ideological issues still vital to understanding Iran's revolutionary state, such as the ruling political theology of the 'Guardianship of the Jurist', the political elite's engagement with questions of Islamic statehood, democracy and constitutionalism, and their critiques of revolutionary agency and social transformation.

From the Great Awakening to the Revolution Pantheon

The relationship between the Islamic Republic of Iran and the Western World is fraught with challenges and tensions. In order to generate the capacity for greater engagement and dialogue, there is a need for the West to better understand the complex ideological developments that are central to Iran. Majid Mohammadi charts the central concepts and nuances of the ideological map of post-revolutionary Iran, and examines the rise and development of Shi'i Islamism. He recognizes that the Islamic Republic of Iran and Iranian political discourse are the outcome of contesting perspectives and ideologies: identity-oriented, socialist, nationalist, authoritarian, Shari'a, scripturalist, mystical, militarist and fascist. This is a comprehensive, comparative

contribution to one of today's most important topics: that of the relationship between Political Islam and the West.

*Religion and the American Mind* University of Chicago Press  
Renewed authoritarianism, national disintegration, sectarian violence, and the increasing radicalization of Jihadi-Salafism since the Arab uprisings have significantly blurred visions for constructive religion-state-society relations in the MENA region. The dissolution of the 'Arab Spring' seems to have revived the questionable notion of Islamic exceptionalism. In sharp contrast, this book seeks to invalidate the supposed incompatibility of Islam and secular democracy. It outlines a complex Islamic political theology that undermines the religious basis of the unification of religion and state, offering religious justification for their separation. Naser Ghobadzadeh coins the seemingly oxymoronic notion 'religious secularity' to encapsulate the Islamic quest to emancipate religion from state. In simultaneous opposition to both the politicisation of Islam and authoritarian secularism, religious secularity employs Islamic sources such as the Quran and Hadiths to articulate a robust religious rationale for state secularism. Whereas mainstream literature frequently presents being secular as 'antithetical to being religious', religious secularity blurs the boundaries between the 'religious' and the 'secular'. This book suggests that the rift between the religious and the secular is no more pronounced than the relationship between the two understood in dualistic terms, as evinced by Islamic history. Thus, religious secularity supports a theoretical shift away from the religious-secular dichotomy.

**Post-Islamist Political Theory** Political Theology in Post-Revolutionary Iran: Disenchantment, Reform and the Death of

## Utopia

For more than a millennium, beginning in the early Middle Ages, most Western Christians lived in societies that sought to be comprehensively Christian--ecclesiastically, economically, legally, and politically. That is to say, most Western Christians lived in Christendom. But in a gradual process beginning a few hundred years ago, Christendom weakened and finally crumbled. Today, most Christians in the world live in pluralistic political communities. And Christians themselves have very different opinions about what to make of the demise of Christendom and how to understand their status and responsibilities in a post-Christendom world. *Politics After Christendom* argues that Scripture leaves Christians well-equipped for living in a world such as this. Scripture gives no indication that Christians should strive to establish some version of Christendom. Instead, it prepares them to live in societies that are indifferent or hostile to Christianity, societies in which believers must live faithful lives as sojourners and exiles. *Politics After Christendom* explains what Scripture teaches about political community and about Christians' responsibilities within their own communities. As it pursues this task, *Politics After Christendom* makes use of several important theological ideas that Christian thinkers have developed over the centuries. These ideas include Augustine's Two-Cities concept, the Reformation Two-Kingdoms category, natural law, and a theology of the biblical covenants. *Politics After Christendom* brings these ideas together in a distinctive way to present a model for Christian political engagement. In doing so, it interacts with many important thinkers, including older theologians (e.g., Augustine, Aquinas, and Calvin), recent secular political theorists

(e.g., Rawls, Hayek, and Dworkin), contemporary political-theologians (e.g., Hauerwas, O'Donovan, and Wolterstorff), and contemporary Christian cultural commentators (e.g., MacIntyre, Hunter, and Dreher). Part 1 presents a political theology through a careful study of the biblical story, giving special attention to the covenants God has established with his creation and how these covenants inform a proper view of political community. Part 1 argues that civil governments are legitimate but penultimate, and common but not neutral. It concludes that Christians should understand themselves as sojourners and exiles in their political communities. They ought to pursue justice, peace, and excellence in these communities, but remember that these communities are temporary and thus not confuse them with the everlasting kingdom of the Lord Jesus Christ. Christians' ultimate citizenship is in this new-creation kingdom. Part 2 reflects on how the political theology developed in Part 1 provides Christians with a framework for thinking about perennial issues of political and legal theory. Part 2 does not set out a detailed public policy or promote a particular political ideology. Rather, it suggests how Christians might think about important social issues in a wise and theologically sound way, so that they might be better equipped to respond well to the specific controversies they face today. These issues include race, religious liberty, family, economics, justice, rights, authority, and civil resistance. After considering these matters, Part 2 concludes by reflecting on the classical liberal and conservative traditions, as well as recent challenges to them by nationalist and progressivist movements.

*Demystifying the Universal* Rowman & Littlefield

Warren Breckman critically revisits thrilling experiments in the



aftermath of Marxism.

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