

messengers. One of the basic things that contributes to establishing a general human peace is getting out of the seclusions dimension of religions to its broad divine dimension.

Reviewing Imam Shamsedinne's Juristic conception of Violence:

In his review of Imam Shamseddine conception of violence, Sheikh Huballah Starts by a general introduction in which he praises the contribution of the Imam to general Islamic thought. He believes that the relation between Shamseddine works like the relation between Ibn Khaldun's works (Introduction and The History). He then makes some remarks concerning some posts, he believes that Shamseddine missed in his study of violence.

The New Islamic Theology: A Historical Introduction:

In trying to point out to the historical roots of the concept of renovation of Islamic theology, the writer, Abduljabbar Al-Rifai feels that the beginning of renovation followed a long period of stagnation, after the old Islamic theology failed to perform its basic role of defending and protecting religion, due to many factors not least of which is the beginning of Aristotelian logic as well as abstraction.

Bridging the Gap between Differences:

Dr. Muhammad Bashir Al-Hashimi calls upon all Muslims to unite on the basis of what their religion expects them to do. They can still have their differences which is on of their right, as each can understand the religions text in a different manner. But one should not turn this academic difference into a sectarian one in which everyone desires the right of other to have their own conceptions.

realistic and does not promote man's interests. Nevertheless, the fields one can resort to violence should be clearly identified, to ensure that violence is not used in the wrong places.

Apostasy: A continued Study in the light of the Quran and the Sunnah:

The religious scholar Sayyed Abdulkarim Ardebilli studies in this article the Imami jurisprudence. He distinguishes between two kinds of apostasy, the political and the ideological, and considers that the Quran talks about the first kind. Therefore one cannot rely on the Quran to prove the penalty of execution. The evidence he produces is limited to the traditions of the twelve Imams.

A Jurist View of Apostasy

Sheikh Muhammad Ibrahim Jannati deals with the concept of apostasy in the light of jurisprudence laws and regulations. He calls to reviewing the following aspects before convicting someone of being an apostate.

- 1- Knowing the elements that led to apostasy.
- 2- Knowing the juristic evidence that enable the jurist to convict someone of being as apostate.
- 3- To study the evidence thoroughly before passing a judgment.

Terror: Definitions and Problems:

No other term has been as controversial as terror: what an individual or a nation sees as terror, others would see as resistance or fighting for freedom. Thus there should be an agreement on one definition for terror by which any action could be judged. This is what the writer Hussein Abdullah attempted to do in this article.

Tolerance as a Philosophic Issue:

Dr. Hussain Rahim Pour Arghadi: deals in this article with the philosophic and epistemological roots of tolerance, he argues that this concept is not a new western concept, but rather the gift of the prophets and divine religions. The west, on the contrary has distorted this concept by changing its foundation from one that relies on the right of falsehood to a pragmatic one that is legitimate when it serves the interests of the ruling class, the fact that is presented as democratic not with standing.

Towards a Philosophy of Human Peace:

Dr. Sua'd Al-Hakim calls for human peace and discard violence. She believes that there are several basic points of meeting between all religions including the brotherhood of all

A Summary for the Published articles in issue no. :9

السنة الثالثة. العدد الثامن

Summary

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Violence, Religion and the Philosophy of Islamic Punishment:

We discussed in our dialogue with Sheikh Na'im Kassim the most important problems are raised in respect with the relationship between religion and violence, and the cruelty which Islamic punishment code is accused of. According to the Sheikh such a relationship is alleged and does not have any "real" evidence. Violence in Islam is acceptable only in self-defense as a reaction to the violence of the enemy.

Violence and Extremism in the light of Christian Thought

In our dialogue with the reverent Dr. George Masouh we tried to discover the roots of the relations between violence and religion. Dr. Masouh believes that they hardly ever meet except in self-defense. And even then, the believer has to be ethical and distinguish between violence itself and the one who practices so that his action would be directed towards the violence.

A Dialogue on Criticism

Sheikh Muhsin Kadivar and Sheikh Muhammad Mujtahid Shabstari are

considered among the most prominent figures in intellectual movement in Iran. And since the dialogue the Iranian magazine Kiyān conducted with them includes several intellectual problems that deserve evaluation or criticism, we decided to translate all of it to appreciate all the issues it raises. We believe that in addition to being faithful to the original text it allows the reader to have a full idea of what he is judging. The most important points that should be reviewed in this dialogue are:

- 1- It doesn't differentiate between the religion as a set of concepts and its application in society.
- 2- Sheikh Shabstari called of religion as it produces and encourages violence.

Cultural, Social and Religions Dimensions of Violence:

Dr. Talal Atrissi believes that violence is a phenomenon that began with man since his childhood and will always continue with him. Therefore, it is a natural phenomenon that serves man in his life and building of his society, but it needs to be controlled to prevent its use in the wrong places. Thus the call to discard violence completely is not

Al-Hayat

Al-tyba

Quarterly periodical specialized in islamic thought and intellectual

Published By: Al-Rassoul Al-Akram
high institute for islamic laws and studies

General Supervisor: Mouhammad Reza Nooreelahiam

Editor in Chief: Nejaf - Ali Mirzaei

www.arrasul.com
Telfax: (961)1/450264
Tel: (961)1/450262 - 450263

Issue Eighth, thd. year, Winter 2001

Correspondence

Should be sent to the
Editor - in - Chief on the following address:
P.O.Box:25/302-Beirut - Lebanon
E.mail: alhayat2@arrasul.com