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Original Research

“Council” and Conditional Maximum Political Participation (De-agentive); An Analytical Look at the Position of “Council” in the Political-Thematic Interpretation of the Quran

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Introduction

The concept of council is one of the most important Quranic terms that is perhaps most closely related to political participation. Throughout the political history of Muslims, the verses of council have been cited, analyzed, celebrated, and have been the subject of different interpretations to expand or narrow political participation, both in the past and in the modern era. Some, clinging to it, have called it equal to democracy and sometimes superior to it; some have called it the reduction of democracy to council, and some have called it the baptism of democracy. In any case, the concept of council in the Quran has a prominent place in the analytical systems of political interpretation of the Quran, political theology and political jurisprudence among Shiites and Sunnis, and it is closely related to political participation in any approach.

Political participation is related to important theories such as the Elitism theory and the Pluralism Theory, and these theories contract and expand the scope of political participation. Accordingly, there are different definitions of political participation (Firhi, 1998: 44; Mustafa, 1996: 9; Pai, 1991; Rash, 1998: 123). But Mukhtar's definition of political participation means active and often conscious participation of individuals in society, individually or collectively, in the public sphere and the process of social influence and the exercise of power, decision-making, decision-making and implementation in a supportive, supervisory and competitive manner. On this basis, firstly, most unconscious actions are excluded. Secondly, passive actions are excluded. Also, desirable and ideal political participation from a religious perspective is an activity that considers the overall material and spiritual well-being of society and does not reduce it in a specific form and dimension, especially material well-being. Also, this research considers the relations and relationships of exercising power in society and towards the

government. On this basis, the main question of the research is “what is the nature of the council in the Quran and what approach to it is the desired approach of the Quran”? The research hypothesis is that, based on the method of thematic interpretation, it seems that the council is one of the concepts from which political participation can be extracted and interrogated and has the ability to be evaluated in modern concepts. Based on this evaluation, it can be said that from the perspective of the Quran, the council is a signature concept different from consultation and has a kind of obligation in the public political arena, especially in the era of the occultation of the infallible, and from this perspective, it is considered an important pillar of the maximally conditional (and agential) political participation approach.

Research Background:

There are limited articles about political participation in the Quran and interpretations. Such as the article The Right of Citizens to Participate and Political Freedom with an Emphasis on the Holy Quran (Seyed Bagheri, 2018: 41-65) which has observed political participation and its role in freedom in three stages. Another article is Political Participation in the Islamic Utopia from the Perspective of the Quran and Hadiths (Yazdani, 2018: 48-73), which are directly related to the research topic. Also, parts of the book Government and Politics in the Quran (Qazi Zadeh, 2007) and also parts of books on the guardianship of the jurist or Islamic government. However, the independent work is very limited.

In recent years, three books have been published that are most related to the research topic. The book Political Participation in Shiite Political Jurisprudence (Yazdehi, 2017) is the first and most serious of these in this field and provides a jurisprudential description of political participation under two legitimate and illegitimate political systems. The book Political Participation Indicator in the Islamic Progress Model (Kholosi, 2016) is another book that has been published. Another work is the book "Shiite Political Jurisprudence Strategies for Expanding Political Participation" (Rahmani, 2015), which examines the patterns and strategies of political participation from the perspective of Shiite political jurisprudence.

There are also works about the council and its relationship with concepts such as democracy. Such as: Islam and Consultative Democracy (Mirahmadi, 2014), The Concept of Council in the Iranian Experience (Mirahmadi, 2015), Council and Pledge (Bazargan, 2000), Council and Democracy in Contemporary Shiite Political Thought (Attarzadeh, 2014), Council: Intertextuality and Historical Experience (Al-Sayyid, 2006), Legitimacy of Government in the Quran (Aghajani, 2019), Tawfiq Muhammad al-Shawi and the General Theory of Council in Islam (Firhi, 2009).

Regarding the political participation and agency (principal-agent), which indicates the duality of the structure and agent relations, it has a limited and non-Quranic precedent (Lakzai, 2002: 135-160), which is discussed in detail and in the Quran, and the concept of conditional maximum is drawn under it. Accordingly, the innovation of the article is to propose two concepts of conditional maximum participation; which lacks any

conceptual background; and non-agency participation; which has a very brief and elementary literature; and to compare them with each other. Also, the use of interrogative and deductive literature in relation to the idea of the article. Also, some new conclusions from the verses of the Quran, such as the necessity of a council and the necessity of acting as a result of a decisive vote from the council, are among them. The use of thematic interpretation and theological, narrative and historical references in line with this method is another innovation of the article.

Research Method:

The research is library-based and uses the method of thematic-ijtihadic interpretation. Various definitions have been proposed regarding thematic interpretation. Thematic interpretation is considered to be an ijtihadic interpretation in terms of its nature. In explaining the thematic interpretation, Seyyed Mohammad Baqir Sadr states that in this method, the interpreter does not examine the verses of the Quran verse by verse like an analysis, but rather the interpreter tries to focus his research on a topic of life, ideological or social issues or worldview that the Quran has addressed and explains, researches and studies it (Sadr, 2:12). Seyyed Mohammad Baqir Hakim (Hakim, 1999, 368-363) also follows the view of his teacher, Shahid Sadr. In these two definitions, the criterion of commonality of topics is not clear Set.

Others have defined it as “a science that discusses Quranic issues that are united in meaning or purpose. By collecting various verses and reflecting on them with a specific method and with specific conditions for expressing the verses and extracting the elements of the Quran and relating the verses to each other (Abdul Sattar, 1418 AH). Other different definitions have also been made (Sabhani, 1427 AH, Vol. 1:11. Muslim, 1421 AH:16). Muhammad Hadi also considers subject-based interpretation as a necessity. Knowledge considers the method of subject-based interpretation as responding to the issues raised; of course, sometimes the issue is from within the Quran and the answer is from within the Quran, and sometimes the issue is taken from the context of the realities of life and social needs and the answer is from the Quran. This second and correct method is interrogation, which is based on the words of the Commander of the Faithful: “This is the Qur’an, so interrogate it...” (Nahj al-Balagha, Sermon 158). In this regard, knowledge lists four types of thematic interpretation (Maroyan, 1387). Based on this, thematic interpretation can be considered to have two traditional and classical definitions and a new definition, specifically the view of Shahid al-Sadr. The article has entered into the discussion based on the second definition, and of course it also has its own innovations and specific definition. The author's definition of thematic interpretation using some perspectives (Jalili, 1993: 170) is as follows: "It is an inquisitorial effort to systematically understand the Quran's view in the light of a theoretical collection of verses about scientific and theoretical issues and living topics arising from human knowledge that are united in meaning or purpose and the Quran is expected to have a true statement on the matter."

Conclusion:

The de-functional approach (at most conditional) in relation to the Shura verses and to political participation, in the stage of choosing a leader, despite accepting the divine text and appointment, also considers the people's political participation to be substantive (in addition to the path). Based on the Shura verses, consulting with the people or their representatives is not considered a decorative and marginal matter. Both consultation is necessary and commitment to consultation and the result that arises from consultation are, in short, necessary. Because the very formation of the council by the infallible shows the infallible's prior general commitment to its results. At least in cases where there is a decisive majority on an opinion and it convinces the infallible. Of course, in the case of the infallible and the infallible Imam, if there is any doubt about the commitment to the result of the consultation or if there are reasons that undermine it, there are no such reasons in the case of non-infallibles, and compliance with the result of the consultation is certain, at least in major matters. On this basis, in the era of occultation, public political participation and consultation with the people are mandatory both in the selection of the leader and in the process of political decisions. Of course, it is conditional on observing the prior conditions and precepts in the selection of the leader and the process of governance, but in any case, paying attention to public opinion and its participation in the decision-making and decision-making processes is necessary and necessary. Therefore, the political interpretation of the Quran and the approach to Shiite political theology are necessary and necessary, and the legitimacy of the emergence and survival of the religious state is tied to it, and the change in some interpretations can create a new approach in some strategies of political-religious governance.

Keywords

Council, Political Participation, Conditional Maximum Political Participation (De-agentive), Political-Thematic Interpretation of the Quran, Political Theology