An introduction to political training from the viewpoint of the Holy Quran

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Introduction:

The most significant issue that thinkers and reformers of all countries are facing today is development and progress. Progress and development is an undeniable and essential factor in every day society. If a society intends to maintain its existence, it has no choice but to put forth effort and progress. However, the question that has obsessed so many people's minds is that what are the key elements and factors in progress and development? In other words, how can the problems in the way of progress be alleviated and propel society toward prosperity? This article is of the opinion that the most significant and key element in prosperity is the personality and culture of the people in a society.

If people enjoy lofty social and political training, and possess a personality which progresses and transcends in accordance with the circumstances of society and in conformity with social and political culture, society's path to progress will be paved. Otherwise other efforts and structures won't be so effective in development. Thus a lot should be done in line with the political and social training of the people in society. It won't actualize unless we create a political training program for the youth in accordance

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with a specific vision and outlook of society and politics. We need to provide theoretical and logical structures for so that the political training process in the educational system is founded on the basis of strong and reliable procedures.

Every body is well aware of this point in advance that the mention of political training in the Holy Quran is a broad and significant issue, all of which can not be presented in one single article. That is why this article, under the title of «An introduction to political training in the Holy Quran» is to investigate and offer some introductory points and principles.

Relations of development and training

1. The most essential and basic pillar in society and government is the people who act as the constituents of that community. It can thus be said that the most significant factor to develop or decline a society are its people. The Holy Quran mentions this point when it says:

«God changes not what is in a people, until they change what is in themselves. Whenever God desires evil for a people, there is no returning it back; apart from Him, they have no protector».[1]

To know a society, we should first refer to the personality of the people in that society. People in all societies' posses unique cultural and personal biases to which they are accustomed. Their behavior and performance is in conformity with their formed personality. Morality, culture and personality are the outcomes of cultural circumstances in which the person has lived and has chosen either consciously or unconsciously.

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1. The Holy Quran: Ra᾽d (Thunder), 11.

The Holy Quran says:«Every man works according to his own manner».[1]

According to this, to have a correct comprehension of social development, the personality of the people in a society should be taken into account. Based on Quranic teachings, man does not know anything when he is born, but he possesses the pure nature and luminous grounds and required means for education.

«And it is God who brought you forth from your mothers' wombs, and He appointed for you hearing, and sight, and hearts, that haply so you will be thankful».[2]

He chooses the way of his life under the influence of education and being affected by the outside world. To be brief, I can say society is made up of people's personality and this personality is formed by social training. Thus, to lead society towards perfection and transcendence, the internal capabilities of the people should be paid attention to. Their ideals ought to be changed and internal attraction and interest toward genuine goodness and prosperity should be created.

They need to be provided with the required means to achieve transcendence and development. In fact it can be said that development and progress, and on the other hand hindrance, in economic and spiritual fields are rooted within the people of that society.[3] For instance an oppressed society is dependent upon the people in that society. To remove the tyranny, the vision and out look of the people should be altered and their political and moral

1. Ibid., Asra (the night journey), 84.

2. Ibid., Nahl (The Bee), 78.

3. Martyr Mohammad Baqer Sadr: History's traditions in Quran, Qum, Islamic publication Office, page 193.

training should be stressed so that people who possess the ability to analyze tyranny and distinguish between right and wrong come together with the purpose of seeking the truth and materializing their own prosperity and that of the society as well. So to achieve a leading system, prior to any alteration and evolution we are in need of capable people to perform a crucial role in stabilizing, internalizing, and continuing the system.

2. When a group of people with common relations get together and form a united community with common goals, education is considered to be an essential issue to familiarize everyone with the needed skills for life in accordance to the society in which they are living. When the structure of that related community gets wider and more complex, the education gets wider as well. Hence, social institutes feel the need for more experienced and educated people to contribute to social affairs. These people can play a significant role in the growth and transcendence of their community via social and political contribution as well as accepting the burden of some responsibilities in that community.

Every government and political system requires a number of mentally capable people with great personalities who are efficient and devoted to make the social system qualified and capable in all levels. The conscious contribution of people and the electing of decent people for legislative and executive positions will be important. In this manner conscious, thoughtful, and intelligent authorities in the framework of a logical, organized and united program will set the grounds for social growth and development. Therefore an organized society is comprised of three principles: discipline, being systematic, and rule – governed plans.[1] On

1.Mohmoud Sariul Qalam: Rationality and Developed Future of Iran, Tehran, The Middle East Scientific and Strategic investigations Center, 2005, page 40.

the other hand, the way political leaders and officials manage governmental views and is also of supreme importance.

These complexities require the leaders in every political system to make proper decisions in regards to the education of their people. Eventually, the government and the system will enjoy the fruitful benefits of their own process. Nowadays the role of education in a country is considered to be of high and basic significance and it is mandatory for authorities to prepare the youth to be current in social sciences and be accepting of the positions and responsibilities that are used to run society. This can be achieved by teaching them about occupational and basic skills. This will bring about an evolution in the personality and preparing of the people to contribute in various social affairs. This is known as «political training».

Semantics of «political training»

The term «political training» is composed of two independent concepts namely «politics» and «training». It would be beneficial to define them separately first and then define them as a unified concept. The word «training» has been defined in various dictionaries as: raising, bringing up, teaching, and instructing.[1] However social training is looked at variously in philosophical views and schools, and these schools state and define the purpose of education in conformity with their principles. Hence diverse definitions have been set forth for the concept of training. These definitions all have one thing in common. They all define training as a body of methods and principles to actualize and flourish human talents no matter how diverse they may be.

1. Ali Akbar Dehkhoda: Dic, page 550.

Raqeb Esfahani writes: «The real trainer is he who dominates all aspects of training from the beginning to the end».[1] Professor Motahhari also in this case states:» Training equals bringing up, namely actualizing the potential inner talents in an object and nourishing them. Thus training can only happen to animate objects like plants, animals, and humans.»[2] The term «politics» is a collage of various thinkers' ideas and thoughts who have presented definitions concerning social based politics in their own presuppositions. That is because every political school according to its theoretical principles and approaches pursues a particular purpose. The word «politics» is defined as the correcting of people's affairs through managing, ruling or governing.

Professor Alem defines politics as the following: "Politics is peaceful or hostile relations between one country and another at the international level.»[3] Allameh Mohammad Taqi Ja'fari in his book «Wisdom of Political Principles of Islam» presents this definition: «Politics in its real sense means managing, justifying, and regulating human social life on the path of reason.»[4] We can interpret this definition as being related to the current issues in a society (political, economical, cultural, and social issues and activities) in which people of that society play vital roles.

Different definitions have been presented regarding "political training" as well. Similar terms include: social training, political society - orientation, and social morality which need to be defined separately. To simplify, political training means developing

1. Raqeb Esfahani: The Components of Quranic Terms, Rab.

2. Murtaza Mutahhari: Education in Islam, Tehran, Sadra, 2005, page 183.

3. Abdu Rahman Alem: Politics Principles. Tehran, New Publication, 1997, page 30

4. Mohammad Taqi Ja'fari :Wisdom of Political Principles of Islam, Qum, Nahul Balagha Foundation, 1990, page 47.

virtues, knowledge, and skills required for political contributions and preparing the people for a conscious contribution in the renovation of their own society.[1] The goals of political training include: training citizens, electing political leaders, creating political unity, maintaining political power, socializing people for political systems, criticizing current political systems and training universal citizens. The purposes of political training according to an Arab author can be stated this way:"Political training is a process which culminates in the creation of a rational personality capable of instructive and cogent discussions in the functions that lead to improvement." It can be rephrased as strengthening human insight such that it becomes the ideal of the visionaries and brings about the ability to obtain independent political insight. The aim of such insight is the ever increasing expansion and development of such views and outlooks that include political values, beliefs, orientations and emotions.

So not only does man become aware of political orientation, local, regional and international events but also he obtains the ability to contribute and be active in the various social and political scenes. Of its other goals, strengthening the human's potentiality for political contribution can be mentioned, so that he possesses the power and ability for political contribution. This will result in the feeling of responsibility and eagerness towards bringing about an evolution in all current issues and affairs.[2]

Theoreticians in the field of education have classified the principles of education in political training into three major categories:

1. John Elyas: Education Philosophy, Translated by Abdu Reza Zarrabi, Qum Imam Khomeini Educational and Investigative Institute, 2006, page 180.

2.Mustafa Mohammad Tahal: Political challenges of the contemporary Islamic Movement, Translated by Khali Azizi, Tehran, Ehsan Publication.

1. Insight and knowledge recognition of society and politics.
2. Political and social values and views.
3. Political and social behavior skills.

Historic evolution of political training in the west

The relation between the training system and the elements of political institutions has long been the center of attention for many scientists. Plato in ancient Greece in his book entitled «Republic» has engaged in this important issue and determined the role of political training in a society as well as the government's duty for political training of people in that society.

In the book Plato evaluates the three levels of society. He intends to prepare the people to accept the duties at every level. He proposes «rational training» for the statesmen[1] to rule his ideal society. For the guards, he sets forth a training aiming to prepare them for their crucial role.[2] He introduces the government as responsible for the training of people in society. While stating the government's role in political training of the people, he writes:«In this manner our duty as the founders of the government will be to force the most intelligent people to obtain the knowledge which we have declared to be of the highest realm. They should continue their progress towards the rational world to achieve righteous thought. However when they have proceeded enough and are wise enough, they should not be permitted to behave this way».[3]

Aristotle was also of the view that education is a public

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1. Michael B.Faster: The Gods of Political thought, Translated by Javad Sheikh Al Islami,Tehran cultural and scientific, 1998, page 169.

2. Ibid., page 91.

3. Ibid., page 169.

function and a private issue for families to make decisions about.[1] Concerning political training of the youth, he writes:» Among all the points I mentioned, adaptation of education with government is the most important contributing factor for durability. This is the point people of the world are negligent about. The best rules considered valid and legal by all in society, enjoy validity and value only when they are taught to the young generation.[2]

There then exists compatibility between education and the fore mentioned rules. A wide growth of political training in conformity with modern conditions in the west is seen among the thinkers of the intellectuality era, which cares about the people's rights and those of families and has entered the citizens in social and political affairs with a democratic view. The most significant element of lasting evolutions in the developed countries has been the focus of the thinkers' towards training during the recent centuries. Such intellectuals from Habas, John Lack, Stewart Mill, John Juck Roso, Wolter, Kant to John Diuee (pragmatism philosopher) have dealt with this notion.

Some have categorized political training into four major theories:[3]

1. Conservative theory
2. Critical theory
3. Democratic theory
4. Post modern view

1. John Elyas: page 183.

2.Philip. J. Smith: Education Philosophy,Saeed Beheshti, Beh Nashr Office(Astan Qods), 1991,page 159, Quoted by Hozour Magazine, issue no45.

3. This has been taken from the article "Political Education, lost part of idealism" with a little change, written by Mohammad Hussein Baqeri, from Sourah Publication Website: www.ircap.com/ magentry.asp.

Conservative theory:

The Conservative theory is comprised of the following:
a) Cultural transfer view (theories of Blum, Hersh, Parsonz, Dorekhaim).
 b) Functionalism view (Kant and others).
c) Consistency view (surveying the relationship between education and economy in the theories of Mile Opel, Jentis,...)

Among these remarkable theoreticians, Martin Lote, Parsonz, Silber Man, Harris, and Sterli can be named. The Conservative school includes the following:

- Maintaining the current political condition.
- Political and social supervision of the young generation via cultural transfer.
- Relying on society orientation.
- Making an effort to expand political information.
- Noticing the passive role of the teacher and learner in the system of educational and political training.
- Trying to train people who are followers and supporters of the current political and cultural ideology.

Critical theory

The critical school has been formed in contrast with the conservative school. The critical school embeds four theories which are reproduction, resistance, social restoration, and what is known as the evaluating resistance theory. Each of these has its own supporters and critics. The purposes of political training in this school can be outlined as follows:

- Relying on the system against revolutionary education and self

freedom.

- Outlining the training principles of a social political campaign.

- Making people aware of the present inequalities.

- Making efforts to remove political and social inequalities and freeing low – class people from discrimination.

- Relying on social justice as the basic goal of training.

- Attempting to train creative people to bring about evolution in the society.

- Paying attention to the social political role of teachers and learners as the pioneers of making fundamental and structural alterations in society.

- Utilizing evolutionary, critical, interrogatory, and analytic methods in training and making use of schools as potential means to bring about social and political change.

Post modern view

The post modern view in the field of education is influenced by philosophy. This view sympathizes with the critical view and possesses a very democratic nature. This view has exclusive proofs in the fields of aesthetics, metaphysics and so on, but has not involved itself in the field of practice yet and there are a lot of ambiguities that exist within it.

This view emphasizes:
- Cultural pluralism.
- Equality.
- Avoiding the supremacy of a particular culture.

Democratic theory

The democratic theory is the most significant and dominating theory in the world today. Unlike the conservative theory which focuses on maintaining the current condition, the critical theory criticizes the present condition and chooses democracy as its central concept. Among the key concepts in this school, we can point to relying on education as a means of turning political democracy into a general way of life at the same time attempting to bring about stability, evolution and growth. At the same time making an effort to train effective people who contribute politically while emphasizing the growth of the learners' ability in participating in political and critical discussions and negotiations. Other concepts include active and rational contribution of students, internal discipline, patriotism, adherence to the rules, individual rights, individual's respect, and parliamentary democracy.

The purposes of democratic civil training can be outlined as follows:[1]

1. Getting familiar with social and political rules, regulations and structures in the society.
2. Expanding the individua's contribution in political and social life via forming various associations, groups, and communities.
3. Growing the ability and capability to sympathize with others and the considering individual differences and similarities.
4. Increasing social awareness and the eligibility of establishing intercultural relations with various human cultures.
5. Being aware of how interpersonal, intergroup, and international oppositions emerge and increasing the ability to solve these

1. **Mohammad Reza Neyestani taken from www.othersociety.persianblog.ir.**

oppositions correctly and creatively.

6. Growing the power of lenience and tolerance within people.

7. Knowing the extent of an individual and of social freedom and practice in the utilizing of them.

8. Growing and promoting the values, norms, and civil beliefs among the public.

9. Recognizing the constitution as a political and social center of gravity for the people and growing the spirit of adherence to the rules.

10. Opposing prejudice, discrimination and injustice wherever they are.

11. Feeling of gratefulness towards people and progress and being hopeful about expansion and expansionism.

12. Achieving international agreements and demonstrating fidelity to moral principles and inhuman behavior in multicultural societies and in international fields.

13. Growing man's awareness and comprehension towards the dependence human and environment and feeling individual, group and national responsibility to keep and prevent it creatively.

14. Increasing awareness towards human's economical dependence and feeling necessity for responsible pursuing to obtain economical satisfaction.

15. Growing the practical skills required for accepting the responsibility as an individual, a family member, citizen, employee, and consumer in multicultural and democratic human societies.

16. Growth of a spirit of rationality, curiosity, and research and imagination along with a commitment to accept responsibility and being active in cultural, social, economical, and environmental

affairs.

17. Growing people's personalities so that the required tendency to support democratic rights of all members in a society emerges in them.

18. Creating a positive image of people towards themselves and obtaining skill in critical thinking. In this school, growing skills including leadership, facing opposition, presenting solution, negotiating mechanisms, constructive criticism, trust, politeness and courtesy are paid attention to. Literature, causing students to encounter with models and paragons enjoys a particular stand for educating civil virtues.

Principle of political training in the Holy Quran

As mentioned before, philosophical views and schools have various outlooks towards man, society and training and define the purpose of education accordingly. The Holy Quran has considered this issue with a particular outlook and worldview. To investigate the political training system that exists in the Holy Quran, first of all, we need to comprehend the insight of the Holy Quran. In conformity with these essentials, the principles of political training should be defined. We can list theses principles under a number of titles.

1. *Unity of Quranic wisdom.*

Quranic teachings have been sent down from God the Exalted as rule – governed, united and related to each other without any opposition or contradiction. Elements in the Quran enjoy a two sided relationship that is dominated by logical unity and coordination.[1]

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1. The Holy Quran: Tareq:14 , Fosselat: 42.

Because of this, to present any exegesis and interpretation of this manifest book all its dimensions should be taken into account and its general principles and dominating spirit is to be maintained.

2. *Human Psychology*

Every political school claims to set forth the most transcendently thinking insight and life style. They determine the political situation for man where they are bound to define man and respond to prevailing questions about his existential dimensions. It seems like the most significant and fundamental issue concerning human recognition is the issue of political and training schools.

Political and training philosophies and schools of man won't be interpreted unless man is initially defined. Any discussion concerning the various systems of law will be void and worthless unless such questions such as how was human created? What is the ultimate goal of human life? What are the stages of human progress, perfection and prosperity? And tens of other questions are answered. The Holy Quran has placed man at a very high level mentioning human guidance and his path of prosperity as its ultimate goal. In one of its more important sections, the Quran has defined the diverse aspects, features and qualifications of man and investigated the deepest existential aspects of man while setting stable principles. Hence, what is significant in comprehending Islam's worldview and school of thought is a comprehensive understanding of the creation of man. Human psychology according to the Quran, deals with various dimensions of human existence and maintains each and every existential aspect and part of man in his prosperity as well as the structure and coordination among various dimensions and does not sacrifice any of them for the sake

of the others. Man is not looked upon as a deficient creature in the eyes of the Quran and this is how man becomes meaningful.

According to the Quranic viewpoint, man is a two dimensional, two directional being who is an inter mediator between the nature of this world and the spirit of heaven.[1] Man possesses the required facilities and means in both dimensions.[2] His most significant feature is freedom and being allowed to choose his own fate.[3] Mentioning human's positive and negative values[4] and his evolution path from matter to heaven,[5] the Holy Quran intends to put forth recognition of man's various dimensions and lead him towards goodness and prosperity.[6] In Quran's outlook, humans are educable beings, some of them with their free will transcend the angels and become such beings to whom angels bow in worship [7] and some others have retrograde movement and decline to a position worse than animals.[8]

3. *Moderation in Quranic wisdom*

Taking this two dimensional feature of man into account,[9] what than matters in the eyes of the Holy Quran is the observing of moderation within these various dimensions. Administering justice in all affairs including obligations and blessings is of the features

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1. **The Holy Quran, Ahzab:72, Asra':11 , Alaq:7 – 6, Me'raj:19 – 22.**

2. **Ibid., Shams:7-9, Sajdeh:7-9.**

3. **Ibid., Dahr:3 , Anfal:42.**

4. **Ibid.,Yousef:3 , Nesa:97, Baqareh:39.**

5. **Ibid., Mo'menoun:14, Hejr:28-29.**

6. **Ibid., Zariyat:22, Dahr:3.**

7. **Ibid., Mo'menoun:24, A'raaf:11.**

8. **Ibid: A'raaf:179.**

9. **The Holy Quran, Tin:5-4.**

of God's actions.[1] Quran has also introduced the Islamic nation as a moderate and temperate one.[2] In the Holy Quran neither the worldly aspects nor the spiritual aspects have been neglected. Rather Quran places the world and the hereafter, nature and innate tendency, and body and soul side by side. And it does not ostracize one of hem for the benefit of the other. Thus it has taken both worldly and bodily needs and aspects[3] and spiritual, emotional and otherworldly needs into consideration.[4] God has never been difficult to His slaves.

4. *Behavioral and insight sources in the Holy Quran*

The Holy Quran has not limited the sources of recognition and practice for man and has provided him with four sources of insight for his life namely nature and heart, mind, sense[5], and inspiration.[6]

5. *Society and politics in the Holy Quran*

Illustrating Quran's view towards society and politics is of supreme necessity and importance in discussing political training. The quiddity which Quran determines for society and politics is particularly influential in delineating the methods and principles of political training. Mentioning such fundamental features as nature, grace, liberty, and free will of human, the Quran believes in individual authenticity versus external conditions and at the

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1. Ibid., Nahl:90-76, Enfetar:7.

2. Ibid., Baqareh:143.

3. Ibid., Mo'menoun:51, Anfal:69, An'am:142, Ra'd:38, Hejr:88, Nahl:73, Rom:18-26.

4. Ibid., Ale Imran:136, Enfal:10, Ra'd:28, Nahl:112.

5. Ibid., Nahl:78.

6. Ibid., Anbiya:45-73, Mo'menoun:27.

same time understand that man lives in a society which contains political, social and cultural environments. In this manner, man exists within a two – sided social condition of being both influential and influenced. Thus, man is not under complete influence of society nor is he outside and separate from that to be socialized forcefully or conventionally.[1]

Society and policy – orientation are hidden in human nature and God the Exalted has ordained man to be sociable and play a role in society. Allameh Tabatabaee (May God have mercy upon him) writes:» Every individual is society – oriented.»[2] and Islam has placed his evolution within the social life. Hence Islam has placed all its rules in society and has made it as socialized as possible.[3]

The Holy Quran believes in different talents and facilities as the constituents of society and states that the creation of a collective life with common purposes as the goal of these differences.

«O, Mankind! We have created you male and female and appointed you to races and tribes».[4]

When mentioning the duties of the Prophets and social leaders, the Quran mentions removing the controversies and disputes among people and groups in society.

«The people were one nation; then God sent forth the Prophets to give good tidings and to warn, and He sent down with them the Book with the truth, that He might decide between the people

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1. Refer to "Society and History" by Murtaza Motahhari; also "Society and History in Quranic view" by Mohammad Taqi Mesbah Yazdi and "Historical Traditions" by Mohammad Baqar Sadr.

2. Mohammad Hussein Tabatabaie: Social relations in Islam, translated by Hojjati Kermani, Be'that page 5.

3. Ibid., page 11.

4. The Holy Quran: Hojorat: 13.

touching their differences».[1]

The Quran mentions that the purpose of sending Prophets is to maintain justice and equality.

«Indeed, We sent Our messengers with clear signs, and We sent down with them the Book and the Balance so that man might uphold justice».[2]

That is why the Quran has ordered all Prophets and their successors to instill divine justice.[3] But the point which should not be forgotten is that justice and upholding the truth is just one of the duties and purposes of Prophethood. The Quran has taken other aspects into consideration as well. The most significant goals of government and politics in the Holy Quran include:[4]

1. Maintaining justice and equality. Al–Hadid (Iron), 25/Nesa (Women), 58,59,105/Sad, 26 ,17/ Nahl (The Bee),90/Shora (Counsel), 15.

2. Paving the way for purifying the soul and training the people of the society.

Al – e – Imran (The Family of Imran), 164.

3. Teaching wisdom. Al –e – Imran (The Family of Imran),164.

4. Proclaiming religion and divine teaching. Taubah (Repentance),33.

5. Making an effort towards the worshiping and servitude of God the Almighty. Hajj (The Pilgrimage), 41 / Nahl(The Bee),36.

6. Refraining from false deity. Nahl (The Bee),36 / Baqareh (The

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1. The Holy Quran, Baqareh:213.

2.Ibid., Hadid:25.

3. Ibid., Nesa':59-105, Saad:17.

4. Abdullah Javadi Amoli: Guardianship of Clerical Jurist,Qum, Asra' Publication, First edition, 1999, page 106-118.

Cow), 251 / A'raf (The Battlement), 157.

7. Maintaining security and obtaining martial sovereignty. Anfal (The Spoils),60.

8. Paying attention to the economic growth of the society. Nour (The Light),33 / Hadid (Iron), 7 / Nesa (Women), 59.

It is clarified according to the above mentioned points that the political purpose of the Holy Quran is to cover all the various dimension of man and society. Thus the government ought to make efforts to sublimate the different aspects of man and society. The Quran refers to the different features that exist in this utopian society, they include:

- Cultural growth. Jumaa (Congregation), 2.
- Economic growth. Nour (The Light),33 / Hadid (Iron), 7 / Nesa (Women), 59.
- Industrial growth. Saba' (Sheba), 10,13/ Nahl (The Bee), 42 / Anbia (The Prophets), 80 / Hood, 37 / Mo'minoon (The Believers), 27.
- Development of and paying attention to domestic and international rights according to the principles of:

1. Denying any kind of domination and oppression and also any form of submission and being oppressed. Baqareh (The Cow), 279.

2. Fulfilling the promises and covenants. Asra (The Night Journey), 34 / Baqareh (The Cow), 177.

3. Observing the deposit and avoiding any treachery in possessions and rights. Nesa (Women), 58 / Mo'menoun (The Believers), 8.

In the principles of the Quran and the divine Prophets, in addition to the spiritual and intellectual aspects, physical and worldly dimensions of human life have also been emphasized. In Prophet Abraham's prayers (peace be upon him) major and minor aspects of an Ideal State (Utopia) have been mentioned and asked by him to God.[1] He mentioned the best principles of civilization in an idea state in his prayers. There are some minor points as well, such as affluence, freedom, security, a healthy economy, social popularity, the tendency of the hearts towards each other, divine Unity as the central point in a country, saving oneself from contamination of any kind of atheism and polytheism, leadership of virtuous men on people and guiding them towards perfection and freeing them from any form of deviation and decline and settling the anarchy and so on. Abraham, 35, 41 / Baqareh (The Cow), 127, 129.

Professor Shariatmadari categorizes the basic principles of social teaching in Islam into seven general categories:[2]

1. The importance of mind and adopting a rational way in all affairs of life.
2. The importance of knowledge and science.
3. The significance of justice.
4. The significance of collective measures and consultation.
5. The importance of social welfare.
6. The significance of a democratic government and uprising against oppression and tyranny.
7. Respecting people according to virtue and piety.

So, according to the above, materialization of this general outline in society is the duty of the government and that of citizens of an

1. Abdullah Javadi Amoli: Thematic interpretation of Holy Quran, Qum, Asra' Publication, 2000, vol 7, page 366.

2. Ali Shari'atmadari: Society and Eduction, Tehran, Amir Kabir, 2001, page 98-103.

Islamic society.

6. *People's roles in society and politics*

In the view of the Holy Quran, a nation and a society won't receive goodness and blessings unless the members of that society are aspirant for that blessing and prosperity.

«God changes not what is in a people, until they change what is in themselves».[1]

And God never takes any blessing and merit away from a nation and society unless they fail to safeguard it.

«That is because God would never change His favor that He conferred on a people until they changed what was within themselves».[2]

According to this divine law, an Islamic government is established only when people themselves make an effort to obtain it and God would never let it happen without people's willingness and effort. An Islamic government will never be established without people's aspiration and will.

Holy Quran says: «Those only are believers, who believe in God and His messenger, and who, when they are with him upon a common matter, go not a way until they ask his leave. Surely those who ask thy leave, those are they that believe in God and His messenger».[3]

True believers are those who apart from believing in God and the Prophet, do not turn away from their divine leaders in

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1. The Holy Quran, Ra'd: 11.

2. Ibid., Anfal:53.

3. The Holy Quran, Nour:62.

social affairs also.[1] An Islamic government is the one which is established on the basis of the people's aspiration and will and their love and interest for religion and the Islamic leader. In an Islamic government, people play an active and influential role and their contribution and presence is the cause of the establishment of the government and a sanction for the execution of Islamic laws.

The Quran is of the view that believers are the friends of one another[2] and believes this to be the reason of a conciliatory social life based on brotherhood and divine piety and introduces every body to be responsible towards each other.[34] In a Quranic society the person is not only obsessed with his personal interests and experiences and does not count on others as means for achieving his goals and satisfying his needs, rather believes others are his religious brothers and feels responsibility towards them. Thus all people lead themselves and others towards the path of prosperity [5] and progress through assisting, guiding, and advising one another about purification, education, counseling to the truth and counseling to patience.[6]

7. Characteristics of a citizen and an agent in Quran's view

The overall purposes of political training focus on two major and general steps. They include training members of society and training for the purpose of the accepting of responsibility

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1. Javadi Amoli: Guardianship of Clerical Jurist, page 83.

2. The Holy Quran, Towbeh: 71.

3. Ibid., Loqman:17, Al-e-Imran:104-110-114.

4. Allama Tabatabaie, Tafsir Al Mizan .Vol 4,page 97, Vol 9,page 338.

5. Ibid.,Vol 4, Al-e-Imran:200,and Mohammad Taqi Mesbah Yazdi: Society and History in Quranic view,Tehran, Beinolmelal Publication,2000, page 421.

6. The Holy Quran, Asr:3-1, Al-e-Imran:200.

of executive positions within the government. So in order to understand the concept of political training in the Quran, first we need to know the required characteristics of a real citizen and a worthy agent of n Islamic society according to the Quran to then be able to define the principles of political training.

Characteristics of a citizen in an Islamic society

In the Quranic viewpoint, what kind of characteristics does a citizen of an Islamic society need to possess in regards to political and social relations? A set of characteristics under three categories namely recognition, attributes, and skills can be inferred from Quran's teachings.

They can be outlined as follows:

A) Insight and recognition:

1. Liberalism. Asra (The Night Journey), 36 / Baqareh (The Cow), 256 / Zomar (The Companies), 18 / Nahl (The Bee), 125.
2. Rationality, rule – governed and purposeful thinking and power of resourcefulness. Luqman, 12 / Baqareh (The Cow), 242 / Al-e-Imran (The Family of Imran), 189 / Anbiya(The Prophets), 24, 87.
3. Vision and the power of analysis and making a distinction between right and wrong. Anfal (The Spoils), 29 / Anbiya(The Prophets), 48 / Hujurat (Chambers), 6 / Joseph, 39 / Zummar(The Companies) 18,17.
4. Seeking knowledge and refraining from science that is void of practice. Hajj(The Pilgrimage), 8 ,3 / Luqman,20 / Alaq(The Blood – Clot), 5 ,6.

5. Avoiding blind imitation. Zokhrof(Ornament), 23

B) Value and tendency:

1. Faith and piety. Taubah (Repentance), 111 ,112.
2. Relying on God. Al-e-Imran (The Family of Imran),159.
3. Seeking truth. Younes (Jonah), 35 / Nesa (The Women), 171.
4. Sincerity. A'raf (the Battlement), 29 / Joseph, 24.
5. Gentleness. Al-e-Imran (The Family of Imran), 159 / Ta Ha,44.
6. Honesty in words and behavior. Joseph,51.
7. Self – knowledge and firm identity. Yasin, 78 / Tin(Fig), 4 / Hashr (The Mustering), 18 ,19.
8. Humbleness and modesty. Asra(The Night Journey), 37 / Qesas (The Story),83.
9. Persistence. Hood, 112 / Kahf (The Cave), 28/ Fosselat (Distinguished), 30 / Asra (Th eNight Journey), 73 ,75 / Ahzab (The Confederates), 1 ,2.
10. Being faithful to guardianship (wilayat). Nesa (The Women), 59 / Anfal (The Spolis), ,20 ,46 / Ta Ha, 90 / Nour (The Light), 54.
11. Being committed to the rule. Sho'ara(The Poets), 110 ,169 / Talaq (Divorce),11.
12. Being glorified. Fater (The Angels), 10/ Munafiqoon (the Hypocrites), 8.

C) Practical and behavioral skills

1. Social adaptability. Al-e-Imran (The Family of Imran), 103 / Taubah (Repentance), 71 / Hujurat (Chambers), 13.
2. Power of criticizing unpleasant circumstances. A'raf (The

Battlement), 157.

3. Independence. Qiyamah(The Resurrection), 14 / Moddather (Shrouded), 38 / Baqareh (The Cow), 256.

4. Accepting responsibility. Fater (The Angels), 18 / Asra (The Night Journey), 36.

5. Respecting other people. Hujurat (Chambers), 13 / Qesas (The Story), 83 / Momtaheneh (The Woman Tested), 7, 8.

6. Cooperation with others. Maa'edeh (The Table), 2 / Taubah (Repentance), 71.

7. Spiritual accounting and valuing time and facility. Qaare'a (The Clatterer), 6, 9 / Hashr (The Mustering), 18, 19 / Baqareh (The Cow), 110.

8. Consultation and seeking other people's opinions. Showra (Counsel), 38 / Al-e-Imran (The Family of Imran), 159.

9. Being responsible and defending one's performance correctly. Hood, 32 / Kahf (The Cave), 56 / Nahl (The Bee), 125.

10. Open mindedness, tolerating the opposition and abstinence. Ta Ha, 29 / An'aam (Cattle), 125 / Al-e-Imran (The Family of Imran), 159, 186.

11. Accepting the criticism. Joseph, 53 / A'raaf (The Battlment), 179 / Saffat (The Rangers), 13.

12. Forgiveness and self sacrifice. An'aam (Cattle), 90 / Junes (Jonah), 72 / Hood, 29, 51 / Qalam (Pen), 46.

13. Refraining from worldliness and profiteering. Abraham, 37 / Saad, 86.

14. Avoiding egocentrism, individual and taste based ideas and monopolization. Naze'at (The Pluckers), 24.

15. The power to make choice and decision. Momtaheneh (The Woman Tested), 10.

16. Observing the deposit and avoiding the betrayal.

Nesa(Women), 58 / Mo'menoun (The Believers), 8.

17. Observing promises and pledges. Asra(The Night Journey), 34 / Baqareh (The Cow), 177.

18. Benevolence and sympathy for the others. Taubah (Repentance), 128.

19. The Culture and power to safeguard possessions. Baqareh(the Cow),63, 93 / Maryam (Mary), 12.

20. Being rule – governed and refraining from haphazard and disorderly thinking. Ta Ha, 16.

21. Not being afraid of defeat and being dislodged from political competition. Ta Ha, 16.

22. Utilizing other people's capabilities and abilities and in other words meritocracy and participatory behavior. Ta Ha, 29, 35.

Other attributes are also understood from verses and tradition, some of these are: being fair in justice, having forethought, being open minded and refraining from close mindedness, self confidence, stability in personality and not showing uncertainty in personality, being realistic and noticing the current condition and avoiding imagination, sympathizing and being affectionate towards the poor, true competition, being hardworking and diligent, knowing limitations, being appreciative, discipline, being conscious about areas of uncertainty, avoiding absolutism.

The attributes of an agent in Islam

What kind of attributes should an ambassador in Islam have about political and social relations? Making use of Quranic verses and traditions of the Family of Holy prophet, Ayatullah Mesbah Yazdi is of the view that as agents in an Islamic country, they ought

to possess 26 attributes in the fields of knowledge, morality and practice. They include:[1] having enough understanding of the goal, having complete faith in the goal, justice, piety, righteousness, knowing and determining the principles and scales based on which the society should progress, identifying weak points and arrange them according to a priority based system of importance, detecting the obstacles that block the way of social progress and determining the way to remove them, attracting capable people and education potential ones, preventing segregation and separation among the members, being explicit in speech, specially about the ultimate goal and unchangeable principles and scales, keeping secrets, not procrastinating in practical aspects of the ultimate goal and unchangeable principles, showing leniency and sympathy and being benevolent towards others, treating the others with kindness, showing self denial towards others, calling for discipline and obedience, preventing the deviation and corruption of subordinates, dominating all issues and affairs including bravery, persistence and the evaluation of the outcome.

Political training in the Holy Quran

According to the aforementioned introductory points, what viewpoint, principles, and conditions does political training have? Can we categorize Quranic subjects under any of the four previously mentioned theories regarding political training in the west? According to what has been said before it becomes clear that we can not determine the system of Islamic education through the training system in the west. There exist differences between them in the case of ideology, human psychology and a general outlook toward society and politics. The educational system in the Quran

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1. **Mesbah Yazdi: Society and History in Quranic view, page 310-410.**

is two dimensional that covers both individual and social aspects of man. Not only does the Quran illustrate the principles of human relation with himself and his relation with God the Exalted, but also depicts the human principles of life along withhis political and social relations. The Quran determines the basic principles and general approaches for that as well.

Thus to illustrate the educational system of the Quran, its verses should be interpreted with care and its aspects and essentials ought to be investigated exactly so that in the field of individual liberalism, personal opinion is not employed in the commentary. In the view of the Quran, training means paving the way and making the preparations for human talent to grow. Therefore, training should be based on the internal contents of man such as nature, talent, need and capability. It should be void of burden and obligation. Man enjoys free will and the Holy Quran takes this point into consideration by never showing strictness in education and religious obligations.

So, in the Quranic view, training can be defined as: preparing the grounds for human talents to grow, paying attention to man's capabilities for proper perception along with increasing his level of awareness, growing innate and religious values, and obtaining the required skills for an active participation in different social and political grounds. Man is innately interested in pretence and role playing in society. In the field of political training, he can be socialized and contribute in social and political activities more easily if we set the tools in place.

Hence two issues of liberty (having free thought) and free will have been discussed in the Quran: Aal – e – Imran (The House of

Imran), 19 / Asra(The Night Journey), 36 / Baqareh (The Cow), 256 / Zomar (The Companies), 18 / Nahl (The Bee), 125 «There is no compulsion in religion. Rectitude has become clear from error.»[1] Baqareh (The Cow), 256. These issues play a vital role in paving the way for political training. The training method of Prophet Abraham (peace be upon him) is of the most fabulous instances of training the society. He prepared the ground for accepting what is right not through compulsion and obligation rather via stage setting.[2] Therefore, political training should culminate in forming the individual's personality and identity which is the basic element of social activity and political contribution.

The content of this individual training should be based on particular fundamental and centralized principles so that it does not lead to individualism, individual profiteering, and unbridled egocentrism but rather lead to a society where man possesses cultural and a group identity and also is effective and plays a role in society. Hence, the base and foundation ought to be the principles which consider this aspect of human life, but in a way that self alienation and self forgetfulness is not brought about. The person's independent and individual identity is not merged into his group identity.

Taking all this discussion into consideration, based on all the verses in the holy Quran and attributes which were mentioned for citizens and agents, it seems we can determine the model of citizenship (political training) in the holy Quran on the basis of six rudimentary and key principles which comprise both of individual and group identities of man. They include: rationality, grace,

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1. The Holy Quran, Baqareh:256.

2. Ibid., Maryam:47, An'am:76-80.

nature, justice, free will, and responsibility.

These principles are related to three fundamentals namely: recognition, tendency, and skill which were previously mentioned in the discussion on political training. The principle of rationality and social and political awareness can be inferred from the principle of human rationality. The principles of grace and nature both refer to the elements of value and tendency in human character. And three principles of justice, free will, and responsibility all point to behavioral and practical skills of man in society and politics. Here are some of the verses referring to these principles:

«We have honored the Children of Adam and carried them on land and sea, and provided them with things, and preferred them greatly over many of those We created».[1]

«So set thy face to the religion, a man of pure faith – God's original. Upon which He originated mankind – There is no changing God's creation. That is the right religion; but most men know it not».[2]

«The baptism of God, and who is there that baptizes fairer than God? Him we are serving».[3]

«Surely We guided him upon the way whether he be thankful or unthankful».[4]

«God tests no soul save to its capacity, standing to its account is what it has earned, and against its account what it has merited».[5]

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1. The Holy Quran, Asra:70.

2. Ibid., Rom:30.

3 Ibid., Baqareh:138.

4. Ibid., Dahr:3.

5. Ibid., Baqareh:286.

«And had God willed, those who came after him would not have fought one against the other after clear signs had come to them. But they fell into variance and some disbelieved, and had God willed they would not have fought one against the other but God does whatsoever He desires.»[1]

According to this perception, considering each of these basic principles, other subcategories and principles can be inferred and be stated in the form of a tree diagram. This will leave a number of advantages in illustrating the concept of political training in the view of the Holy Quran. First of all such a trend can be efficient in establishing a systematic and logical system of Quranic teachings related to political training. Considering the extent of the mentioned attributes in Quran and traditions about social life and political behavior, a coherent and organized structure of required attributes for citizens and agents can be illustrated too, to assist the educators in training and identifying major and minor features.

Executive officials of political training

In the Holy Quran's point of view the task of political training is a public and broad responsibility in which all members in the society are involved.

1. Family. Sh'ara(The Poets),214 / Luqman, 22 / Ahzab (The Confederates), 5.

Family creates the initial steps of theory and practice regarding society and politics within the child. Forming political insights and views by the family is of great significance. In the case of political training, it is a father's responsibility in political issues and other

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1. Ibid., Baqareh:253.

issues concerning his own society or those of human societies in general. He should think of participating in social affairs as his duty and he, himself should be a worthwhile citizen worthy of anIslamic life. Procrastination and negligence in the case of politics brings about the child's negligence and unawareness in political affairs.

2. Public. Al-e-Imran (The Family of Imran), 104, 200 / Asr (Afternoon), 3.

One of the most important Quranic teachings is enjoining the good and forbidding the wrong which aims at creating a perfect environment void of any kind of impurity and filthiness. This goal is a political one; moreover it includes a training policy of a political system of Islam. In religious views the responsibility of every believer is to make an effort towards the achieving of good and perfection of himself and his society. The most significant principle in the framework of religious teachings is the training and moral aspect of those teachings, including bidding for affairs which lead to personal and social benefits and refraining from those affairs which culminate in both personal and social declination. This point has been mentioned in the Holy Quran as a public training purpose which is the duty of all walks of life.

3. Scientists and teachers of society. Taubah (Repantance), 122 / Fater (The Angels), 24 / Moddather (Shrouded), 2 / Ahzab (The Confedrates), 39.

In the Quran's point of view one of the most significant responsibilities of scientists, scholars, and teachers is to warn society and to guide them towards perfection. In the point of view of the Quran guiding and giving awareness to people is the

supreme duty of teachers and preachers of the society and this is the same oath that has been mentioned in the Quran:

«God has made scientists and wise ones promise to teach the ignorant ones».[1]

4. Government. Al-e-Imran (the Family of Imran), 164.

As mentioned before, the concept of government in the Holy Quran pursues various purposes and is not only restricted to financial affairs. Rather the most important duty of any government is to help prepare the tools for the purification of the soul, teaching wisdom and knowledge, and proclaiming rational and religious learnings. All of this are within the fields of guidance and training. According to the Quran, a government is the most important and basic institution to guide and train its people on the path of goodness and security. People in every society take their leader and Imam as an example.[2] Here are some political and social training concepts from the holy Quran.

- Paying attention to rational training, growth of mind and power of thinking, and analyzing the problems.
- Giving awareness and stating the dos and don'ts and shoulds and should nots regarding society, human and government.[3]
- Using the methods of disputation and debate.[4]
- Asking questions and challenging the audience with problems and making them find solutions.[5]

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1. Usul- e -Kaafi, volume 1, page 51.

2. The Holy Quran, Asra:71.

3. Ibid., Zariyat (The Scatterers): 55.

4. Ibid., Nahl (The Bee):125 / Baqareh (The Cow): 258.

5. Ibid., Saffat (The Rangers): 154 / Takvir(The Darkening): 26 / Ankabout(The Spider): ,61 63 / Waqe'e(The Terror): 63 ,64 ,68 ,69 ,71 ,73 / Jounes(Jonah): 35 / Momenoun(The

- Method of indoctrination.[1]

- Stating a problem using comparison to reach insight.[2]

-Using encouragement.[3]

- Gradual training[4] like prohibition of usury which was stated in four steps. These steps are presented in the Holy Quran in this way:»First step: Rome, 139. Second step: Nesa(The Women), 161. Third step: Al – e – Imran (The Family of Imran), 130. Fourth step: Baqareh (The Cow), 279.

- Using correct and effective punishment.[5]

- Paying attention to the hidden role of training.[6]

- Introducing good and bad models to take a lesson from.[7]

- Paying attention to the history and life of peoples of yore.[8]

- Traveling and seeing the world.[9]

- Providing small samples and conditions to prepare to enter society and government.[10]

- Marriage enjoys such a vital and basic role in social training[11] that professor Motahha`ri thinks of it as the first step to get out

Believers): 115.

1. Ibid., Al-e-Imran (The Family of Imran):139.

2. Ibid., Jounes (Jonah): 34 ,35 / Joseph: 39.

3. Ibid., Al – e – Imran (The Family of Imran):31.

4 Ibid., Asra:/106, Forqan:32

5. Ibid., Motaffefin (The Stinters): 1 ,10 / Homazah(The Backbiters): 1 / Ahzab (The Confederates): 28.

6. Ibid., Saf(The Ranks): 2 ,3 / Jom'eh(Congregation): 4 / Baqareh (The Cow): 44.

7. Ibid., Ahzab (The Confederates):21 / Momtahaneh(The Woman Tested):4 / Tahrim (The Forbidding): 10 ,11.

8. Ibid., Al – e – Imran (The Family of Imran):62 / Nesa(women): 164 / A'raf (The Battlement): 186.

9. Ibid., Joseph:109.

10. Ibid., Baqareh (The Cow):260.

11. Ibid., Rome(The Greeks): 21.

of individualism and entering society.[1]

Conclusion

This article intended to present the theory that political training is the most important element in society's progress and development. Political training in the Islamic Republic of Iran which is based on the political and social learning of the Quran and Islam should be illustrated according to the teachings of the Holy Quran and the life style of the Holy Prophet's family. Political training plays a crucial role in political society and government. Islamic society is in need of trained ambassadors. In the Holy Quran, political training is founded on the basis of human psychology and the point of view towards society and politics.

The purpose of political training based on Quranic teachings is to set the stage for the emergence of politics and the managing of talents of the people. Also, political training will result in increasing awareness, growing innate and religious values and obtaining required skills for active participation in various political and social fields. This stage setting should be founded on a firm basis so that it can merge man's independent personal identity with his group identity without letting one interfere with the other. Thus six principles can be inferred from the Holy Quran which can play a role in illustrating the system of political training. These principles are: rationality, grace, nature, free will, justice, and responsibility. According to the Quran all walks of

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1. **Morteza Motahhari:Education in Islam,page 165,266.**