

The Strategies of Religio-cultural Activities' spread in the International Scene

Mohammad Ali Savadi

Abstract

Speculatively, first of all we need a model of policy making based on real cultural pathology of the world. The model cannot be enough clear, comprehensive and understandable, without a speculative support; for example an efficient meta-theory that should be produced. In order to shape efficient strategies, always there should be a dialectic movement among the problems (difficulties or crises), the necessary theories (macro-theories or micro ones) and Islamic monotheistic foundations. Practically, we should know hierarchy of problems (difficulties and crises), and priorities among them and strategies of humanity's enemies, to confront them through initiating necessary strategies, which are based on Islamic liberating ideology. In many cases, we can take advantage of their different strategies to improve our strategies. Through future studies, we should know future probable Scenarios, and Plan enough effectual strategies. The strategies should be so rich, flexible and open, which can be adjusted to different situations. Human resources should have enough meta-cognition skillfulness to be able to manage the strategies, in optimized way.

Keywords: strategies, international scene, religio-cultural activities, flexibility, efficiency.

1. Introduction

Both spiritual and mundane developments are the neglected foundational bases of religion's civilization and culture. In strategy studies, a thinker's reliance on a comprehensive paradigm including sound end, convincing argument, authentic revelation and speculative and practical reason immunizes him versus the various types of deviation and fallacy. The infallibility of the logical rules are because of prevention from the interference of imagination and fancy in reasoning. Logic prevents from using ambiguous expressions instead of clear expressions and provides the ground of enough exactness in order to prevent from commission of many types of fallacies. If the revelatory knowledge and the rational knowledge have been understood in harmony with each other, they are in coherence with the fixed and everlasting innate knowledge (المعارف الفطرية الثابتة الدائمة). Nevertheless, the comprehended knowledge through the pragmatist or utilitarian approach or based on the interests of the ruling arrogant hegemony of course, neither creates comprehensive, flourishing and continuous development, nor observes the rights of the deprived and the oppressed.

The main origin of secularism is some scholar's negligence from the role of man's divine inherent disposition and the right understanding of religion. Therefore, since the secular sciences do not have true comprehension of man, society and history, always encounter the inevitable and continuous change of scientific theories, which are neither universal nor global.

The secret of so many types of materialist - relativist unsuited theory regarding man's happiness, reality, justice, ethics, spirituality, etc. is man's privation of the reliable revelation and transcendent reason. The only common and reliable bases for all just internal and external relations of societies are man's inherent disposition and the true understanding of religion and virtuous disciplines of knowledge. Hegemony-oriented knowledge can protect neither security nor the rights of individuals and nations, in a just way.

Therefore, the purpose of the strategies of religio-cultural activities' spread in the International Scene, should be paving ground for change in individuals, nations, states and international relations. All religions have been revealed to bring mankind, as a whole not only each man as an individual, to the highest level of salvation, meaning closer and closer to God. If we do not consider a universal religion as a system, which has special objective, bases and components, we

cannot understand religion clearly, correctly and perfectly. In the system of religion everything must simultaneously be in agreement with foundational components like justice, reason, narration (revelation+ reliably oral or practical traditions of the holy prophets) and moral values. These four components are criteria for evaluation of all statements, teachings and even all religious disciplines (canonical law, humanology, epistemology, ontology, sociology, psychology, political science, international political economics, ...), in the system of religion. In addition, there are prominent components like peace, man's nobility -as God's vicegerent-, freedom, self-determination, independence, proximity, solidarity, unity, peaceful coexistence, The responsibility of religion is guiding and managing humanity in order to help mankind to get the highest level of perfection, happiness and development. Such objective cannot be reached without justice-based (neither wealth-based nor hegemony-based) states, which always consider humanity's expediency, not the interests of “the domination of wealth and power”. Therefore without knowing man, society and history through right methods, one cannot say anything regarding the necessary strategies for cultural activities progress.

Consequently, the right way of humanology is too much prominent. One of the best ways of knowing man is knowing him by analyzing his being and its most important components. Man's inherent disposition (fitrat) can be one of the axes of Islamic anthropology. To explain man through “fitrat”, we need an exact and comprehensive theories and methods, but unfortunately up to now not only such theories and methods are not available, even there is not enough concern and effort for producing them. The objective of Islamic human science should be flourishing man's fitrat, not ignoring it; man should not veil “fitrat”, divert or alienate it. It is not so that man is lacking a priori background and can use no alternative before so-called scientific claims. The responsibility of man is realizing Allah's will and law in human life, not negating the role of divine religion in social life (secularism) and managing society and world through globalization of materialistic philosophies, liberal ideologies, relativistic and conservative theories and opportunist mechanism.

The Role of Reason in recognizing the desirable pattern of socio-political life

God through bestowing inherent disposition to man, institutionalize awareness to Him and His Lordship in man's nature.

«So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not.» (30:30);

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ ذَلِكَ الدِّينِ الْقَيِّمِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Then the Lord through His Divine Books, the outer prophets and the inner prophets (reason, heart, ...) taught man the desirable pattern of socio-political life, for reaching the real objective of man's creation and ordered man to follow that desirable pattern of development. Meaning one must not impose the presuppositions and prefabricated bases and principles upon the heavenly Book; rather can try to recognize the Book's general guidelines and principles –that are in agreement with decisive reasoning and justice- and commentate the less clear verses with the guidelines.

The mission of all Prophets and Divine Guides has been realization of such Godly pattern of development. Different branches of the monotheistic worldview possess the meta-theories of perfect man's leadership, and the socio-political theories and micro theories of development. Monotheistic worldview of being, man, Society and history provide the necessary fundamental theories, the most comprehensive interpretation of phenomena, socio-political events and transformations. Its theories and interpretations are not conservative, justifier of the arrogant ruling order or defender of any non-divine system.

Because the monotheistic worldview's epistemic sources (the Heavenly Book, the holy prophet's tradition and different layers of reason, ...) are so rich, and its presumption method such efficient that in no way needs to justify this essentially instable domination. Therefore, it is immune from many damages that hold fast some current paradigms; neither reduces man's divine identity to some natural phenomenon, nor denies the dependence of values to the permanent realities.

Consequently, before every action our think-thanks and different teams of policy makers should know all dimensions of this world's culture, especially economic, political and religious culture. We should clearly pay attention that the economic culture of the domination of wealth and power plays with political culture and the religious one, in order to misuse them. For them everything should serve acquiring, preserving and increasing economic hegemony. Especially during recent

centuries, they have tried to create the fake interpretations of different religions, particularly revolutionary Islam, in order to serve the above-mentioned desire, meaning globalizing and spreading their hegemony. After the victory of Islamic revolution in Iran, gradually they encountered a very strong front, which is not easy for them to ignore it or to overcome its power or to stop its influence. Neither inflaming the 8-year imposed war against the Islamic Republic of Iran, nor the West's terrorist groups were able to create a serious obstacle on its way; as its founder told it was really explosion of light; like a roaring flood removes all dirty things on its way. Really it has capacity to pave ground for the Divine Rule on the Earth, if policy makers of the revolution know how to take advantage of the opportunities. Of course, the Islamic revolution up to now experienced perfect and tight leaders and (before and after victory of the revolution) the most strong supporter, meaning Iranian nation (the students of universities and seminaries, ...). They through very active participation, played their role much nicely. Therefore the professors of universities and seminaries, statesmen, the elite, ... must feel more and more responsibility and be much more active.

2. framework and principles

In order to know the necessary strategies of religio-cultural activities, there is nothing more important than the real objective of life. Because if we consider the whole (spiritual and material) world as a comprehensive system, which includes many subsystems, of course one of the most important subsystems is religion. If we accept that the most prominent components of a system are its objective and its foundational basis, of course everything in the system should be based on these two components. In the system of religion, the objective is bringing human beings all together, closer and closer to God or the highest level of perfection; the end is getting more and more Divine Attribute or becoming more and more perfect.

In this regard the following three components are very prominent:

- Freedom and participation

Man is born free by God. «This is philosophically true, because no one has complete control upon our decision or acts by himself. This is also morally and politically true, because no one other than God has authority upon us, therefore it is necessary to served or obey such God: «Do not be a servant of other people, God has created you free.»»

(Shomali, Mohammad Ali, Reason, Faith and Authority, A Shi'ite Perspective, pp. 18-19)

Highest perfection of man, society and international community- not individual freedom or individual salvation- should be the ultimate objective of all religions and societies. Although through this objective man and society can get the highest level of freedom and salvation.

The bases of Divine Revelation are freedom and man's dignity -as God's vicegerent- and society improvement, through flourishing man's inherent disposition and more and more activating man's inner prophet, reason.

Modern liberalism ignores internal freedom, and it is not concerned with whether or not humans are slaves to their passions. Nevertheless, according to the true Divine Religions, polities must try to attain both kinds of freedom; meaning it must provide ground for referring to both the holy Book and nation.

In addition, it must ensure political and social freedoms within the framework of the law; the participation of the entire people in determining their political, economic, social, and cultural destiny; the planning of a correct and just economic system, in accordance with religious framework, principles and criteria, in order to create welfare, eliminate poverty, and abolish all forms of deprivation with respect to food, housing, work, health care, and the provision of social insurance for all; framing the foreign policy of the country on the basis of religious criteria, fraternal commitment to all believers, and unsparing support to the freedom fighters of the world and negation of all forms of oppression, both the infliction of and the submission to it, and of dominance, both its imposition and its acceptance. Consequently, a religious political system's slogan is justice along with freedom; meaning there is no compulsion in religion.

Therefore, if the scholars of political science consider the role of real freedom, of course socio-political science will get too much perfection and development. In a religious society the responsibility of religion and the leader is providing individuals' active and

maximum participation in all possible and permissible affairs, based on their interest, experience and attitude. All should be together, do not separate, preserve unity and observe actively socio-political participation.

- **Peace**

The objective of Islamic diplomacy is presenting a nice and better pattern of the universal religion of Islam and calling all to that pattern. Accepting just relations, denying hegemony, and non- alignment to the hegemonic powers, defending the rights of all human beings, especially the Muslim and preserving the country's comprehensive independence and integrity.

- «If thou judgest, judge between them with equity. Lo! Allah loveth the equitable.» (Holy Quran, 5:42),

- «O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo!» (Holy Quran, 5:8)

- «If they hold aloof from you, wage not war against you, and offer you peace, Allah alloweth you no way against them.» (Holy Quran, 4:90),

- «Moreover, if they incline to peace, then incline to it and trust in Allah; surely, He is the Hearing, the Knowing.» (Holy Quran, 8:61)

- «Peace is better.» (Holy Quran, 4:120),

- **Observance of esteemed peace:** the only guarantee of peaceful solution of the international quarrels is administration of justice; making truly just peace and avoiding any kind of aggression; observing requirements of human beings' inherent disposition- the acceptable, objective and permanent covenant among countries- and accepting the arbitration that is based on right and justice.

- «So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not.» (Holy Quran, 30:30) (Javadī, 2009 (the Iranian calendar: 1388), p. 140, 33, 49, 176)

Intermediation always must be based on justice-oriented and calmative peace and leads to taking the right of the oppressed from the oppressor, not merely encouraging the oppressed to ignore their rights and submit an imposed and tragic compromise. (Javadī, 2008 (the Iranian calendar: 1387), v. 10, p. 282-283)

Matyr Mutahhari says: when Imam Ali was strong and his enemies were weak, he appealed to them to refrain from shedding blood and he appealed to them for peace in the name of humanity. Even when he was victorious, he acted toward his defeated enemies as if they would do him a favour by forswearing war. If an enemy was overcome, and he wished to save his life, all he had to do was merely to ask Ali to save his life, and he (Ali) saved his (the enemy's) life. And he did so with no preconditions. His enemies knew this through long experience, and they took every advantage of this knowledge. Many among them escaped the penalty of death in this manner, for treason and rebellion.

He believed that war and the preparation for war, were incompatible with the health and well-being of the human race. If he could win a victory through questionable means, he preferred to forgo victory but he did not take recourse to deceit. His own principles and his own humanity were, to him, far more important than victory in war. During his own caliphate, Ali was compelled to fight against those Muslims who had risen in rebellion against the central government. He appealed to them to resolve disputes through negotiation instead of fighting. Fighting, for him was the last option, and the most repugnant one. But if anyone challenged him, then he (the challenger) had to be the first to strike at him. He was never the first to strike at his foe. If he fought, it was only to win the pleasure of God; and if he made peace, it was also to win the pleasure of God. (See:

Martyred Mutahhari, Murtadha, “The Issue of Islamic Jihad and Peace”, Translated by: Tawhidi, Mohammad Salman.)

3. The strategies:

Now, here we numerate some more important strategies:

- Cognition and metacognition strategies

- Cognition strategies

Through cognition strategies people learn how to know themselves, others, their God, their world, ...

- metacognition strategies

Through metacognition strategies, policy makers guide and manage cognition strategies, by programming strategies, assessment strategies and organizing strategies. Consequently, people learn the techniques, which help them to get more and more true knowledge and stronger motivation.

The whole Divine Books, all Holy Prophets and other perfect men did their best to help man to go toward this end more and more optimized and quickly. In addition, God equips man with what he needs for his long journey: he has a divine inherent nature, which knows God and has inclination toward Him and His religion; also knows virtues briefly and loves them; if family or environment-including materialistic philosophies, secular sciences and media- do not create serious obstacles on his way. Furthermore, there are intrinsic prophets like inherent disposition, reason and heart, which play complementary role for outer sources of knowledge. Of course the Holy Quran is the most prominent source and guardian over other sources.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ... (5: 48)

«And We have revealed to you the Book with the truth, verifying what is before it of the Book and a guardian over it ...»

In addition, lifestyle of the wise (سيرة العقلاء), common law (العرف), ... are other epistemological sources of knowledge, and some effectual components like justice and man's expediency, which

can help man to solve the objective and concrete problems of society and the international scene in a right way. In the intellectual system of religion one of the most axial component is justice; in the system of religion everything must be based on social justice. In fact, moral values or ethical system of religion are manifestations of justice. All main components and teachings of religion, including different fields of knowledge (without any exception) must be based on justice. Therefore, the components like freedom, man's and nation's dignity, peaceful coexistence, proximity, solidarity, unity, cooperation, security, development, good governance, ...all are based on justice.

- **Strengthening spirituality strategy**

This strategy can play much great role in confronting with the West globalization and corruption spread, which are followed up by their macro and micro politics and politicians. Meaning Politics has two areas: macro and micro; I define macro politics as study and application of using hegemony for guiding and managing society, and micro one as study and application categories like state, political freedom, Spirituality is immaterial dimension of life and this dimension should manage the material and natural aspects of life, not vice versa.

The political systems and politicians that intend to acquire hegemony, preserve and increase it more and more and believe the slogan of “might is right.” is the only fixed and permanent scale expect all to obey them without any question and objection. Because, they do not like to see any red line on their way and like to feel completely free, in order to do whatever they desire. In this regard, Ayatollah Khamenei, the great leader of the Islamic republic of Iran said:

«Human values and spirituality have been alienated in the modern world. That is why there is oppression and domination in the world. That is why the world is full of violence, oppression, bullying and injustice. That is why superpowers have spread their domination over nations across the world and are plundering their properties. When spirituality, ethical values, and virtues are sidelined, vices and corruption will take over, money and material possessions will gain value, powerful and wealthy people will not stop at anything to further their goals, and the world will be in the same situation as it is today.» (Khamenei, 2009) Therefore, people must stand forth for justice.

In this regard the Holy Quran states:

«Be just in your words, even if the party involved is one of your relatives and keep your promise with God. Thus does your Lord guide you so that you may take heed.» (Holy Quran, 6:152);
«Maintain just measure in your business and do not cause loss to others. Weigh your goods with proper balance and do not defraud people in their property or spread evil in the land.» (Holy Quran, 26: 181-183);

«(After having revealed the Quran to you) in all truth and justice, your Lord's Word has been completed. No one can change His Words. He is All-hearing and All-knowing.» (Holy Quran, 6:115);

«Lest you be unjust!» (Holy Quran, 9:23);

«God does not guide the unjust.» (Holy Quran, 9:19).

Bullying powers believe that all should recognize their hegemony. For such political systems and politicians independence of political units is meaningless and all must be dependent and rely on them. If rulers are the cruelest dictators and daily kill many innocent people, but they are obedient slaves of them, they must be supported. From their viewpoint, they should be free to demolish all human rights and bypass all types of law, in order to exploit all political units for their interests; otherwise the opponents they are bad terrorists and dangerous for peace and must be suppressed by the good terrorists that were produced by their intelligence organizations. Such political systems and politicians believe in separability of spirituality and politics, because spirituality is against the origin of their hegemony; they have got power to increase their interest, in any cost. Although such political systems and politicians in no way believe in spiritual or ethical politics, but since they know that people have inclination towards spirituality, therefore they try to create a neutral, secular, and conservative understanding of revealed religions or the spiritual schools, in order to impose their hegemony of their ideological politics on different structures of society or the international community and surrender all before their domination. They always misuse conservative knowledge, media's deception, and people's ignorance to strengthen their hegemony; therefore they are against people's awareness, revolutionary awakening and motivation, independence seeking and independent thought, real freedom, man's and nation's dignity, unity, other political unit's development, justice seeking,

In this regard the Holy Quran states:

«There is nothing good in much of their secret talks except for that which is for charity, justice, or for reconciliation among people to seek thereby the pleasure of God for which We will give a great reward.» (Holy Quran, 4:114);

«The believers who left their homes and strove for the cause of God, through their property and in person and those who gave refuge to them and helped them will be each other's guardians. The believers who did not leave their homes are not your guardians until they too leave their homes. If they ask you for help in a religious cause, you must help them against their enemies unless their enemies have a peace treaty with you. God is Well Aware of what you do.» (Holy Quran, 8:72);

«The unbelievers are each other's friends. If you (the believers) do not keep the same among yourselves in the land, there will come into being widespread idolatry and great evil.» (Holy Quran, 8:73)

The whole divine books and prophets came to make politics spiritual. «[while] in the Western democracies, there are certain qualifications that are considered necessary. Normally, the support of a particular party determines whether candidates are qualified or not. [But] the Islamic Republic of Iran considers moral and ideological qualifications as well as knowledge and political factors». (Ibid.) After the Islamic revolution, Iranian people have stood against the arrogantly dominant powers to say politics should be divine and human, not secular. Because they knew that when God is not the objective and foundational basis of political system, politicians count everything permissible for themselves. But «People must not say that morality and ideology are personal issues in the absolute sense. Morality and ideology may belong in the personal realm, but they cannot be considered personal for a government official. In the case of government officials, ideology and morality are socially important, as they are supposed to rule the people. Such people must have other qualifications over and above competence and knowledge: They need moral courage as well as religious, political, and ideological piety. Morality is of paramount importance. As a result, an Islamic government cannot be indifferent to the culture and morality of its people. An Islamic government does not just think about preserving its power and it cannot be indifferent to the actions of its people - even if they are caught in a vortex of decadence.» (Ibid.) Now, Secular politics has proved its failure during history and even the whole powers together cannot revive this stinking corpse. Now this world

needs a divine politics, based on the true understanding of religion, what was hidden from people for many centuries, and people were kept ignorant from its straight path. Always during history three false powers (political, economic and religious powers) cooperated with each other to misuse both religion and people's ignorance, in order to increase their illegal interests.

In this regard the Holy Quran states:

«Believers, why is it that when you are told to march for the cause of God, you seem to linger at home. Have you given preference to the worldly life over the life hereafter? The worldly gains compared to those of the next life are but very little.» (Holy Quran, 9:38)

Paying attention to aforementioned points, Imam Khomeini (on whom be peace) established a huge political movement and hoisted the flag of spirituality, in order to stand against the three false powers and materialistic understanding of life. The Imam's Islamic Revolution revived moral feelings among different nations, even the Western ones, which were under great pressure of powerful media and secular philosophies and sciences.

- **Perfect man strategy**

One of the best ways of knowing man is knowing him by analyzing his existence and the most important components of his being. Man's inherent disposition (fitrat فطرت) can be one of the axes of Islamic humanology. To explain man through "fitrat" we need an exact and comprehensive theory and method, but unfortunately up to now not only such theory and method are not available, even there is not enough concern and effort for producing them. The objective of Islamic human sciences should be flourishing man's fitrat, not ignoring it and replacing it with man's nature and desires; man should not cover "fitrat", divert or alienate it. It is not so that man is lacking a priori background and can use no alternative before so-called scientific claims.

Another way is knowing man by knowing his Lord; because perfect man is God's vicegerent and His manifestation and showing (مظهر). Man's responsibility is realizing Allah's will and law in human life, not negating the role of divine religion in social life (secularism) and managing society and world through globalization of materialistic philosophies, liberal ideologies, relativistic and conservative theories and opportunist method. Man's highest perfection, society and international community- not individual freedom or individual salvation- should be the ultimate objective of all societies. Because the ultimate objective of a system like society should

be the most important component of the system. Although through this objective man and society get the highest level of freedom and salvation. The fundamental basis of such system is monotheism and the secondary bases are three: socio-political justice, the inner and outer Prophets (reason and revelation) and moral values. In this system, the more important component is good rulership, and the other important components are man's dignity, freedom, self-determination, peaceful coexistence, security, unity, cooperation,

- **Man's desirable attributes**

Regarding man's desirable attributes, the slogan of the Divine Books is purification:

«He indeed shall be successful who purifies himself.» (87: 14) ، قَدْ أَفْلَحَ مَنْ تَزَكَّى،

«He will indeed be successful who purifies it.» (91: 9) ، قَدْ أَفْلَحَ مَنْ زَكَّاهَا،

The reason for more than fifty times blaming man in the Holy Quran –besides so much hounding him- is man's thanklessness, disappointment, practical and precociously heresy due to swift passing interruption in Allah's mercy, as a result of his shortcoming or some special expedience that is not understandable for him.

In order to make people pure, the scholars of religion should make them aware of their individual and social responsibilities and duties, like social determination, actively socio-political participation, safeguarding common rights, creating coordination and keeping unity in order to make reparation for all types of weakness. Not questioning by ordinary people or the elite does not leave any space for the excuse of hiding truth by the scholars of religion. The scholars should make all individuals thirsty for questioning, because the people who are not able to know truth are like the sick who are aware of their illness; neither the sick refer to a physician till become aware of their disease, nor unaware people refer to the scholars of religion to know the true ideas and values of religion, which are in complete coherence with their inherent disposition.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ،

«Then set your face upright for religion in the right state-- the nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the right religion, but most people do not know.» (30: 30)

One of the prominent responsibilities of believers in the different denomination of Islam is serious and continuous effort for proximity, solidarity, union and cooperation, based on their common beliefs and values.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا،

«And hold fast, all of you together, to the cable of Allah, and do not separate.» (3: 103)

“Hold fast” and “all of you together” both emphasize on actively socio-political participation and unity preservation. Unity preservation at the national and ultra-national levels among the followers of Islam is a must for all, without any exception, because it is one of the most important bases of religion that cannot be ignored in any situation. Because inauspicious effects and fire of the social sin of discord and sedition creation are inclusive and burn not only the intrigant, but even the silent conservatives and the innocent.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ،

«And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is severe in punishment. » (25: 7)

Resorting to misgivings and doubts, the sick-hearted fire-eaters instil doubts into peoples’ minds and flaw their beliefs and values, create different false denominations and schools and consequently discord and conflicts:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ،

«He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. But none knows its interpretation except Allah, and those who are firmly rooted in knowledge.» (3: 7)

The Holy Quran counts such seditions greater than manslaughter and has sentenced them to severest punishment:

«And persecution is severer than slaughter.» (2: 191) وَالْوَيْتَنُ أَشَدُّ مِنَ الْقَتْلِ،

«And persecution is graver than slaughter.» (2: 217) وَالْوَيْتَنُ أَكْبَرُ مِنَ الْقَتْلِ،

«And fight with them until there is no persecution. (2: 193; 8: 39) وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً،

In a sedition fire-eaters and all his accomplice are oppressors, and conservative scholars, silent devotees are oppressors too, because they forsook forbidding wrong. Since the members of a society or the International society are like crew members of a ship, and neither any of them has any right to perforate his seat, nor anyone can be indifferent or silent; It is the responsibility of all to stop him; otherwise all will be drowned. At the time of sedition the responsibility of people is referring to “sedition knower” and asking righteous individuals to pray. Of course, without knowing the meaning of pure and pious life, one cannot know seditions, and to know the meaning, one should pay attention to some prominent points:

- Justice Administration

The world’s affairs should be based on justice:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ،

«Surely Allah enjoins the doing of justice and the doing of good (to others).» (16: 90)

«Act equitably, that is nearer to piety.» (5: 8) اِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى،

- Forgiveness

The Glorious God increases the greatness of forgiver; because forgiver is pious, and pious person has dignity before God. Not paying heed to justice, access to the higher levels of perfection and piety- including the moral munificence of forgiveness and generosity- is not possible:

وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ،

«And it is nearer to righteousness that you should relinquish; and do not neglect the giving of free gifts between you.» (2: 237)

وَالْكَاطِمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ،

«And those who restrain (their) anger and pardon men; and Allah loves the doers of good (to others)» . (3: 134)

وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ،

«And they should pardon and turn away. Do you not love that Allah should forgive you? And
«Allah is Forgiving, Merciful.» (24: 22)

«So turn away with kindly forgiveness.» (15: 85) فَاصْفَحِ الصَّفْحَ الْجَمِيلَ،

«But pardon and forgive.» (2: 109) ، فَاعْفُوا وَاصْفَحُوا ،

- Patience

Benefactor not only does not reciprocate evil with evil, but even wisely (not because of mere emotion) ignores other people's evil:

لَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ،

«But if you are patient, it will certainly be best for those who are patient.» (16: 126)

«Forgiveness thoroughly removes the grounds of enmity and grudge from the hearts of the two sides.» (16: 126)

- Repelling with what is best

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ،

«And not alike are the good and the evil. Repel (evil) with what is best, when lo! He between whom and you was enmity would be as if he were a warm friend.» (41: 34)

- **Resistance strategy**

If an oppressor's evil deed is so that the only solution for stopping it is punishment, of course inappropriate overlooking is a sign of meanness, and disclosing and defaming him is necessary.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ،

«Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done.» (4: 148)

لا يَمْنَعُ الظَّالِمُ الدَّلِيلَ،

«The ignoble cannot ward off oppression.» (Nahjul balaghah: sermon: 29)

For man as God's vicegerent the most prominent socio-political component is justice:

لَا تَطْلُمُونَ وَلَا تُطْلَمُونَ،

«Neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss.» (2: 279)

The Clear-sighted monotheists never remain silent before oppression and revenge the oppressors; they punish every evil with a similar penalty. The comprehensiveness of justice observation is including economic and political dimensions and all national and ultra-national aspects, and never tolerate any type of exception.

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ * وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا ... إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ،

«And those who, when great wrong afflicts them, defend themselves. * And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust.» (42: 39-40)

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ،

«And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient.» (16: 126)

The Sacred month for the sacred month and all sacred things are (under the law of) retaliation;

فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ،

«whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah and know that Allah is with those who guard (against evil).» (3:194)

Regarding the bases of different sciences, totally revealed book the Holy Quran can be a precious source. For example while summing up the story of the Holy Prophet Hud, the Holy Quran says: since the people of Hud turned away from monotheism, they chose obstinate bullies as their patterns and obeyed them. Because the people of Hud despised themselves, they were

forced to pay discerning to bullying powers and practically gave chance to these powers to rule them and to put in circulation oppression, corporatism and worshipping different types of mental and external idols. The next generations through rereading the historical traditions and repeating them extended the previous ignorance, as the next generations will continue it. The rereading and repetition continue and the people of Hud is accessory to crimes of all followers of the evil traditions.

وَتِلْكَ عَادٌ جَدُّوْا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيْدٍ * وَأُنْبِغُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ،

«And this was Ad; they denied the communications of their Lord, and disobeyed His apostles and followed the bidding of every insolent opposer (of truth). * And they were overtaken by curse in this world and on the resurrection day; now surely Ad disbelieved in their Lord; now surely, away with Ad, the people of Hud.» (11:59-60)

وَأُنْبِغَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِيْنَ،

«And We caused a curse to follow them in this world, and on the day of resurrection they shall be of those made to appear hideous.» (28: 42)

فَبِمَا نَفْسِهِمْ مَيَّبَاتَهُمْ لَعْنَاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيْلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِيْنَ

«But on account of their breaking their covenant We cursed them and made their hearts hard; they altered the words from their places and they neglected a portion of what they were reminded of; and you shall always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah loves those who do good (to others).» (5: 13)

To infringe upon the other peoples' or nations' indisputable and definite rights is among clear examples of oppression.

Consequently, Since occurrence of challenge among individuals, social groups, governments and nations are certain, there should be Divine-human and helpful law in society and international relations, based on both revelation and reason, man's freedom and expedience, human's dignity and spirituality, God's pleasure and man's comfort, ...; because the man-made

philosophies and secular sciences have proved their permanent failure for preserving a secure life for all human beings throughout the world. Social contract, man's desires, ..., cannot be a provable origin for legitimacy of good rulership; the only provable origin is God, and of course acceptability is the most important component of legitimacy, which without it, a state neither can be established nor continued, and of course there is not any type of compulsion or imposition in a divine rulership. However, there is no space for relativism in this system, there is great capacity for the highest level of plurality and tolerance. In this type of rulership the divine ruler always should observe humanity's expediency, not merely selfish interests of the ruling government in his country, under the plea of "national interests". In this system if something is against humanity or human rights, it is against religion and Divine Law, and there is no space for any kind of explanation or consideration. Such government should stand beside the oppressed and the deprived and simultaneously stand against the arrogant powers. Moreover, the government should pave ground for the most comprehensive, dynamic and sustainable development of all structures and processes of society. Policy principles of the Holy Prophets are: social justice, philanthropy, altruism, well-being the good of humanity, Religious government should guarantee the closest relations, proximity, solidarity and unity among all parts of its society and as much as possible the international community, especially the followers of the great revealed religions like Christianity and Islam, in order to help humanity to get welfare and salvation.

4. Expectations, achievements and assessment

Continuously, based on our expectations from the strategies and considering desirable components of a successful strategies, we should assess the achievements.

Desirable components of successful strategies:

- **Supporting Divine state, not Pharaonic one**

The Holy Quran reckons some Holy prophets' first responsibility, overthrowing Pharaonic states and then establishing a Divine state based on reliable revelation. Because their struggle is for realizing the leadership and state of those who were deemed weak in the land, not responsibility like liberating some nation, based on merely genius and rationality.

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ * وَنُكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ،

«And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs * And to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared.» (Holy Quran, 28: 5-6)

The scholars of religion as followers of the Holy Prophets should prevent from creation of economic gap or its continuation.

وَمَا أَخَذَ اللَّهُ عَلَى الْعُلَمَاءِ أَلَّا يُقَارُوا عَلَى كِطَّةٍ ظَالِمٍ، وَلَا سَعَبٍ مَظْلُومٍ (نهج البلاغه، خطبه 3)

«And if there had been no pledge of Allah with the learned to the effect that they should not acquiesce in the gluttony of the oppressor and the hunger of the oppressed.» (Nahjul balaghah: sermon: 3)

In cultural affairs, the scholars of religion are responsible for spreading especially social teachings of religion, in order to make everything clear, and rebellious oppressors do not find opportunity to dominate them.

One of the Divine traditions is the guarantee of ultimate victory or salvation for every nation whose life is based on reason and justice. Undoubtedly such nation receives the Divine Help and finally does not experience failure, because their killed people are counted as martyrs and their victorious people do not seek anything except God's pleasure. Reaching the level of intuition and vision of Allah as the destination and being monotheism as the basis of all types of religious teachings, is the secret of this tradition. Meaning, merely divine orientation can be the true origin of sincerity in practice, perfection, accuracy and flourishing in clear-sightedness.

In confrontation between the two fronts of the autonomous oppressed and the independence fighters, if society can rely on God, without any doubt they can overcome on the enemies of humanity.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ،

«Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust.» (8: 2)

فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ،

«Therefore scheme against me all together; then give me no respite.» (11: 55)

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا * وَإِنَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ،

«So if you have a plan, plan against Me (now). * Woe on that day to the rejecters.» (77: 39-40)

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ اتُّوَا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى،

«Therefore settle your plan, then come standing in ranks and he will prosper indeed this day who overcomes.» (20: 64)

كَتَبَ اللَّهُ لِأَعْلَىٰ إِنَّا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ،

«Allah has written down: I will most certainly prevail, I and My apostles; surely Allah is Strong, Mighty.» (58: 21)

وَإِنَّ جُنَدَنَا لَهُمُ الْعَالَمُونَ

«And most surely Our host alone shall be the victorious ones.» (37: 173)

Based on the logic of the dominant bullying powers, no law per se does not have any value, unless in a special case or time can secure their interests; for them the special case or during the period following that law is beneficial. From their viewpoint, “might is right”, and therefore whatever the current dominant powers like, it is true and other nations must obey them, otherwise there are all options on the table for punishing them and enforcing them to obey. During recent 500 years, there are many evidences throughout the world that prove the terrible behaviours of the old and new colonialists. Is it the reality of liberal democracy and the slogan of human rights for some politicians? Is it the glaring output of secularism and relativism for some statesmen?

- **Considering man’s destination and religion**

The only worthy ultimate destination of man is God. Man should not be contented to something less than God, even sensible heaven, he is worthy of vision of Allah, in this world and the hereafter.

«To Me is the eventual coming.» (31: 14) إِلَيَّ الْمَصِيرُ

«Return to your Lord.» (89: 28) ارْجِعِي إِلَىٰ رَبِّكَ

Allah Himself addresses man and says, you have reached to the level that are worthy of My discourse; I announce you that you will return to Me.

If the addressees are not in such high level, Allah says:

«And to Us is the eventual coming.» (٥٠ : ٤٣) إِلَيْنَا الْمَصِيرُ

- **Guarding mankind's dignity and humanity's expediency**

Guarding and taking into consideration the international community's expediency, state's foreign political interactions with other states should directed to humanity' good and encountering other's bad action with nice reaction.

The bases of Divine Revelation are freedom and man's dignity -as God's vicegerent- and society improvement, through flourishing man's inherent disposition and more and more activating man's inner prophet, reason. God creates man honourable, and the exalted dignity and value of man, and his freedom coupled with his responsibility before God, in which equity, justice, political, economic, social, and cultural independence and national solidarity are secured.

My great professor ayatollah Javadi Amoli says: taking into consideration the expedience of the international community, the Islamic state's foreign political interactions with other countries should be in the direction of the humanity's good. Islamic state should encounter other's bad action with nice reaction. (Javadi, 2008 (the Iranian calendar, 1387), v. 5, p. 355)

- **Observing women's rights and responsibilities**

A religious state must ensure the rights of women in all respects. During history women suffered the greater oppression, therefore government must create a favorable environment for the growth of woman's personality and the restoration of their rights, both the material and intellectual; protect mothers, particularly during pregnancy and child-rearing, and protect children without guardians and establish competent courts to protect and preserve the family.

Since women play a pioneering social role and become the fellow struggler of man in all vital areas of life, like the momentous and precious role of motherhood, rearing committed human beings, they should not be regarded as an object or instrument in the service of promoting consumerism and exploitation. Given the weighty responsibilities that woman thus assumes, she is accorded in religion great value and nobility.

In addition, since the family is the fundamental unit of society and the main center for the growth and edification of human being, all laws, regulations, and pertinent programs must tend to facilitate the formation of a family, and to safeguard its sanctity and its relations' stability on the basis of revealed religions' law and ethics.

Mutual respect

Mutual respect is necessary base for peaceful relations among all nations and all states. The states can benefit from economic-political relations with different states, if they really believe in mutual respect and just relations; and to solve discrepancies they can make use of theirs whole potential and actual capacities and the initiatives that are free from threat, degradation and discrimination.

«Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice». (Holy Quran, 60:8)

Therefore, the Muslim must justly deal with the non-Muslim who have not oppressed them and observe mutual respect. (Javadī, 2009, p. 38)

- **Peaceful coexistence and cooperation**

Peaceful coexistence and universal Cooperation are necessary conditions for improvement of goodly life.

«Help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression.» (Holy Quran, 5:2),

In addition, the only state of acceptable peace – the most valuable and foundational man’s need – is readiness of both sides for peaceful and honourable coexistence and observance of rights and respect of each other, not acceptance of surrendering or lowliness by oppressed before the war seekers who demolish human honour. The only way of encountering such aggressive states is war.

- **Justice administration**

Religious believers in the revealed religions must deal justly with other believers who have not oppressed them. They always must observe social (or international) justice in their relations with all, even the belligerent arrogant states or groups (that are fighting believers or are looking for an opportunity).

- «Surely Allah enjoins the doing of justice and the doing of good (to others).» (Holy Quran, 16: 90)
- «Act equitably, that is nearer to piety.» (Holy Quran, 5: 8)

Δ. Conclusion

Since occurrence of challenge among individuals, social groups, governments and nations are certain, there should be Divine-human and helpful strategies and mechanisms in society and international relations, based on both revelation and reason, man’s freedom and expediency, human’s dignity and spirituality, God’s pleasure and man’s comfort, ...;

because man-made philosophies and secular sciences have proved their permanent failure for preserving a secure life for all human beings throughout the world. Separation between religion and politics was one of the greatest mistakes; because religion cannot realize its objective through mere preaching; comprehensive justice and esteemed peace are never realized without religious states.

The foundational basis of religion is monotheism and the secondary bases are three: socio-political justice, the inner and outer Prophets (reason and revelation) and moral values. Religion's responsibility is guiding and managing humanity in order to help mankind to get the highest level of perfection, happiness and development. Therefore, one of the prominent responsibilities of believers is serious and continuous effort for proximity, solidarity, union and cooperation, based on their common beliefs and values. In order to immune each society and the international community, all plans should be focused on the fulfillment of administering justice in a tangible manner. The primary goal of a religious political system should be forming community in a religious way, creating a model and a religious method of life for human beings and societies. A religious community stands against oppression and arrogance and is seriously opposed to encroaching on people's lives and invasion of other countries, international oppression and all arrogant systems of government.

What should be of primary importance to a religious political system is that there should be a wealthy society without any poor, underprivileged people and without any discrimination in benefiting from all public resources, opportunities and facilities. Everyone should be equally treated by the law; no one should be deprived of anything and there should be no poverty, inequality or discrimination between people in using opportunities.

The issues of justice like: defending people's rights, obeying the law, creating a feeling of security and peace in people's lives and standing against those who bully, encroach on

other people's rights and take advantage of others, are not minor strategies in the political system of religion.

Bibliography

- The Holy Quran
- Nahjul balaghah
- Javadī (Amuli), Abdllah, Tasnim Exegesis, edited by Qodsi Ahmad and Islami Ali, Esra, 4th edition, Qom, 2008 (the Iranian calendar, 1387), vol. 5
- Javadī (Amuli), Abdllah, Tasnim Exegesis, edited by Bandalī, Sa'eed and Heidarifar Majid, Esra Publication, 2nd edition, Qom, 2008 (Summer) (the Iranian calendar, 1387), vol. 10.
- Javadī (Amuli), Abdllah, International Relations in Islam, edited by Bandali, Sa'eed, Esra Publication, 1st edition, Qom, 2009 (Winter) (the Iranian calendar, 1388).
- Ayatollah Khamenei, 10/06/2009, Khamenei.ir.

