

## **Abstract: The paths of Indigenisation of Sociology in the Iranian Experience**

The teaching of sociology in the philosophy branch starts with the founding of Tehran University in 1934. The establishment of the «Foundation Studies and Social Research» in the University in 1958 is an important milestone in the march of attempts of Sociological Studies in Iran. The increasing attempts to the indigenisation of sociology in Iran are attributed not only to the failure by Western sociological theories to analyse the Iranian Society but also to that Iranian philosophical tastes had found such attempts favourable from the outset. The Iranian philosophical climate at that time fluctuated between the philosophy of al-Farabi, Ibn Sina, al-Ghazali, Ibn Arabi and Mullah Sadr on the one hand, and Western philosophy on the other. These circumstances, of course, had the greatest influence on the crystallization of the critical philosophical view of modernity (with a leftist tendency) in the Iranian School of Sociology. Several trends were influenced by Mr. Ahmed Fardid, a pioneer of the Zahirite comparative school of thought of the 'Irfani tradition of Ibn Arabi, including the anti-Western critical trend represented by Dariush Shaskin and Darius Ashur and following the Iranian Islamic Revolution, Mr. Morteza Aouini, Mohammad Madadpur, and to some extent Fakhrudin Shadman.

Alongside this trend, the traditional school represented by Mr. Hussein Nasr tended to Sadr al-Din al-Shirazi's philosophy and proceeded from the Foundation of Wisdom and Philosophy and then moved to the field of sociology. These two trends had an impact on the attitudes of most researchers at the Center for Social Studies and Research at the University of Tehran. The two schools in particular influenced the crystallization of the subsequent represented by Dr. Ali Shariati, whose ideas influenced revolutionary university students after the Islamic Revolution. The atmosphere was characterized by a somewhat left-wing local, Islamic and revolutionary specificity. In the first two decades of the Islamic Revolution, the critical movement of Abdel Karim Soroush in opposition to Dr. Shariati led to a climate of liberal pluralism while retaining the elements of indigenisation. The Iranian Islamic Revolution has attracted the attention of many sociologists as a phenomenon that cannot be explained in the context of sociological literature. Even the attempts of Michel Foucault failed to probe the depth of and clarify this phenomenon. The Cultural Revolution led by Abdul Karim Soroush, Muhammad Taqi and Mesbah Yazdi, was the most important project that emerged after a revolution for the indigenisation of the humanities and social sciences. The Supreme Council of the Cultural Revolution was the supreme body, the Institute of Estate Studies and the University of Qom as a centre for

the production of science were the most influential centres in this project. The Qom Institute of Studies, the Imam Sadiq University in Tehran, the Baqir University of Science in Qom, and the Al-Mufid University in Qom and the Imam Khomeini Foundation in Qom played a role in reformulating sociology according to local and Islamic visions of Iran with varying angles of their view of indigenization. However, in general, Western comparative studies dominated their work. Mr. Muniruddin Al-Hashimi's project at the Islamic Science Complex in Qom and later the Higher Institute of Islamic Science and Culture in Qom was the last two special approaches to this heritage. Beyond these philosophical encounters in the indigenization of sociology, there is a recent wave of growth among the new generation of sociologists, focusing their efforts on monitoring successful experiences in the Iranian social field after the revolution.