

The Inter-religious cultural dialogues and interactions

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Abstract

The objective of life should be more and more spiritual perfection and development for all. There are conditions for a successful and fruitful dialogue, which can lead to a foundational change in the international scene. A successful dialogue should lead to a favourable environment for the growth of moral virtues, based on faith and piety; abolition of all forms of undesirable discrimination and provision of equitable opportunities for all; securing the multifarious rights of all citizens and providing legal protection for all, as well as the equity of all before the law; expansion and strengthening of brotherhood and public cooperation among all the people; elimination of all attempts to monopolize power and complete elimination of imperialism. Participants in such dialogue should believe in the following principles or prerequisites and observe them as much as possible, in an equal way and without any discrimination or use of any double standard. There should be maximum possible freedom for maximum social participation as prerequisites of maximum spiritual and material development. In addition, individuals and societies should take notice of mutual respect; peaceful coexistence; security for all; proximity of thoughts for removing all types of misunderstanding and finding common areas; man's dignity; respecting spirituality and moral values; and all types of justice (individual, social and international); spiritual and material development and all levels of economic justice. However, all human beings should follow up good governance for all nations; all types of independence of all nations; maximum cooperation among all nations and states; equity and nation's interests.

Keywords: Cultural Interactions, inter-faith dialogue, equity, man's dignity, justice.

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Introduction

Man should regard international community's expediency; real negation of all types of extremism, violence and terrorism; stopping all types of threat in all international relations; condemning all kinds of interventionism and really administration of human rights throughout the world. We all should mind not to use sanction; not degrade; negate oppression; not misuse religion and nice slogans as tools for deceiving people; refuse domination of wealth and power; recognize and respect maximum tolerance; and negate all types of imposition or compulsion etc.

Some desirable components of a successful dialogue

1. Peace

The objective of Qur'anic 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),

Esteemed peace observance

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) (Javadi, 1388 solar year/2009, p140, 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. (Javadi, 2008b, p282-283)

2. 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 their 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. (Javadi, 2009, p. 38)

3. Good governance

A religion-based state as a system based on religious beliefs and values represents the fulfillment of the political ideal of a people, and takes an organized form in order to initiate the process of intellectual and cultural development towards God. That is, in religion the authority primarily belongs to God and then to the people with whom God is pleased. The aim of government is to foster the growth of nation in such a way that it progresses towards the establishment of a Divine order. This goal cannot be attained without the active and broad participation of all segments of international community in the process of international

development.

With due attention to this goal, religion provides the basis for such participation by all members of the international community at all stages of the political decision-making process on which the destiny of the countries depends.

4. Peaceful coexistence and collaboration

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 fundamental 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.

5. Justice realisation

Both individual freedom and justice are prominent, but which one should be before knowledge and the infrastructure of knowledge?

- Justice importance

The Supreme Leader of Islamic Republic of Iran says: while all arrogant systems of government invade other countries either directly or indirectly and encroach on people's lives and even on the properties of their own nation. The arrogant powers show their true nature by their bullying and interference in all affairs. They with their evil intentions and reliance on their money, political relations, and power of media coverage -manage hide their blood-thirsty nature and build a base inside each country and employ some miserable and deluded people to work against their own country’s interests. But fortunately, nations are briefly familiar with their real nature that is hidden behind their attractive appearance and are against international oppression, expansionism and greedy accumulation of wealth. The arrogant powers know that the movement of the religious nations is rooted in the religious principles, and the religious political system is against oppression,



arrogance, expansionism, invasion, and greedy accumulation of wealth.

If production and distribution of wealth is not on the basis of justice, those who are cleverer than others in society acquire considerable wealth overnight. In wealthy and developed industrial countries justice has not been administered, moral principles have also been disregarded and the standards of morality have been lowered and are in decline. The capitalist systems are not concerned about the difference in people's income and even if a large number of people do not live in comfort; while administering justice requires fairly and reasonably distribution of the country's resources among all.

According to a capitalist systems, asking people to accumulate wealth and then distributing it among deprived and needy people is meaningless, because from their viewpoint, this will not lead to economic growth. Seeking to produce wealth without taking justice into account will result in what is happening in the capitalist countries at the moment; in the wealthiest country of the world-the US-there are people who die of hunger and cold (from the speech of the Supreme Leader of Islamic Republic of Iran, 04/03/2009).

Now what can be the solution for the aforementioned problems, difficulties and crises and establishing international peace and security in the contemporary world order?

If a righteous society is a divine-rational society, the criterion for evaluation and exploration of the applicability of justice is realized by the Divine law and intellect. The Almighty God has bestowed on man's nature criteria to discern right from wrong. The criterion for distinguishing rational right from non-rational right in the realm of socio-political justice is the conscience and intuition, which every man is aware of.

- **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)

After this introductory discussion, the issues like necessity and urgency of dialogue, its requirements and its way of fulfilment should be discussed.

Active and unifying dialogue

Proximity, solidarity, convergence, cohesion and unity are both necessary and urgent. According to the statement of the supreme leader, unity should be the Diplomacy approach of the Islamic republic of Iran. This diplomacy neither can be stopped nor can be delayed; Because the enemy does not stop for a moment, nor is there any delay in his work. The officers of the dialogue front should be continuously learning the manners and techniques of dialogue, researching and intellect-practicing about its content and various areas, and at the same time practicing internally and externally with the hypothetical or real party or parties. Engaging in education should not prevent us from paying enough attention to research, and paying attention to these two should not make us neglect the higher and more subtle level, that is, thinking and the think room of dialogue. Also, this preoccupation and diligence should not make us forget about the continuous training in the front whose field is all over the earth, because the enemy has been abusing religion with all its resources for centuries in order to confront Islamic movements, revolution and system. The Taliban, Al-Qaeda, ISIS and their dependent groups and their future examples are only a very small part of the policies of our enemies, which because they are violent and obvious, their reflections attract the attention of some of us, even more superficially. The news capture attracts, while the depth of the disaster is not perceived. If that depth is properly understood, it will become clear how much we are inactive and backward in relation to the movement that deserves a proper dialogue, and how we have been immersed in theoretical discussions and have left the field of action to the enemy. Unfortunately, our research is not really problem-oriented, nor audience-oriented. The objective problem is identified in the field of active and purposeful dialogue, not in the author's mentality or in a department of a research institute. After identifying the real problem, our mission is to find an efficient and up-to-date solution for it, by writing proposals and implementing intellect-practicing



projects, not conventional researches, which we produce a lot of, and which do not bring significant change. Why don't we get feedback from our activities to see what is the ratio between the cost we spend and its internal and external feedback? If we claim that the religion of Islam is universal and the prophetic mission of inviting humanity to Islam in the most beautiful and attractive way possible is our responsibility, where should we see the fulfillment of this responsibility? What is the ratio between the production of works in Farsi and other languages?

The dialogue can be done with a specific stage strategy and goals in order to reach agreements in order to achieve practical goals such as the production of a magazine, book, website or continuous exchange of opinions between professors, study opportunities, participation in the short courses, unity as much as possible in all possible areas or other types of useful goals.

Prerequisites and requirements of dialogue

The participants in the dialogue must be complete in terms of spoken language, in terms of the theoretical thought of the dialogue party and the perspective of Islam, as well as the literature of the dialogue, especially the axes of the dialogue, as well as the current culture of the dialogue party's country. They must have sufficient knowledge and information, and have specific ideas on how to reach an agreement and practical cooperation. These abilities can be determined through the existing works and past activities of the individual and submitted abstracts or articles and presentation of suggested proposals.

Among the consequences of and results of any successful dialogue, apart from the establishment of inter-subjective communication and understanding, one is continuous theoretical and practical communication between the elites of both sides, which must be well managed and supported, the other is knowing the strengths and weaknesses of oneself and the other party and also important or important axes for education, research and thinking in related educational centers, research institutes and think tanks.

Now an example of a controversial issue, like armaments, in a dialogue. Some under influence of the mass media are confused, while their countries have killed millions innocent people

throughout the world, accuse the independence-seeking countries as war seekers, and claim that should not have the necessary defensive equipment. Now, the status of the Holy Quran, concerning preventive defence:

The Holy Quran not only is not different regarding transgressing some land or nation, but it has adjudicate human law of defensive war and has bounded Islamic state to develop its preventive power – with the most progressive defensive achievements – and to show it. Islamic state must openly renounce the conspirator arrogant and defend the spiritual and human rights of all human beings, the deprived and the weakened people.

In addition, Islamic state is responsible to secure comprehensive independence, freedom, justice, social development and security for peaceful call (da'wah). Moreover, it paves ground for man's happiness, remove the obstacles to conveying the revelatory sciences to the societies, which are thirsty of monotheism and justice, and uproot domination of conspirators who are not committed to the international treaties, and punish the aggressors.

“Those of them with whom thou madest a treaty, and then at every opportunity they break their treaty, and they keep not duty (to Allah); If thou comest on them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember. In addition, if thou fearest treachery from any folk, then throw back to them (their treaty) fairly. Lo! Allah loveth not the treacherous. Moreover, let not those who disbelieve suppose that they can outstrip (Allah's Purpose). Lo! They cannot escape. Make ready for them all thou canst of (armed) force and of horses tethered, that thereby ye may dismay the enemy of Allah and your enemy, and others beside them whom ye know not. Allah knoweth them. Whatsoever ye spend in the way of Allah it will be repaid to you in full, and ye will not be wronged.” (8:56-60), “if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures.” (2:251), “And fight them until persecution is no more, and religion is for Allah.” (2:193), “Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors.” (2:190), “There is a goodly pattern for you in Abraham and those with him, when they told their folk: Lo! We are

guiltless of you and all that ye worship beside Allah. We have done with you. And there hath arisen between us and you hostility and hate forever until ye believe in Allah only - save that which Abraham promised his father (when he said): I will ask forgiveness for thee, though I own nothing for thee from Allah - Our Lord! In Thee we put our trust, and unto Thee we turn repentant, and unto Thee is the journeying." (60:4), "Be thou upright as thou art commanded, and follow not their lusts, but say: I believe in whatever scripture Allah hath sent down, and I am commanded to be just among you." (42:15), "Wage war on all of the idolaters as they are waging war on all of you." (9:36), "O Prophet! Strive against the disbelievers and the hypocrites! Be harsh with them. Their ultimate abode is hell, a hapless journey's end." (9:73), "What aileth you that ye are become two parties regarding the hypocrites, when Allah cast them back (to disbelief) because of what they earned? Seek ye to guide him whom Allah hath sent astray? He whom Allah sendeth astray, for him thou (O Muhammad) canst not find a road. They long that ye should disbelieve even as they disbelieve, that ye may be upon a level (with them). So choose not friends from them until they forsake their homes in the way of Allah. If they turn back (to enmity) then take them and kill them wherever ye find them and choose no friend nor helper from among them." (4:88-89) (Javadī, 1387/2008a, p24, 17, 27, 29 and 1388/2009a, p138, 140, 33, 49, 171-175, 166 and 1387/2008d, p580-582 and 1387/2008f, p579; At-Ṭabatabaeī, 1394 AH/1974, vol. 4, p162)

Because justice-oriented confrontation with the aggressive political units which do not speak with any language other than language of threat, intimidation, violence and terror, is the only alternative.

"And if they break their pledges after their treaty (hath been made with you) and assail your religion, then fight the heads of disbelief - Lo! They have no binding oaths - in order that they may desist." (9:12)

Because otherwise the arrogant get opportunity to destroy religious bases, stop their propagation and mislead societies toward falsehood and corruption. (al-bostani mahmūd, 1423 AH/2003; vol. 3, p193-194, 58; Javadī, 1387/2008c, p386)



Conclusion

There are conditions for a successful and fruitful dialogue, which can lead to a foundational change in the international scene. A successful dialogue should lead to a favourable environment for the growth of moral virtues, based on faith and piety; abolition of all forms of undesirable discrimination and provision of equitable opportunities for all; securing the multifarious rights of all citizens and providing legal protection for all, as well as the equity of all before the law; expansion and strengthening of brotherhood and public cooperation among all the people; elimination of all attempts to monopolize power and complete elimination of imperialism. Meaning the objective of life should be more and more spiritual perfection and development for all.

Participants in such dialogue should believe in the following principles or prerequisites and observe them as much as possible, in an equal way and without any discrimination or use of any double standard. There should be maximum possible freedom for maximum social participation as prerequisites of maximum spiritual and material development. In addition, individuals and societies should take notice of mutual respect; peaceful coexistence; security for all; proximity of thoughts for removing all types of misunderstanding and finding common areas; man's dignity; respecting spirituality and moral values; and all types of justice (individual, social and international) and all levels of economic justice. However all human beings should follow up good governance for all nations; all types of independence of all nations; maximum cooperation among all nations and states; equity and nation's interests. Man should regards international community's expediency; real negation of all types of extremism, violence and terrorism; stopping all types of threat in all international relations; condemning all kinds of interventionism; really administration of human rights throughout the world. We all should mind not to use sanction; not degrade; negate oppression; not misuse religion and nice slogans as tools for deceiving people; refuse domination of wealth and power; recognize and respect maximum tolerance; and negate all types of imposition or compulsion; etc.



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گفتگوها و تعاملات فرهنگی بین الادیانی

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چکیده

هدف زندگی بایستی کمال و پیشرفت بیشتر و بیشتر برای همگان باشد. شرایطی برای گفتگوی موفق و مفید وجود دارد که می‌تواند منجر به تغییرات بنیادین در صحنه بین الملل شود. یک گفتگوی موفق باید به یک محیط مطبوع برای رشد ارزش‌های اخلاقی بر اساس دین و تقوا تبدیل شود؛ محو تمامی اشکال تبعیض نا مطلوب و فراهم کردن فرصت‌های برابر برای همه؛ تأمین حقوق متنوع شهروندان و فراهم کردن دفاع حقوقی برای همه، و نیز برابری همه در برابر قانون؛ توسعه و تقویت برادری و همکاری عمومی در بین همه مردم؛ از بین بردن تمامی تلاشها برای تک صدایی کردن ق قدرت و محو کامل امپریالیسم. مشارکت کنندگان در چنین گفتگویی باید به اصول یا پیش نیازهای زیر معتقد باشند و آن‌ها را تا آن‌جا که ممکن است به شکل برابر و بدون هیچ گونه تبعیض یا استانداردهای دوگانه رعایت نمایند. حداکثر آزادی ممکن برای حداکثر مشارکت اجتماعی به عنوان پیش نیاز حداکثر رشد معنوی و مادی باید وجود داشته باشد. علاوه بر این، افراد و جوامع باید به احترام متقابل توجه کنند. همزیستی مسالمت آمیز؛ امنیت برای همه؛ نزدیکی افکار برای رفع انواع سوء تفاهم و یافتن زمینه های مشترک. کرامت مرد؛ احترام به معنویات و ارزش های اخلاقی؛ و انواع عدالت (فردی، اجتماعی و بین المللی). توسعه معنوی و مادی و همه سطوح عدالت اقتصادی. با این حال، همه انسان ها باید از حکومت خوب برای همه ملت ها پیروی کنند. همه نوع استقلال همه ملت ها؛ حداکثر همکاری بین همه ملت ها و دولت ها؛ برابری و منافع ملت.

واژگان کلیدی

تعاملات فرهنگی، گفتگوی بین الادیان، برابری، مونتسکیو، کرامت، عدالت.

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