
Abstracts

POLITICAL TEACHINGS IN THE QURAN

Abdollah Nazarzadeh

"Politics and state" in the Quran is among the issues which led many Quran researchers and scholars into deep disagreements and contradictory interpretations. "Politics and state" is an issue related to the relationship between state and religion which is challenged in devine religions and books. As reflected in other devine religions such as Christianity and Judaism, "politics and state" has drawn the attention of Islam, as well. This article presents a classification of the Quranic verses about politics and state, mentioning samples of devine states in the Quran and stating their characteristics.

POLITICAL TERMS IN THE QURAN

Mohammad Kheradmand

Studying political terms is an approach to understading the Quranic political culture. From professor Kurani's point of view, a Quranic political term is a word or phrase whose political aspect prevails. After explaining the research methodology in studies related to Quranic political terms and culture, the writer analyses some political terms with respect to the related Quranic verses.

ATTENTION TO THE PROPHET IN MECCA(3)

Mehran Esmaili

In the previous articles, Dr. Tijani presented a theoretical discussion over the fact that how political concepts and ideas are present in the stories of prophets. In this article he studies the Meccan verses addressed to the Koreyshites. He believes that political ideas were present in all divine religions and that they exist in Islam, as well, because it is the continuation of the previous religions. He also discusses over the prophet's political activities in Mecca, the characteristics of state from a Quranic viewpoint, and other related issues.

FREEDOM AS REFLECTED IN THE QURAN

Mansur Mir-ahmadi

Based on an immanent religious approach, the present article is an attempt to answer the following two questions: Can freedom be studied from a Quranic viewpoint? How can freedom be analyzed according to the Quran within a specific theoretical framework? The study of the Quranic verses asserts that the Quran views mankind as being God's successor on earth and having a divine nature and a free and independent personality. Free will and reason are known in the Quran as the subject of freedom (the first factor), carnal desires and nature as the most important barriers of freedom (the second factor), and unity, justice, knowledge, and the perfection of man as the best goals of freedom (the third factor). In sum, according to the Quran to acquire spiritual perfection man has to be free from the dominance of other men, carnal desires and nature.

HUMAN FREEDOM FROM THE VIEWPOINT OF THE QURAN

Ali-Akbar Alikhani

The present article studies the Quran's view on free will and freedom. Some related issues discussed here are: (1) Human freedom is the basis of the creation; (2) Respecting human freedom is the basis of the prophet's invitation of the people to Islam; (3) Political freedom is the foundation of forming political societies, and so on. With reference to the Quranic verses and Moslem scholars' views it is concluded that human spiritual dependencies limit his/her freedom, but man has accepted the divine responsibility on his own free will, becomes meaningful only in relation to freedom.

POLITICAL SYSTEM AND STATE IN ISLAM (2)

(THE SUNNITE POLITICAL SYSTEM)

Davood Fayrahi

In the first part of article, published in the previous issue, the writer explained the general characteristics of Islamic political system.

In this part he explains the Sunnite political system. According to the writer the Sunnite's attempt at presenting specific interpretations of Saghafiyye led to the provision of a fairly coherent collection of the principles of the sunnite political system, called the Islamic Cliphate by the Ashaerites and the Mu'tazele. During the course of history the Islamic Caliphate

underwent deep changes which the writer classified into the old and the new theories of the Sunnite political system and mentioned their characteristics.

THE PRINCIPLES OF FOREIGN POLICY
IN THE QURAN

Sayyed Abdul-ghayyum Sajjadi

The Quran only briefly mentions the general principles of foreign policy making these principles are categorized here as: (1) the principle of domination denial , (2) the jihad principle , (3) the principle of respecting international treaties. These principles constitute the basic guide lines of foreign policy making in an Islamic state.

IV / Abstracts

INVITATION, WAR, AND PEACE
IN THE QURAN

Ali Shirkhani

With respect to the fact that Mohammad (pbuh) is the last prophet of Allah and Islam is the eternal religion and regarding the spitefulness of the enemies of Islam, the question that arises is that how the prophet reacted politically to expand Islam and to confront his enemies.

In this article three types of foreign policy behaviours of the prophet, i.e. invitation, war and defense , and peace, are explained with special attention to invitation which is a peculiarity of all prophets.

REFORM AND REVOLUTION
IN THE QURANIC TEACHINGS

Sayyed Mortedha Hezave'i

Revolution and reformation as experienced in Iran is a noteworthy topic which can be studied from several aspects. This article is to study the typology of meanings and applications of reform in the Quran, approaches and strategies for reforming individuals and societies from the perspective of revelations, and the relationship between revolution and reformation. From a Quranic viewpoint, reform is the basis of any movement to make human living environment safe and healthy, which is rooted in the reformation movements of the prophets. Reform is used in the holy Quran with two clear meanings: reconciliation and removing corruptions. Depending on the degree of corruption, different cultural and non-cultural strategies are suggested to remove economic, social, political and cultural corruptions and shortcomings.

THE UNITED UMMAH:
FROM CONVERGENCE TO DIVERGENCE

Nématollah Peyghan

This article studies the Quranic view on the unity among human beings and the causes which destroy the unity. According to the Quran human beings are created from the same essence , all being created from Adam and Eve , but such sameness and unity disappeared because of different reasons. To re-unite the ummah the Quran suggests brotherhood and kindness among Moslems, and respect to other religions.

A GLANCE AT THE TYPOLOGY OF SOCIAL CLASSES
IN THE QURAN

Ali Akhtarshahr

Based on the Quran, this article is to answer whether the Quran believes in the legitimacy of social classes and what the characteristics of social classes are. After defining social classes and presenting their classifications, the writer claims the Quran does not legitimize the existence of social classes, but it emphasizes on seeking proximity to Allah and His favour.

POSSIBILITY OR IMPOSSIBILITY OF INFERRING
POLITICAL PRECEPTS FROM THE QURAN

Sayyed Mohsen Ale-Ghafoor

Contemplation in devine books to obtain earthly rules and regulations has given rise to contradictory controversies. In Islam there is a disagreement between the traditionists and the rationalists. The traditionists claim that the Quran is addressed only to the prophet and the Imams, who are innocent. Therefore, common people do not have the ability to infer precepts from the Quran, being liable to commit sins. On the other hand, rationalists believe that the Quran has been sent to guide mankind, so jurisprudents are able to infer individual and social precepts from the Holy Quran.

THE BASICS OF SOCIOLOGY IN THE QURAN

Karim Khanmohammadi

Studying "the nature of society" from the viewpoint of contemporary Moslem sociologists and intellectuals, the writer believes that society lacks in an original nature on its own. In other words, though Moslem intellectuals reject the Durkheimian notion of the originality of society, they agree on Gourvitchian social determinism.

If we accept the originality of society, then the society will have specific and unique regulations apart from the regulations of its members. We can discover these regulations according to the Quran, which presents the comparative and analytic approaches for studying society. In fact, the Quran confirms the sociological approach.

The analytic approach is based on the comparative approach. Comparing societies, we can recognize the constructive and destructive elements of a society. After forming models based on the comparative approach, we can focus on specific societies. The synchronic comparative model, the diachronic comparative model and the synthetic model have all been used in the Quran. As an example for the third model one can refer to chapter 26 - The Poets.

POLITICAL TEACHINGS IN THE QURAN FROM IQBAL'S VIEWPOINT

Qader Fazeli

Man's expectations from religion was always an interesting issue for scholars. Some consider religion a personal matter consisted of ethics and worshipping rituals, while others consider religion as a socio-political phenomenon. This article studies the above issue as expressed in Iqbal's poems.

