



The Role of Ideology in Enhancing Political Ethics at the level of International Relations from the Perspective of the Holy Quran and Hadiths

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Abstract

Nowadays, according to the ungodly worldviews, most of the time governments strive to increase their power and interests based on realistic and neorealistic theories. They are also after their multilateral dominance and expanded empire. In these situations- where the world is in chaos and separation of ethics from politics comes to the fore thereby showing its impact at the international level- Islam considers ethics as the basis of politics and at the level of international relations, it also seeks to establish an ideal, spiritual and moral relationship. Therefore, by emphasizing the role of epistemological and ideological beliefs and divine worldview, Islam stresses the importance of intensifying political ethics within the field of international relations. These epistemological beliefs include monotheism, prophecy and apostleship of the divine prophets, the eschatology and resurrection. In this article, the plan is to concentrate on the common points of the divine religions through examining the verses, hadiths and traditions of the divine saints regarding the emphasis of Islam on this issue. Therefore, this study attempts to deepen the political ethics in the aspect of people's relations, as well as the relation among Muslim and non-Muslim governments based on the basic and epistemological beliefs of Islam. This will (hopefully) lead to the peaceful coexistence among the followers of the divine religions and it will also lead to a peaceful living without any war and conflict.

Keywords: *Ideology, Ethics; Political Ethics; International Relations; Intensification*

Introduction

When a man knows God, trusts the sayings of prophets and knows what they are conveying- as a revelation- is from Allah-and that it is unmistakable, he will then believe in the day of reckoning and in the eternal life of the hereafter.

These three principles, which are considered as the principles of religions are being accepted by the divine religions and believed by people of the Book. It is based on these epistemological principles of the holy Qur'an and the traditions of the Infallible Ones (a.s) regarding the Muslim and non-Muslim nations that some scientific methods, which are being derived from Islamic Ethics have been explained. These principles include Monotheism, Prophecy and apostleship of the divine prophets and eventually eschatology and the Resurrection. The main question, which is to be answered in this article is: 'What is the impact of the principles of religion in intensifying the political ethics at the level international relations?'. In order to answer this question, it is necessary for us to answer the following secondary questions:

- i. What is the role of Monotheism in intensifying the political ethics at the level of international relations?
- ii. What is the role of Prophecy and apostleship in intensifying and reinforcing the political ethics in the field of international relations?
- iii. What is the role of the Resurrection and eschatology in intensifying the political ethics at level of international relations?

Although there is only a few number of published articles regarding the political ethics, but regarding the political ethics at the level of international relations, the subject is rarely discussed among Islamic and Iranian Thinkers; and this article, due to the fact of being the only one of its kind in dealing with the impact of religious beliefs in intensifying the political ethics and particularly its role at the level of international relations, and in the foreign politics of the Islamic Republic of Iran (in the other aspect). It is in this aspect, regarded as a kind of innovation of this article. The importance and necessity of this research is due to the fact that based on religious sources, it explains the structure of political ethics based on religious beliefs and seeks to disseminate moral behavior at the level of international relations through religious beliefs and divine worldview.

In this article, Skinner's research method will be used. In this research method, in addition to text-based reading methodology that provides the meaning of the message, we also seek to understand the author's intentions and motivations. That is to say this method includes the use of the historical conditions of the formation and expression of texts and the dignity of revelation in the interpretation and analysis of verses and hadiths and the use of religious leaders' traditions in the description and analysis of the message.

Therefore, in this research, I analyze the religious texts and the tradition of the Ahl al-Bayt (a.s) by the use of the evidences, historical basis of the holy verses or hadiths. The analysis is based on the use of commentary texts and inference, and the information is obtained from the interpretations of the Qur'an and Imams' way of life. It should be noted that the following verses and narrations do not indicate the truthfulness of the People of the Book or epistemological pluralism, and these verses only express the basic principles of the relationship with the nations of the Book and do not indicate the legitimacy and rightness of these religions.

Terminologies

The Meaning of Ethics

The word 'akhlaq', which is pronounced in the same way as 'af'al', is the plural of 'khulq'. Man is a being composed of a material body and a immaterial soul. The physical characteristics of man are called "khalq" and its spiritual and immaterial characteristics are called "khulq". Therefore, 'khalq' and 'khulq' are essentially one, just like the other Arabic words, 'sharb' and 'shurb'. 'Khalq' is peculiar to the form and

shape that can be perceived with the eyes, while 'khulq' refers to the interior and the inner image and its special attributes. (Al-Zubaidi, n.d: 257). Ibn Muskawiyah Razi considers 'akhlaq', ethics, as a state for the soul that calls man to act automatically and habitually. In fact, he considers a part of ethics to be natural and derived from the principle of temperament, in such a way that some people become angry for a very simple reason. He considers the other part to be the outcome of custom and (consistent) practice, which eventually leads to a permanent habit, where a person will act habitually and easily (Ibn al-Muskawiyah, 1369: 31). According to Farabi, ethics refers to the spiritual state that makes human actions and his temporary spiritual attributes commendable or criticizable. If that spiritual state makes human cognition agree with reality, it is called a "beautiful behavior" and if it is in the opposite direction, it is called "bad behavior". In Islamic ethics from the perspective of Farabi, happiness and perfection, which are considered as the goal of ethics- are justified and made meaningful by considering the life of the hereafter; and prosperity is the highest goal that human beings can achieve. (Farabi, 2005: 91). In defining ethics, Feyz Kashani also says: "Ethics is a firm state in the soul, from which things are easily done, without requiring (deep) reflection and thought. If this state is in such a way that beautiful and pleasant deeds in accordance with reason and religion are issued from it, it is called good morality, and if ugly and disgusting deeds are issued from it, it is called bad morality. According to Feyz Kashani's view, in order to be endowed with morality, three conditions are necessary. Firstly, it has to be firm and deep and secondly, it has to the quality of being performed easily without any (deep) reflection. Therefore, those who rarely perform a particular deed cannot be described with that behavior, g. a person who forces himself to act generously, or acts in that way for a (worldly) goal, is not considered as a (real) generous.

Finally, the definition is not dependent on action and deed. Thus, a generous person, who is unable to implement his generosity due to lack of property or due to some other obstacles, cannot be excluded from the list of the generous ones. (Feyz Kashani, 1387: 123).

Politics:

The literal meaning of politics is "reforming the affairs of the people, administrating the affairs of the country, ruling over the citizens and leading them". (Dehkhoda Dictionary under the word "politics") In Arabic, this word means "domesticating cattle, governing and presiding". (Ibn Manzoor, n.d: 108). Generally, the word 'politics' constitutes reformation of affairs, leading and ruling (over people). Therefore, from this meaning, "politics means the public administration and management of society."

Maurice Dourge, a professor of sociology in France, says: 'The essence of politics and the special nature of its true meaning, is that it is always and everywhere a double-faced issue'. The image of Janus, the janus faced god, is the true manifestation of power because it expresses the deepest and real image of political realities. The idea whereby politics serves as struggle between individuals and groups for ensuring victory and defeating others on the one hand, and as an attempt to bring social order for the general benefit of the public on the other hand. In this view, political science is defined as the institutionalized science related to authority." (Dorjeh, 1988: 31 and 32).

From the perspective of Islamic thinkers, politics is the guidance of man towards God, the implementation of divine rules and laws, and they pay more attention to the public interest and justice.

Khajeh Nasir al-Din al-Tusi, one of the Muslim thinkers, considers politics as a policy that establishes order and justice, and also prevents oppression and aggression. (Tusi, 1373: 252). Imam Khomeini (r.a) also considers politics as a means of guiding society for the interest of the entire public, which is accomplished by considering all the dimensions of man and society; and the only people who are capable of doing so are the holy prophets, saints and subsequently the awakened scholars. (Khomeini, 2009: 246).

Political ethics means a set of behaviors, propositions, and values such as seeking the right, justice, instrumentalism of power, political piety, human dignity, populism, pacifism, adherence to

covenants, and prudence and expedience in the field of governance. (Mohajir Niya, 1381: 57). Therefore, political ethics refers to those moral virtues that, although they are necessary for all people, but are more necessary for politicians; because they have more opportunities to achieve it than others.

Institutionalization:

Institutionalization is a process that proves a system of values, norms, accepted statuses, interconnected roles and plans of a society. Through this process, spontaneous and unpredictable behavior are being replaced by the predictable one. (Kafi, 1385: 191).

Characteristics of institutionalizing behavior derived from scientific views are: turning a behavior into a habit, objectification of behaviors, determining a specific time and place and program for behavior, informing and teaching behavior, as well as monitoring behavior and preventing unbecoming behaviours. These are the scientifically accepted methods for the institutionalization of behavior. (Faribashaygan and Haydar Sohrabi, 1396: 220).

World Views and Religious Beliefs:

One of the roles and functions of worldviews and religious beliefs is the closeness (and good relationship) of the divine religions to each other and the creation of peaceful coexistence between them. The use of inter-religious terms of the divine religions makes the governments and people of the Book feel they are close to one another with regard to these common terms. By reflecting and contemplating the Holy Qur'an, it becomes obvious how the Almighty God pursues the issue of interaction, dialogue and good moral relationship with the (followers of) the divine religions. The creation of a moral system for the peaceful coexistence with the followers of other religions requires an explanation of the inter-religious terms of the divine religions, through which a new system in associating with the other states and nations is established. Almighty God mentions three conditions for the inter-religious dialogue with the other divine religions, namely: wisdom, fair exhortation and good argument:

{Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way } (Nahl: 125).

Allamah Tabatabaei states in the following verse:

"There is no doubt that the verse is used that these three adjectives, 'wisdom', 'preaching' and 'controversy' are all related to the way of speaking." (Tabatabaei, 1374, vol. 12: 533).

The Holy Qur'an has discussed the relationship between religions and the relationship between Islam and other religions in various verses and has expressed the common terms of the divine religions. The most important common terms of the divine religions as mentioned in the Holy Qur'an are the principles of worldview and religious beliefs, which include the following:

1. Belief in the origin of the divine revelation and Oneness of Allah, the Creator and Ruler of the world.
2. Belief in the divine revelation and the apostleship of the prophets who were sent by Allah to guide human beings.
3. Belief in the final abode of man, heaven and hell, resurrection and questioning of human beings in the Day of Judgment.

In the following, I will examine these three important principles of belief.

Monotheism:

Islamic government is the government of rule and regulation. In this type of government, sovereignty is exclusive to God and the law is God's command and judgement. From the monotheistic point of view, God is omniscient, omnipotent, Creator and absolute owner of all beings¹.

Centralizing our political life on the axis of monotheism means moving in the path of (prophetic) tradition, laws and the perfect and just system of living as well having a divine trip towards Allah. If a ray of divine light enlightens people's beliefs, all the (immoral) impurities will disappear.

One of the principles of ethics in the field of international relations is paying attention to the religious beliefs, such as Monotheism. Concentrating on the origin of revelation (i.e. Allah) in international relations is emphasized by the Almighty God. In many verses, the belief in the origin of revelation is mentioned as a principle that all followers of the divine religions believe in and can be used as the first doctrinal belief to institutionalize political ethics in the field of international relations. By considering the distinguishing term of the divine religions e.g. concentrating on Monotheism, Islam, Islam seeks to provide the moral way of peaceful coexistence, which creates a bloodless society full of peace and friendship. This is one of the moral principles of Islam which is also mentioned in the divine verses (of the holy Quran). It is on this basis that the Almighty God introduces monotheism as the distinguishing term of all the divine religions. On this basis, in interaction with other countries, this principle can be used as the common term in creating a moral society among the (followers) of the divine religions.

In verse 64 of Surah Al-Imran, God refers to monotheism and introduces it as a common term between the divine religions and considers it as a factor of peaceful coexistence between the divine religions. God Almighty says in this verse:

Say: "People of the Book! come to a word, common between us and you, that we shall not worship any but Allah and (that) we shall not associate anything with Him, and (that) some of us shall not take others for lords besides Allah"; but if they turn back (from this invitation), then say: " Bear witness that we are Muslims (Submitting ones)". (64).

The call is addressed to all the People of the Book in general. The invitation, " O People of the Book! come to a word that is..." really means to unite on the meaning of the word by acting upon it. (Tabatabaei, vol.3, 1374: 389).

In this holy verse, we have been called upon the common points of all the divine religions. In other words, in this verse, the holy Qur'an declares that if a group of people or non-Muslim nations do not have a total unity with you in their aims, but at least you may attract their cooperation and unity in some other (important) common aims. One of this common aim is Monotheism, which is common among the divine religions and it encourages Muslims in their aims. The holy Qur'an, in this noble verse, declares that you and us are united in Monotheism, and this is a base point for us to cooperate on a common goal. (Makarem Shirazi, 1371, vol. 2: p.593 and 594).

In the scrutinizing the Prophetic tradition in the period when Islam spread in the land of Hejaz and especially after the revelation of verse 164 of Surah Al-Imran and after inviting the People of the

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² قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنُنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

Book to Islam, the principle of Monotheism, which is the common term of the divine religions has been indicated in the letters of the holy Prophet. In His several letters sent to the leaders of Christian countries at that time, He referred to the aforementioned verse in some portions of the letters. In the following, we are going to indicate some of the some of the related letters of the Prophet (PBUH):

1. The Letter to the Roman Kaiser:

The Holy Prophet (PBUH) in his (invitation) letter to Herql, referring to the common terms of the divine religions, the most important of which is monotheism, mentions verse 64 of Surah Al-Imran in the invitation. The ambassador of the holy Prophet (PBUH) was ‘Dahier Kalbi’, who offered the letter to the Roman Kaiser, Herql. In this letter, in order to guide the Roman emperor, the Holy Prophet (PBUH) points out the most important common terms of the divine religions, which are monotheism and Unitarianism:

“In the name of God, the Merciful, the Compassionate, from Muhammad, the Messenger of God (PBUH) to every great Roman. Peace be upon him who follows guidance; But then convert to Islam so that you can stay healthy and be rewarded again, and if you turn away, the guilt of the farmers (perhaps the reason why the Prophet mentioned the farmers is that most of the work of the Roman society was agriculture) is on your shoulders (Tabari, n.d, J 2: 649); Then the Prophet mentioned verse 64 of Surah Al-Imran at the end of the letter; Say: O People of the Book! Let us turn to the word that is the same between us and you, that we worship none but God, and that we do not associate anything with Him, and that some of us do not accept others other than the one God as God. Whenever they turn away, say: "Bear witness that we are Muslims³." (Jacob, n.d, vol.2, p.77).

In this letter, while inviting the Roman emperor to Islam, the Prophet (PBUH) refers to the common terms of the divine religions between Christianity and Islam, and considers his past action in accepting Christianity as being rewarded.

Of course, it is worth mentioning that the Prophet of Islam (PBUH) sent three letters to the Roman emperor, in one of which the ambassador of the Prophet was killed. After the martyrdom of the second ambassador of the Prophet, who was killed by Sharhabil, one of the courtiers of the Roman emperor, and after the war with Rome in Mota, the third letter of the Prophet was written in a harsher tone and instead of emphasizing common terms, an intimidating measure was taken and they were threatened with war if they refuse to pay the tribute (jizya). This is a sign that in dealing with the People of the Book, it is not enough to solely pay attention to the common terms, but rather if the other party engages in an antagonistic behavior, he should be treated with threat and intimidation.

2. The Letter to Najashi, King of Ethiopia:

Another letter of the Prophet in which he referred to monotheism, which is the most important common term of the divine religions, is the letter of the Prophet to Negus, the king of Ethiopia. In this letter, the Prophet says:

This is a letter from Muhammad (PBUH) sent by God to the great Najashi of the Abyssinians, peace be upon him who follows the guidance and believes in God and His Messenger and testifies that there is no god but God. God, who has no partner, nor is he a wife, nor has a child, and that Muhammad is his servant and messenger, I call you to what God commands, and I am the messenger. Become a Muslim to find health. Say: O People of the Book! That we worship none but God, and that we do not

³ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى أَمَا بَعْدُ: أَسْلِمُ تَسْلِمًا، وَأَسْلِمُ بِوَيْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، وَإِنْ تَوَلَّ فَإِنَّ إِيَّامَ الْأَكَّارِينَ عَلَيْكَ- بَعْضُ تَحْمَالِهِ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَ لَا نُشْرِكَ بِهِ شَيْئًا وَ لَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

associate anything with Him, and that we do not bow down to God instead of God. So, if they turn away from the truth, say: "Bear witness that we submit to the command of God." And if you disobey this, the guilt of all Christians of the nation will be on you⁴. (Bayhaqi, 1405 AH, vol. 2: 308).

3. The Letter to Muqauqas:

In a letter to the ruler of Egypt, the Holy Prophet (PBUH) invited him to Islam. The Holy Prophet (PBUH) sent Hatib Ibn Abi Balta to Muqauqis, the ruler of Egypt. The ambassador of the Prophet of Islam (PBUH) in Alexandria met with the ruler of Egypt and he gave him the letter of the Prophet:

In the name of God, the Most Gracious, the Most Merciful, from Muhammad ibn Abdullah to the great Muqawsah of Coptic (Egypt), peace be upon him who follows guidance. I call you to Islam, bring Islam to stay healthy. Bring Islam so that God will reward you twice. If you do not become a Muslim and turn away from sin (people), then it is up to you, O People of the Book! Let us turn to the word that is the same between us and you, that we worship none but God, and that we do not associate anything with Him, and that some of us do not accept others other than the one God as God. Whenever they turn away, say: "Bear witness that we are Muslims⁵" (Ibn Sayyid al-Nas, 1414 AH, vol. 2: 332).

In this letter, the Holy Prophet of Islam, in inviting the ruler of Egypt to Islam, mentions verse 64 of Surah Al-Imran in the letter, which shows that the Prophet also pays attention to the common terms of the divine religions in inviting (people) to Islam.

In the sixth and seventh years of Hijra, the Holy Prophet (PBUH) sent many letters to the heads of tribes and heads of neighboring countries, but it's only in these three letters to the Roman emperor, ruler of Egypt and ruler of Ethiopia that he referred to verse 64 of Surah Al-Imran. Perhaps the main reason behind that is that these three governments of Egypt, Rome and Ethiopia had monotheistic religions, and the common term between the divine religions, which is monotheism, made the Holy Prophet of Islam to refer to this verse in the letter.

Therefore, in the explaining the letter, what is clear is that the Holy Prophet of Islam (PBUH) emphasizes the common terms of the divine religions in associating with other nations. The most important of these terms is the principle of monotheism and Unitarianism, which is one of the moral principles emphasized by the Qur'an and Ahl al-Bayt (a.s).

In another verse, the Almighty God, while advising the Prophet (PBUH) regarding the best argument, points to the common terms of the divine religions, one of which is monotheism, which states that our God and your God is one, and this means that our most important common term lies in Monotheism. This is the common term in associating with the non-Muslim nations. The Almighty God says:

⁴ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى النَّجَاشِيِّ الْأَمْعَمِ عَظِيمِ الْخَبْثَةِ سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى وَأَمَّنَ بِاللَّهِ وَرَسُولِهِ وَشَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَدْعُوكَ بِدَعَايَةِ اللَّهِ فَإِنِّي أَنَا رَسُولُهُ فَأَسْلِمُ تَسْلِمًا. يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ: أَلَّا نَعْبُدَ إِلَّا اللَّهَ، وَلَا نُشْرِكَ بِهِ شَيْئًا، وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ- فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ. فَإِن أَبَيْتُمْ فَعَلَيْكُمْ إِثْمُ النَّصَارَى مِنْ قَوْمِكَ

⁵ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ إِلَى الْمُتَّقِيسِ عَظِيمِ الْقَيْظِ، سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى، أَمَا بَعْدُ: فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ، أَسْلِمُ تَسْلِمًا، وَأَسْلِمُ يُؤْتِكُ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِن تَوَلَّيْتَ فَإِن عَلَيَّكَ إِثْمُ الْقَيْظِ وَيَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ: أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا، وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ، فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

And argue not with the People of the Scripture unless it be in (a way) that is better, save with such of them as do wrong; and say: We believe in that which hath been revealed unto us and revealed unto you; our God and your God is One, and unto Him we surrender⁶.(Ankabut: 46).

In this noble verse, the Almighty God mentions the method of the best argument, in which he points out that we all believe in one God. In the Commentary (Nemuneh), the following interpretation has been made:

At the end of the verse, he mentions one of the clear examples of "arguing for the best" which can be a living model for this discussion: Our God and you is one, and we submit to Him. The song of unity and faith in all that has been revealed by the One God, and the elimination of all prejudices, and finally believing in the unity of 'Allah' and submitting to Him unconditionally. This is an example of "arguing for good" that everyone who hears is fascinated by it, and it shows that Islam is against sectarianism, and disunion. The voice of Islam is the voice of unity and submission to the word of truth based on the central point of the "Divine monotheism." (Makarem Shirazi, 1371, vol. 16: 300).

Argument is considered good when it is not accompanied by sarcasm, insult and bigotry. Therefore, one of the virtues of arguing is that it should be accompanied by compromise and softness and should not bother the opponent. It is only in this case that arguing is good. What is important for us in this part is not the principle of arguing, but the person arguing should- in terms of thought and opinion- be close to the opponent, which means that the two should be in search of the truth and there should be no stubbornness and grudge between them. This will be achieved if two opponents (groups) share a common basis of monotheism. The late Allamah Tabatabaei says in this regard:

"Man must employ everything that is effective in the path of human perfection for his perfection; and in any possible way he has to make use of other beings. Moreover, he even employs his fellow human beings, for his own benefit and for the survival of his life" (Tabatabaei, 1374: 205).

Hence, what has been explained from the divine verses and the life of the Holy Prophet (PBUH) indicates that the common terms of the divine religions, for example the monotheism as one of the most important terms, can be used as a principle and method of associating with the non-Muslim states and nations that have divine religions. Considering that many countries of the world have divine religions, the Islamic Republic of Iran can use this method to establish a constructive relationship with these countries, by paying attention to these common terms (of the divine religions). Likewise, when we concentrate on the letters of the Holy Prophet (PBUH) to the leaders of Rome and Egypt who had divine religions, we see that the Holy Prophet of Islam (PBUH) used the most important religious common term, which is the monotheism, for inviting others to Islam. This shows that monotheistic common terms are very invaluable in attracting the (attention) of the other party. Therefore, the first and foremost method in institutionalizing ethics in the field of international relations is the use of the most important religious common terms, which is paying attention to the source of revelation and monotheism.

The Prophecy:

Basically, all the divine religions and the books of the great prophets are- in terms of principle- common and have the same goal, which is to educate human beings, although, based on the gradual development, they differ in sub-issues. Sending the divine messengers and revelations is another common term of the divine religions mentioned by the Almighty God in the Holy Qur'an. Likewise, it is also one of the important and influential impacts of Islam in institutionalizing political ethics in field of international relations. Respecting the divine religions leads to mutual respect for the Islam (as a religion). Therefore, the Almighty God says:

⁶ وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ

And do not insult those who call on other than God, lest they insult God without knowledge⁷. (An'am: 108).

Although the Almighty God invites people to accept Islam and considers it as an eternal religion: *"Truly, the Perfect Religion in The Sight of Allah is Islam"* (Al-Imran: 19), but the holy Qur'an, in its several verses, engages in supporting the (other) divine prophets and books and compares respecting (other) prophets with that of the holy prophet of Islam. It also considers believing in the (other) divine prophets necessary:

And those who believe in God and His messengers and do not make a distinction between any of them, We will give them their rewards. And God is Forgiving, Merciful⁸. (Nisa: 152).

I will examine these issues in the following verses.

God commands the Holy Prophet (PBUH) to call on the religious common terms, for example inviting for the apostleship of the divine prophets, in facing the opponents. He commands as follows:

Say: " We believe in God and what was sent down to us and what was sent down to Abraham and Ishmael and Isaac and Jacob and the Patriarchs, and what was given to Moses and Jesus and the prophets from their Lord. We do not make any distinction between them, and to Him we surrender⁹. "(Al-Imran: 84).

And in another verse, He emphasizes this meaning:

Say: " We believe in God and in what was sent down to us and what was sent down to Abraham, and Ishmael, and Isaac, and Jacob, and the Patriarchs, and what was given to Moses and Jesus, and what was given to the prophets from their Lord; we do not make a distinction between any of them and to Him we surrender¹⁰. "(136)

In these verses, he commands Muslims to say to their opponents: We believe in God and all the true prophets and in what has been revealed by God. Moreover, selfishness or racial prejudices do not make us believe in some of the prophets and disbelieve in others. We believe in all the divine prophets, whether those who came before Abraham (peace be upon him), such as Adam, Sheth, Noah, Hood, righteous, or those who came after Abraham, such as Solomon, John, and Zechariah. We also rationally believe in every prophet that brings a clear proof and a miracle. (Taleghani, 1362, vol. 1: 317).

In verse 213 of Surah Al-Baqarah, he deals with the law of religion:

The people used to be one nation, then God sent the prophets as bearers of good news and warners, and He sent down with them the scripture with the facts so that they may judge between the people in what they were disputing. But after receiving the clarity, the people disputed in it due to animosity

⁷ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ
⁸ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
⁹ قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ
¹⁰ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

between them. And God guided those who believed with His permission regarding what they disputed in of the truth. And God guides whoever He wishes to a straight path¹¹. (213).

In the interpretation of this verse, the late Allamah Tabatabaei, firstly, gives a brief history of the social and religious life of human being, stating that it is necessary for human being to have a social life and behave justly. For this purpose, prophets were sent to resolve these disagreements. Therefore, the divine religion is the only means of (attaining) prosperity for mankind and is the only factor that improves human life. (Tabatabaei, vol. 2: 168).

In other divine verses, the Almighty God commands the Muslims, especially the holy Prophet (PBUH) to believe in the Torah and the Bible, which are the holy books of the Jews and Christians. One of these verses is verse 50 of Surah Al-Imran:

(I have come to you), to attest the Torah which was before me¹².

Verse 47 of Surat Nisa also refers to this issue:

O you who have received the Scripture, believe in what We have sent down authenticating what is with you, before We cast down faces and turn them on their backs or curse them as the people of the Sabbath were cursed. And God's will is always done¹³. (47)

Also, in verse 6 of Surah Saf, from the words of Jesus, God emphasizes both the truth of the past prophets and the apostleship of the future prophet and says:

And when Jesus, son of Mary, said: " O children of Israel, I am God's messenger to you, authenticating what is present with me of the Torah and bringing good news of a messenger to come after me whose name will be Ahmad¹⁴. (Saf: 6).

Another verse that confirms the books of the divine prophets is verse 46 of Surah Ma'idah. In this noble verse, God says:

And We sent in their footsteps Jesus the son of Mary, authenticating what was present with him of the Torah. And We gave him the Injeel, in it is guidance and light, and to authenticate what is present with him of the Torah, and a guidance and lesson for the righteous¹⁵. (Ma'idah: 46).

Therefore, there are many verses in which the divine prophets and their holy books have been acknowledged. Based on this, there is a great emphasis on the acknowledging the holy books of the divine religions. This shows that there is respect for the divine religions in the Islamic society. Therefore, by considering the respect given by Islam to the religions and great prophets, social proximity and coexistence with monotheistic nations can be established at the level of international relations, not in terms of rightfulness, but rather in terms of having a peaceful relationship with the other divine religions.

¹¹ ان النَّاسُ أُمَّةٌ وَاحِدَةٌ فَبَعَثُ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اٰخْتَلَفُوا فِيهِ وَمَا اٰخْتَلَفَ فِيهِ اِلَّا الَّذِيْنَ اُوْتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَىٰ اللَّهُ الَّذِيْنَ اٰمَنُوا لِمَا اٰخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِاِذْنِ اللَّهِ يَهْدِي مَنْ يَشَاءُ اِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

¹² وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ

¹³ يَا اَيُّهَا الَّذِيْنَ اُوْتُوا الْكِتَابَ اٰمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ

¹⁴ وَاِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي اِسْرَائِيْلَ اِنِّي رَسُوْلُ اللَّهِ اِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُوْلٍ يٰتِي مِنْ بَعْدِي اِسْمُهُ اَحْمَدُ

¹⁵ وَقَفَّيْنَا عَلٰى اٰثَارِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَاَتَيْنَاهُ الْاِنْجِيْلَ فِيْهِ هُدًى وَنُوْرًا وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِيْنَ

In the migration of Muslims to Ethiopia, after appearing before Negus, the king of that region, and after the request of the polytheists in returning the Muslims to Mecca, Ja'far ibn Abi Talib recited - upon the recommendation of the holy Prophet (PBUH)- some verses from Surat Maryam (s.a). These verses, which were about the birth of Jesus (a.s), caused Negus to allow the Muslims have freedom and also to stay in Abyssinia (Majlisi, 1403 AH, vol. 18: 412). Therefore, another way to institutionalize ethics in the field of international relations, as mentioned in the above verses, is the moral way of respecting the divine religions. This respect is emphasized in the Qur'an and the tradition of the Holy Prophet (PBUH) and also in the traditions of the infallible Imams (a.s). Thus, one of the methods that the Islamic Republic of Iran can exchange views (in its best form) with other countries, especially the nations of the world, is adhering to these commonalities between the divine religions, one of which is respect for the monotheistic religions.

Eschatology:

The Holy Quran and the narrations of the Infallibles (a.s) constitutes many indications of death, the Hereafter, God's judgment on human deeds, the end of the world and the resurrection (day). There are few subjects in the Qur'an and hadiths that have been repeated and emphasized as much as the 'resurrection'. Therefore, eschatology or resurrection is one of the most important teachings of the divine religions that all prophets greatly emphasize on. After monotheism, the issue of the Hereafter is the (next) main pillar of the school of all the divine prophets, because belief in monotheism without belief in resurrection does not have a deterrent effect upon (the actions of the people). Therefore, it is belief in resurrection and Hereafter, God's judgment on human good and bad deeds that have a direct impact on human life. According to Islamic teachings, in addition to life in this world, there is also another life in the hereafter. The Hereafter is an accomplished fact in everyone's life. The source of belief in the eternal life and the hereafter is the divine revelation that was conveyed to mankind by the prophets and has been mentioned in all the divine religions (Motahari, 1377: 502). One of the methods of Islam in institutionalizing ethics in field of international relations is (the teaching of) eschatology. One of these divine verses is verse 62 of Surah Al-Baqarah, where Allah says:

Surely those who believe (in Islam), and those who are Jewish, and the Nazarenes, and the reverts; any one of them who believes in God and the last day, and does good work, they will have their reward with their Lord, with no fear over them, nor will they grieve¹⁶.(62).

In this noble verse, God states that all divine religions believe in the hereafter and the day of the judgement. Therefore, one of the common terms of the divine religions, which changes human way of life, is the belief in the resurrection (day). There is a similar emphasis on the aforementioned issues in another verse of the holy Qur'an, verse 62 of Surah Al-Baqarah, where God says:

Surely those who believe (in the prophet of Islam), and those who are Jewish, and the Nazarenes, and the reverts; any one of them who believes in God and the last day, and does good work, they will have their reward with their Lord, with no fear over them, nor will they grieve (and any of the followers of the divine religions that works according to his duties of his own era, and obeys God's command, will be rewarded and rescued)¹⁷. (62)

Among the other verses that have been mentioned about the resurrection and the hereafter, which is a common term among the divine religions is verse 17 of Surah Hajj, where God says:

¹⁶ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
¹⁷ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Those who believe, and the Jews, and the Sabians, and the Nazarenes, and the Majoos, and those who have set up partners; God will separate between them on the Day of Resurrection. For God is witness over all things¹⁸. (17).

From the above verses, the following deductions can be made:

- All the heavenly religions have common principles, for example monotheism and resurrection.
- Prosperity and dignity, which are moral principles, are achieved through belief in the resurrection and performing righteous deeds. This is the common basis of all the divine religions. Paying attention to this, leads to a peaceful coexistence between the divine religions and can be a common term and starting point of establishing a (good) relationship with other non-Muslim nations.

Some of the benefits of believing in the resurrection and the last day of judgement according to the divine verses include the following:

A). One of the outcomes of believing in the resurrection is that it gives meaning to human life and removes the feeling of being in a state of nihilism. The Almighty God says in the holy Qur'an:

This worldly life is no more than fun and distraction, while the abode of the Hereafter is the reality, if they only knew¹⁹. (Ankabut: 64).

Therefore, one of the effects of believing in the resurrection (day) is having a meaningful life.

B). Among the outcomes of believing in the resurrection is the control of human instincts and lusts. The endless desires of human beings are destroyed and limited by belief in the hereafter. In Nahual Balaga, Amirul Muminin (a.s) says:

Beware! At the time of committing evil deeds remember the destroyer of joys, the spoiler of pleasures, and the killer of desires (namely death)²⁰. (Nahjul Balagah, Sermon: 99).

Therefore, belief in the resurrection controls many human instincts that are detrimental to human life.

C). Another outcome of the belief in the resurrection is that it creates a king of tranquility and peace in (heart) of human being. One of the consequences of ignoring the resurrection (day) is depression and anxiety. In the Qur'an, the Almighty God says about these people:

And they said: " There is nothing but this worldly life; we die and we live and nothing destroys us except the passing of time!" And they have no knowledge about this; they only conjecture (they have baseless assumption)²¹. (Al-Jathiya: 24).

D). Another outcome of the belief in resurrection is the creation of a sense of responsibility. Hence, believing in the resurrection strengthens the sense of dutifulness and responsibility in human beings. One of the verses emphasizing human responsibility is verse 36 of Surat Qiyamat:

Did man think that he will be left neglected?²²(Qiyamat: 36).

¹⁸ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْعَلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ
¹⁹ وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُمْ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ
²⁰ أَلَا فَادْكُرُوا هَٰذِمَ اللَّذَاتِ وَتُنَعِّصَ الشَّهَوَاتِ وَقَاطِعِ الْأَمْنِيَّاتِ عِنْدَ الْمَشَاوِرَةِ لِأَعْمَالِ الْقَبِيحَةِ
²¹ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ

For this reason, in the Qur'an, there has been a repeated emphasis on asking man regarding the undertaken responsibility and also castigating him on the Day of Judgement:

By your Lord, We will ask them all. (92) Regarding what they use to do²³. (93)

Therefore, the sense of responsibility is one of the other outcomes that is found in people, who believe in the resurrection (day).

E). Another outcome of believing in the hereafter and the Day of Judgment is learning lessons from the history of the predecessors. Imam Ali (a.s) says in this regard:

“People, there are many lessons for you in the past history²⁴” (Sayyed Razi, n.d: 349).

Also, In the Book of Allah, the Holy Qur'an, after telling the story of the predecessors such as the people of Noah, Aad, Thamud, etc., tells their story as lesson for human beings and says:

In this is a sign for he who fears the retribution of the Hereafter. That is a day to which all mankind will be gathered, and that is a day which will witnessed²⁵. (Hud: 103).

Therefore, paying attention to the principle of the eschatology and resurrection can be introduced as a common term between all the divine religions. Belief in the resurrection and the hereafter creates a moral society. Hence, the important function of eschatology is that it makes people to pay attention to many moral principles such as the principle of peaceful life, the principle of reconciliation, defending the oppressed and confronting the oppressor, etc. in the field of international relations.

Belief in the resurrection leads to the institutionalization of political ethics at the level of international relations, which leads to the peaceful coexistence of monotheistic religions.

Conclusion

In foreign relations, Islam regards the moral behavior and act as a showcase of the politicians' behavior; and under no circumstances, should it allow the immoral actions and deception accepted. For this reason, in relation to Islamic countries and non-Islamic nations and governments, Islam considers it important to pay attention to the common terms of the divine religions and also emphasizes it. Among these common terms of the divine religions, we can mention the religious beliefs that were discussed in this article. The religious beliefs that play an important role in institutionalizing political ethics in the field of international relations include belief in the origin of revelation, divine monotheism and Unitarianism, belief in the divine revelation and the apostleship of the prophets, and belief in the final abode of man, heaven, hell, and resurrection. As a message of guidance for human beings, Islam is after creating a society that seeks moral values and perfections, which is based on moral principles. In the monotheistic teaching, the divine verses, emphasizes that if a group of people or non-Muslim nations do not have a total unity with you in their aims, but at least you may attract their cooperation and unity in some other (important) common aims (such as Monotheism) for you to establish cooperation between Muslim and non-Muslim nations.

²² أَيْحَسِبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى

²³ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ عَمَّا كَانُوا يَعْمَلُونَ

²⁴ إِنَّ لَكُمْ فِي الْقُرُونِ السَّالِفَةِ لَعِبْرَةً

²⁵ إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَجْمُوعٌ لِهَذَا النَّاسِ وَذَلِكَ يَوْمٌ مَشْهُودٌ

In Islam, respecting the divine prophets is also necessary. Therefore, in many verses, respecting the divine religions is being recommended. Respect for the divine prophets also promotes peaceful coexistence between Muslim and non-Muslim nations in the field of international relations.

The last religious belief discussed in this article is the eschatology, which is being considered by all the divine religions. Eschatology and belief in the resurrection is one of the most important teachings of the divine religions. The most important outcomes (of believing in the hereafter) are removing the feeling of being in a state of nihilism, creating a sense of peace, learning lesson from the history of the predecessors, creating a sense of responsibility. Every one of these moral principles plays an important role in moralizing the relations of the governments, Muslim and non-Muslim nations.

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