Critique and Strategies for Confronting the Political Governance of Modern Ignorance from the Perspective of the Quran

[1] Mohammad Hassan Mohaqeq*[1]; Dr. Hayatollah Yousefi[2]; Dr. Hadi Shojaei[3]

[1] PhD graduate in Quran and Sciences with a specialization in Political Sciences from Al-Mustafa International University in Qom, Iran

[2] Professor at the Qom Seminary and Faculty Member of Al-Mustafa International University, Qom, Iran

[3] Professor at the Qom Seminary and Faculty Member of Al-Mustafa International University, Qom, Iran

*Corresponding Author: Mohammad Hassan Mohaqeq (mh9364032739@gmail.com)

Abstract

This article seeks to explain the definition of the political governance of modern ignorance. It puts forward the hypothesis that the political governance of modern ignorance aims to eliminate divine governance and separate religion from politics. The method used in this research is interpretative-interrogative. The results obtained in this article indicate that the political governance of modern ignorance, denies and rejects God and revelation in the realm of society and politics. This thought is based on hostility and opposition to divine teachings and follows the desires of the self, arrogance, and sedition. In this study, the foundations of modern ignorance are criticized from the perspective of the Holy Quran, and its invalidity is explained. The Quranic strategies to confront the foundations and behaviors of the political governance of modern ignorance emphasize concepts such as God-centeredness, anti-arrogance, and the intertwining of religion and politics, and in all decisions, approaches, and behaviors, adherence to the commands and prohibitions of the divine word is considered.

Keywords: Holy Quran; Political Governance; Modern Ignorance; Strategies

1. Introduction

Undoubtedly, one of the most dynamic and vibrant discussions is about the political governance of modern ignorance, which stands out for its novelty and uniqueness. Many countries and governments have fallen into the trap of modern ignorance and follow its path, often unaware that they are immersed in ignorance. The historical evolution of modern ignorance's political governance shows that today, it is

emerging as a popular ideology in the global political landscape, deeply conflicting with monotheistic policies and governments.

Modern ignorance employs both hard strategies of violence and aggression, and soft strategies of deceit and cunning, using various tricks to eliminate the governance and political teachings of pure Islam from the international scene. It aims to change the relationship between the Lord and the servant within the political governance framework, promoting and institutionalizing secularism and laicism. Ignoring divine governance in political life and implementing human governance as a fundamental principle in political life. It only gives meaning to the material world and nature, rejecting revelation as an inspiration and casting it out from the realm of politics and governance. Unfortunately, many Islamic and non-Islamic countries have fallen into the trap of this great monster.

It must be noted that modern ignorance is not necessarily opposed to science; because many aspects of the political governance of modern ignorance are highly regarded in terms of human science and technology, yet they are deeply immersed in ignorance, considering the teachings of divine and revealed governance as their enemy. Therefore, modern ignorance can be seen as barbarism, savagery, rebellion against God, violence, tyranny, self-worship, nonsense, and the exploitation of human beings. In any case, to escape this crisis of modern ignorance, we must turn to the word of revelation, namely the Holy Quran, to eliminate this major human problem from human societies. Therefore, this research aims to explain the political governance of modern ignorance from the perspective of the Holy Quran and seeks to answer the question of what the political governance of modern ignorance is? In explaining this question, it proposes the hypothesis that the political governance of modern ignorance, tries to eliminate divine governance, separate religion from politics, and to weaken the governance and authority of Islamic societies and countries.

2. Research Methodology

This research is based on a critical and inferential-interrogative method. The focus of this research is the "critique of the foundations and behaviors of the political governance of modern ignorance." The main objective is to critique and present Quranic strategies to nullify and invalidate it by explaining and analyzing it using the method of questioning and interpreting the verses of the Holy Quran. We accept the commands of the Quran as divine proof in the realm of political and social life.

Based on conceptual understanding and theoretical foundations, we can consider the conceptual model of this research as follows: (Conceptual model diagram of the research created by the researcher).

This diagram shows the process of realizing the desired model of this research. In this process, initially, the "critical and inferential-interrogative" method and "content descriptive analysis" are used to examine the types of "political governance of modern ignorance." Then, with Quranic reasons, they are evaluated and critiqued, and finally, the desired Quranic model is extracted.

3. Research Background

a: General Research; Various scholars with different inclinations have focused on modern ignorance and have compiled books and dissertations in this regard, some of which are mentioned here. Such as the book "Ignorance and Islam" by Yahya Nouri, "Modern Ignorance in Confrontation with Imam Mahdi (A.S)" by Esmail Shafiei Sarvestani and colleagues, "The Ignorance of the Twentieth Century" by Mohammad Qutb, "Islam and Ignorance" by Ahmad Saadat, "Distortion of Truth in Ignorance" by Ali Alizadeh, and the dissertation "Features of the First Ignorance in the Quran and its Comparison with Modern Ignorance" by Masoumeh Sadat Eftekhari.

b: Specific Research; In the field of modern ignorance, dissertations and articles have been addressed sporadically. For instance, "Components of Modern Ignorance and Strategies to Combat It in the Quran," an article titled "Moral Strategies to Confront the Components of Ignorance in Modern Societies," and an article titled "Positivism, the Scientific Error of Modern Ignorance, and Quranic Strategies to Confront It" have been compiled. Furthermore, in the speeches of the Supreme Leader, references have been made to modern ignorance. As can be seen, various researches have been conducted on modern ignorance; however, no specific work has been done on the critique of the political governance of modern ignorance from the perspective of the Holy Quran. The present research will undertake this subject.

4. Concepts

In the research process, understanding and explaining the meanings of concepts is essential, especially key and fundamental topics, which should be examined and analyzed from the perspective of linguistic and terminological experts. This is necessary to facilitate the arrangement and explanation of the entire research process as a fundamental principle. Therefore, we will examine the key concepts of the research.

4.1 Political Governance

The concept of governance is ambiguous and lacks a universally accepted definition. However, for the purposes of this research, we will refer to several definitions that are relevant. Governance means ruling, being dominant, and the actions that governments take to exercise power and solve issues related to maintaining public order. It is a right recognized by the United Nations for every nation, according to which nations must control their own destiny, and no nation has the right to interfere in the determination of another nation's destiny (Moein, 2006, p. 390).

Similarly, Jean-William Lapierre defines political governance as "a concept of absolute system that entails power for an individual who can do whatever they will and impose their will on all other individuals" (Lapierre, 2013, p. 84). Furthermore, Thomas Hobbes defines governance as "the superior power that, by social agreement, is transferred from the state of nature to civil society, handed over to Leviathan (a powerful and wise ruler)" (Vijeh, 2016, p. 11).

4.2 Ignorance

Ignorance means foolishness, imprudence, and stubbornness, which is the opposite of civility, meaning good behavior and gentleness (Bostani, 1996, p. 287). The "Qamus al-Quran" considers ignorance to mean foolishness and disregard, implying a state where ignorance rules, in any nation, any people, and at any time (Qorashi, 1992, p. 80).

In contrast, Omar Farroukh says that the term ignorance is derived from the word 'jahil', which stands in opposition to 'halim' (forbearance) and not 'ilm' (knowledge) (Omar, 1969, p. 1). Ignorance, in terminology, refers to a psychological state and mental condition that rejects divine guidance and does not recognize God's governance in life matters (Qutb, 2018, p. 37). Ahmed Amin Egyptian believes that ignorance is not the opposite of knowledge but means foolishness, imprudence, anger, arrogance, and undue pride (Amin, 1964, p. 31).

4.3 Modern

The term 'modern' is one of those words with multiple and diverse meanings, and scholars of this field have not reached a consensus on a specific meaning for this word. 'Modern' in the literal sense

means fresh, new, contemporary, and up-to-date (Dehkhoda, 1966, p. 31). The Moein Dictionary also defines 'modern' with the same above meaning (Moein, 2006, p. 3966).

In terminology, 'modern' is derived from the Latin root 'modo'. This term has been used in different periods and places to distinguish contemporary methods from traditional ones (Lawrence Kohn, 2002, p. 11). Additionally, since the beginning, this term has implied the transition from old to new. From the sixteenth century onwards, the term 'modern' has been used to separate historical periods, to show the distinction between contemporary and traditional (Qarabaghi, 2001, p. 24).

4.4 Modern Ignorance

Considering the meanings of ignorance from the perspective of linguistic and terminological experts, and the meanings of modern from the viewpoint of lexicographers and terminology, modern ignorance can be defined in a way that expresses its more comprehensive and complete meaning. This definition, inspired by the definition provided by Supreme Leader Imam Khamenei (may God protect him), is as follows: Modern ignorance refers to the dominance and governance of human lust and anger over the environment of life (www.dana.ir, 2016/8/21). His definition of modern ignorance indicates that it seeks to rule over lust and anger, leading to spiritual chaos, confusion, and misleading people, using science to expand its dominance.

4.5 Strategy

The dictionary defines strategy as "policy, plan, design, and strategy" (Norouzi, 2019, p. 284). Similarly, the Political Science Dictionary defines strategy as "a coherent program that outlines the main objectives, policies, and actions of an organization" (Rahman, 2001, p. 1). Some define strategy as "broad and comprehensive rules in decision-making and shrewd problem-solving" (Khosro Panah, 1999, p. 34). Certainly, the scope of strategy has expanded in the present era.

5. Theoretical Foundations

The foundation of the thought and civilization of modern ignorance is devoid of antecedent truths in the realms of ontology, epistemology, and anthropology. In its intellectual domain, the recognition and discovery of truths are based on empirical, sensory, and natural knowledge.

5-1. Political Worldview of Modern Ignorance

Social and political philosophies, all knowledge and understanding of existence and the world, dos and don'ts, recognition of values, and interpretations of ideal life and ideal political society arise from a worldview. Our description and analysis of the world and our understanding of existence generate duties and determine values, which revolve around the worldview. "Worldview" refers to a person's perspective on existence and its explanation and interpretation in relation to humanity. In other words, the overall perspective that a person has of the world and interprets it based on is called a worldview. Generally, the overall interpretation of existence is termed one's worldview. It is a series of coordinated general beliefs and visions about the world and humanity, and generally about existence (Motahhari, 1998, p. 64).

The worldview of modern ignorance is based on materialism, sensory perception, anthropocentrism, lack of spirituality, and moral relativism. In this worldview, there is no mention of revelation, and the tools of knowledge are limited to sense and reason, which guide its determination of dos and don'ts. Western philosophers have embraced modern ignorance, and scholars such as Hobbes, John Locke, Hume, Russell, Wittgenstein, Kant, Hegel, Fichte, Schelling, Nietzsche, Schopenhauer, Descartes, Sartre, Foucault, Ricoeur, Derrida, and others, view it in favor of utilitarianism and

indifference to humanity's intrinsic and spiritual needs, and its material and spiritual well-being. They undermine ethics, real rights, and human dignity (Khamenei, 2007, pp. 140-141).

The modern political and cultural history of the West has been shaped by these opinions and worldview, leading to an era of alienation and lack of truth. Khomeini (RA) describes the materialistic worldview by stating that materialists consider "sense" as the criterion for knowledge in their worldview, and anything that is not sensible is considered outside the realm of science. They equate existence with matter and deny the existence of anything that lacks material form. Consequently, they regard the unseen world, such as the existence of God Almighty, revelation, prophecy, and the Hereafter, as mere fables (Khomeini, 2000, p. 222).

Martyr Sadr states that in the materialistic worldview system, i.e., modern ignorance, man is separated from his origin and destination, and its only objectives are material benefits, devoid of the true understanding of existence and the world, accompanied by deceit, misguidance, and incapacity (Sadr, 1983, p. 176). As Allameh Mesbah explains, in the worldview of modern ignorance, man is an independent being with a limited lifespan, and his life is confined only to this world. Man seeks his happiness in this world alone and does not believe in an eternal world (Mesbah, 2009, p. 50).

5-2. Critique of Modern Ignorance's Worldview from the Perspective of the Holy Quran

In the monotheistic worldview, humans are dependent on God and have no independence of their own. They believe in an eternal world that is superior to material life (Mesbah, 50). The Almighty God is absolutely self-sufficient, and all beings depend on Him while He needs nothing from anyone. God states in the Quran, "O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy" (Fatir, 15). In the monotheistic perspective, the world is created, and God Almighty is its Creator (Motahhari, 2014, p. 18). The Quran, in another verse, describes the worldview based on contemplation. By studying the creation of the heavens and the earth and the alternation of night and day, one is led to the reality of the Creator God: "Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding" (Al-Imran, 190). Those who possess thought and intellect know that the universe and all existence are created by Almighty God, and the world is managed by His infinite power.

5-3. Power-Seeking of Modern Ignorance

What reveals power and uncovers its truth are the goals and methods of power seekers who strive to attain it. During their tenure, what actions and measures do they take? Do they lead themselves and society towards success and prosperity, or towards the abyss of misguidance and destruction?

Power, inherently, is not bad but one of God's blessings, through which worthy services can be rendered for the material and spiritual well-being of human society. However, some power seekers consistently strive to gain power to pursue personal goals and material benefits. Among these are the proponents of modern ignorance, who seek power to dominate others, exploit, enslave, and disregard moral and human principles, commit aggression and encroachment, and plunder the material and spiritual assets of weaker nations. If power deviates from its true and rightful path, it results in great disaster and poses serious dangers. This is where Machiavelli teaches the theory of this great disaster to rulers, advising them on the special role of naked force in governance. For Machiavelli, the prince should think only of war and its application to organize and regulate society (Skinner, 2014, p. 225). Machiavelli asserts that the prince must be fearsome and terrifying. It is appropriate for the prince to be awe-inspiring and fearsome. A wise prince relies on and utilizes what is within his own power, not others (Machiavelli, 2010, p. 127). This Machiavellian model of governance became widespread in Europe, where the church was seen as deceptive and unscrupulous, not adhering to moral principles in political life (Bakhshayeshi Ardestani, 2004, p. 75).

Therefore, these Machiavellian thought schools and like-minded individuals became the foundations of political governance in the world of modern ignorance, viewing power as a means to control and subdue others through deceit and trickery

5-4. Critique of Power-Seeking in Modern Ignorance from Perspective of the Holy Quran

The Holy Quran addresses the corrupt and destructive nature of unbridled power-seeking in numerous verses. For instance, in Surah An-Naml, verse 34, it is mentioned by the Queen of Sheba: "She said, 'Indeed, kings, when they enter a Village, ruin it and render the honored of its people humbled. And thus do they do.'" (Al   -Naml, 34). This refers to those powerful individuals who misuse their power in detrimental ways, similar to modern ignorance today.

Moreover, another verse highlights the corrupt and rebellious use of power by modern ignorance, stating: "And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption." (Al-Baqarah, 205). The phrase "when he goes away" refers to a person who gains leadership and seeks to corrupt the earth, destroy crops and livestock, which Allah does not approve of.

The term "تَوَلَّى" in the context of the verses suggests assuming leadership, and it does not align with the other meaning of "turning away" The phrase "to cause corruption therein" expresses the goal of corrupting the land or the effort to expand power and influence, which inherently involves corruption. Examples include denying individuals their rights, obstructing growth and perfection, promoting the unworthy and sidelining the wise, all of which lead to the destruction of crops, work, generations, and talents (Taleghani, 1983, p. 99).

The aspects of societal corruption, as expressed in the enlightening words of the Holy Quran, are outcomes of the power-seeking nature of modern ignorance, which leads to such destructive thoughts and practices.

5-5. Anthropology of Modern Ignorance

From the perspective of anthropology, the paradigm of modern ignorance emphasizes human autonomy, agency, and subjectivity as a self-aware and world-knowing being. In modern civilization, humans were brought from the margins to the center and recognized as central elements, transforming from passive to active entities. This human being was freed from illusions and myths, becoming an influential, creative, and knowledgeable being. This is the language of modernity in the West, where humans are referred to as subjects (Saei Arsi, 2010, p. 212).

In the anthropology of modern ignorance, humans are the center and ideal of individual and political life in this world. This human being is no longer passive but has a significant impact on all aspects of their own life and nature. In the belief system of modern ignorance, humans are the center and axis of existence and are self-organized beings (Kasrai, 2005, p. 90). The essence of modern ignorance's anthropology is based on a new structure of humans, considering them as all-powerful in the process of this world, with no other world imagined for them, confining human life to this material world alone. In the jubilant thought of modern ignorance's anthropology, the death of God was announced, with Nietzsche, a prominent thinker in the field of modern Western or modern ignorance, proclaiming that God is dead. Mr. Zomiran explains Nietzsche's intention, stating that by God, he meant the transcendent truth beyond the natural world, which has lost its validity in contemporary times (Zomiran, 2003, p. 14).

5-6. Critique of Modern Ignorance's Anthropology from the Perspective of the Holy Quran

The anthropology of modern ignorance negates any supernatural existence and places humans at the center of the universe, implying that the natural order should be adjusted according to human desires, and legislative systems should conform to human wants. Essentially, humans are placed at the center of existence. Contrary to this view, the Holy Quran considers God Almighty as the axis of all affairs and introduces humans as needy and dependent on God. The Almighty God states in the Quran, "O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy" (Fatir, 15). This means that both the natural order of the universe and the legislative system are shaped by God's wise will. Additionally, God says, "His command is only when He intends a thing that He says to it, 'Be,' so it will be" (Yasin, 82). It is also stated, "The Originator of the heavens and the earth. When He decrees a matter, He only says to it, 'Be,' so it will be" (Al-Baqarah, 117).

In the view of the Holy Quran, the truth is that humans, like other beings in existence, must follow the path outlined by God Almighty to achieve their perfection. The center of the circle of existence is God Almighty, who is the creator of the heavens, the earth, and humans, and His wise will surpasses all others. Independent will, apart from God's will, is not recognized and is considered invalid in the view of the Holy Quran.

5-7. Epistemology of Modern Ignorance

The foundation of modern ignorance's epistemology is skepticism and the lack of an absolute truth. This perspective has led to errors and misconceptions in understanding truths, turning to relativism and empirical experiences beyond the realm of revelation and divine word.

5-8. Relativism

Relativism is an epistemological approach that has occupied the minds of scholars. It stands in contrast to absolutism. In this approach, truth is considered provisional and temporary, with no assurance of humanity's ability to know the truth, as reaching absolute truth is deemed impossible. Consequently, this approach denies the recognition and attainment of truth. In other words, no one can claim that a statement is the absolute truth; every claim can only be true for the person making it.

This perspective of modern ignorance's relativism not only negates the absolute nature of truth but also blocks the path to achieving it by separating existence and non-existence, opening the path to relativism to divine and transmitted truths, resulting in agnosticism (Shojaei Zand, 2004, p. 39). In the jubilant thought of relativists, relativism is based on the view that there is no absolute truth and all judgments and evaluations depend on social, personal, and historical factors (Lavin, 2005, p. 583). Essentially, such a perspective suggests that all value propositions lack objective reality, and individual tastes and conventions are the determinants (Mohammadi, 2010, p. 37). This is why Hobbes states that good and bad depend on what brings pleasure to the individual. Different individuals distinguish differently. In terms of relativism, there is no absolute good (Stace, 1998, p. 157). Therefore, absolute truth is considered impossible.

5-9. Critique of Relativism from the Perspective of the Holy Quran

Relativism is one of the epistemological foundations of modern ignorance, and it has numerous flaws, one of which is highlighted here. Epistemological relativism leads to the denial of existence because every phenomenon could potentially not be the truth. Can a phenomenon that is a truth be regarded as different truths from different viewpoints? The answer is no. The Holy Quran considers the relativism of modern ignorance to be a foolish delusion and presents the truths of the world as immutable divine traditions. "Out of arrogance in the land and evil plotting; but the evil plot does not encompass

except its own people. Then do they await except the way of the former peoples? But you will never find in the way of Allah any change, and you will never find in the way of Allah any alteration" (Fatir, 34).

As Allameh Tabatabaei explains, God's tradition neither changes nor alters, as God Almighty is on the straight path, and His judgment is without bias or exception (Tabatabaei, 1995, p. 58). The Holy Quran regards all human values and norms that do not lead to divine truth as illusions, superstitions, and falsehoods. Relativism is also considered an illusion devoid of truth.

5-10. Empiricism

Empiricism has both general and specific meanings. In its general sense, experience is achieved through various tests, such as practice and repetition of knowledge (Saliba, 1990, p. 210). The specific meaning of empiricism involves the observation and experimentation of natural phenomena by scientists and relevant experts under specific conditions they have established (Nowak, 2005, p. 5). Empiricism in modern ignorance is not merely a field of knowledge or profession but an epistemological approach based on experimentation and experience, whereby all knowledge and truth are contingent upon it. Empiricism, as one of the principal foundations of modern ignorance's epistemology, gained prominence after the Renaissance. Notable empiricists include philosophers like John Locke, Berkeley, and Hume. Empiricists believe that all knowledge is derived from experience.

5-11. Critique of Empiricism from the Perspective of the Holy Quran

The empiricism of modern ignorance is a form of opposition to human spirituality. This epistemological approach holds that humans receive all their knowledge through sense and experience, and that epistemic insights can only be obtained through experience accumulated over time, not through anything like divine revelation.

Such an empirical epistemological approach is flawed for several reasons. First, it disregards revelation. Second, it denies truths beyond sense and nature. Third, many truths in this world cannot be tested or subjected to trial and error. The Holy Quran considers knowledge and the discovery of truths through mere empirical means to be incorrect. It presents divine and revelatory teachings as the proper means to gain knowledge and discover truths. "And we sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know" (Al-Nahl, 43). This verse indicates that humans do not know the truths of the world and that God has revealed these truths to prophets. Those seeking the truths of the world should ask those connected to God, namely the people of the message, to obtain these truths.

5-12. Separation of Religion from Politics

The concept of separating religion from governance, without considering God and religion in the arrangement of social and individual life matters, has been analyzed and interpreted in the thought of modern ignorance. Thinkers of this school of thought have strongly opposed religion and sought to completely eliminate divine teachings from human life, especially from political governance. Figures like Marx, Russell, and Freud considered religion the source of psychological illnesses and the opium of society. Therefore, modern ignorance endeavors, with all its might, to remove God and divine teachings from political and social life in human societies. In the new era, the separation of religion from politics means consciously setting aside religion from the spheres of livelihood and politics. Modern ignorance emphasizes that no one in a position of rulership or governance has the right to act as God, and rulership does not reflect divine rights (Soroush, 1995, p. 10). Modern ignorance believes in the non-interference of religion in all management and state affairs and strives to institutionalize this ideology as an inherent part of political governance in human societies. Religious activities and institutions should lose their social importance and be halted. The functions of the social and political system of religion should be removed

from society and governance. All proponents of this ideology reject supernatural concepts and their specific functions, adhering instead to non-religious and anti-religious secularist principles as fundamental beliefs (Mircea, 1995, pp. 126-129).

5-13. Critique of the Separation of Religion from Politics from the Perspective of the Holy Quran

Undoubtedly, the collective life of humans in society is formed by politics and governance. Religion, in addition to beliefs, worldview, laws, and ethics, aims for human perfection. Humanity must grow in this material world, and religion outlines the path of growth. Many religious issues are embedded in political actions, and many political issues find meaning within the realm of religion. Therefore, religion and politics are intertwined and inseparable. The Holy Quran considers the separation of religion from politics to be baseless and nullifies it with its divine words, clearly stating that religion and politics are intertwined: "We sent our messengers with clear proofs and sent down with them the Scripture and the balance so that the people may uphold justice. And We sent down iron, wherein is great military might and benefits for the people, so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might" (Al-Hadid, 25). All prophets, who explain divine religion, pursue three fundamental goals: establishing justice and guiding human society towards equity, inviting towards truth, and the path to perfection. Each of these three lofty goals of religion and prophets is closely tied to political issues and cannot be achieved without coherent political thought and clear political philosophy.

5-14. Behaviors of the Political Governance of Modern Ignorance

The political governance of modern ignorance, in pursuit of its own interests, particularly in Islamic countries, uses tools such as despotism and the weakening of sovereignties.

5-15. Despotism

The political governance of modern ignorance has used the philosophical views of certain philosophers to dominate other nations and civilizations, making it their own pretext. Among them, Machiavelli presented a set of principles, methods, and instructions for governance, known as the new philosophy of despotism. This is why Machiavelli's political philosophy is famous as the "teacher of tyrannical rulers" (William, 2001, p. 42). Machiavelli supports despotism, absolute, and unlimited rule. In his view of anthropology, humans are considered evil and corrupt beings (Machiavelli, 2015, p. 107). Therefore, he believes forming a powerful and despotic government is necessary to curb evil humans. Machiavelli also believes in ruling with a strict and despotic method without limits (Machiavelli, 107).

Thomas Hobbes also favors force and despotic political governance and emphasizes the need for a powerful and capable ruler, likened to a fearsome beast, in his book "Leviathan" (Hobbes, 2006, p. 158). Hobbes believes the ruler is above the law, and society is based on the ruler's power, which should not be restricted (Machiavelli, 2015, p. 196). Such views on political governance have led to the establishment of many despotic political regimes worldwide, accepting no constraints other than achieving their interests. The political governance of modern ignorance, in pursuit of wealth expansion, considers power essential and measures all matters by it, seeking to expand power through domination of other societies' resources and occupying and plundering them through military force.

5-16. Critique of Despotism from the Perspective of the Holy Quran

From the Holy Quran's perspective, despotism is against humanity. The Quran mentions that people who are not purified and do not follow the divine path become rebellious: "No! Indeed, man transgresses" (Al-Alaq, 6) because he sees himself self-sufficient. It also states, "Because he sees himself self-sufficient" (Al-Alaq, 7). This view is the fundamental Quranic axis regarding the root of despotism.

The Holy Quran identifies human self-centeredness as the main cause of all forms of despotism. Such individuals introduce themselves as gods among people and, in a more profound sense, present themselves as self-foundation. The Holy Quran identifies them as rebellious. Therefore, the Quranic critical view revolves around the despotisms of modern ignorance's political regimes. The Quran aims to eliminate the illusion of human centrality. From the Holy Quran's perspective, despotism is the root of all evils. Despotism is arrogant towards divine verses and teachings and opposes divine commands, inherently encompassing denial of God. Such political regimes do not allow people to transition from human domination to divine domination. The culture of superiority and arrogance is intensely prevalent among different layers of rulers.

5-17. Weakening of Sovereignties

One of the significant behaviors of modern ignorance's political governance is the strategy of invasion and occupation of other lands, oppressing and killing nations without any crime. Using bullying and modern science and technology, they move towards the misery of human beings, weakening and eliminating the political sovereignty of countries with modern technological tools, advanced science, and specific cunning methods. Modern political ignorance, by creating, stabilizing, and expanding human crises in various societies, tries to impose its pattern of ignorance as a worthy model on nations and countries around the world.

While the principles and rules of national sovereignty are recognized and emphasized by the United Nations Charter, these principles are frequently violated by the political regimes of modern ignorance. The attacks and invasions of modern Western countries, led by America, in Afghanistan, Iraq, Syria, Libya, and the brutal invasion of the Zionist regime in Palestine, represent violations of national sovereignty. These countries emphasize the importance of their geographical integrity (Dodds, 2010, p. 84).

5-18. Critique of the Weakening of Political Sovereignties from the Perspective of the Holy Quran

The Holy Quran is the unique protected divine guide for humanity, promoting peace and friendship with Muslims and allies, and resisting against tyrants and the oppression of global oppressors. The Quran always commands justice and goodness, prohibiting indecency, immorality, and evil deeds, and promises a civilization-building religion under the shadow of happiness and security. Its emergence in the new era has stolen sleep from the eyes of oppressors and the political governance of modern ignorance. It always seeks to keep political sovereignties that are not aligned or dependent on them out of the political and governance scene. They deprive the oppressed people of the world of their right to rule over the world; however, the Holy Quran promises the political governance of the oppressed people of the world and introduces them as the rightful and ultimate inheritors of the earth. As it says, "And we wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors" (Al-Qasas, 5). The content of this noble verse points to the leadership and political sovereignty of the oppressed and persecuted people of the world and their succession in place of the rule of oppressors. The blessed verse considers the sovereignty and governance of the oppressed a general and paramount law throughout history. In this enlightening verse, the Holy Quran speaks of the superiority of divine will and decree, as well as the favor upon the oppressed, making them leaders and inheritors of the earth and attributing the final governance to them.

6. Quranic Strategies to Counter the Political Governance of Modern Ignorance

6-1. God-Centeredness

God-centeredness is a fundamental, essential perspective that sees God as present in all aspects of life, with a person always considering themselves in the presence of God. In other words, it means

complete submission to God's commands. In God-centeredness, all political, governance-related, and other actions are performed based on the criteria and standards set by almighty God, aiming to earn God's satisfaction. God-centeredness stands in opposition to human-centeredness. According to the Holy Quran, all processes of life are determined by divine decrees; even the political and governance systems of society are delegated by the decrees of the Lord of the worlds. As stated, "And We have already created man and know what his soul whispers to him, and we are closer to him than [his] jugular vein" (Qaf, 16). This verse implies that we created man and always remain aware of his innermost thoughts, being closer to him than his jugular vein, meaning we have complete knowledge of his existence. This principle indicates that God has a central role in all levels of life.

6-2. Anti-Arrogance

Based on the logic and life-giving teachings of religion, countries, Islamic societies, and every Muslim individual are obliged to oppose global oppression and arrogance, which is epitomized by the political regimes of modern ignorance that seek to dominate other countries, especially Islamic countries and communities. The Holy Quran does not accept arrogance in human and Islamic societies and rejects it. Finally, it calls for nations to rise against it and not accept the governance and dominance of arrogance. For example, it says, "And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths to them; [fight them that] they might cease" (Al-Tawbah, 12). This verse indicates that the arrogant enemies of the divine religion are not committed to their oaths and always disregard treaties. The Holy Quran explicitly instructs the faithful and the oppressed to attack the leaders, governance, and power of arrogance and fight them intensely because they have no commitment to treaties and will attack and seek to dominate others whenever they get the chance.

6-3. Inseparability of Religion and Politics (Divine Governance)

From the perspective of the Quran, political governance is inherently rooted in religion. If there is no strong and powerful governance to restrain rebels and tyrants, the earth will be filled with corruption. The mission of the prophets to establish justice and equity depends on this principle. Religion aims to break the chains of human enslavement and bondage and to ensure human freedom. It also aims to save the oppressed from the clutches of oppressors and tyrants and to end their domination. If politics is separated from religion, it will undoubtedly become a destructive element serving autocratic interests. Islam is a religion of politics and society. One of the verses that can be used to establish governance is verse 35 of Surah Sad, which states: "He said, 'My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, you are the Bestower.'" (Sad, 35). In this noble verse, Prophet Solomon requests governance from Almighty God ("Grant me a kingdom"). God almighty bestowed upon him governance that extended beyond humans to include the wind and jinn, granting him such dominion. This signifies that, from the Quranic perspective, religion and politics are intertwined and inseparable, as each complements the other.

7. Conclusion

Thus, we can conclude that the political governance of modern ignorance is characterized by three fundamental axes:

1. **Ontology of Modern Ignorance**: In this context, the existence of Almighty God is absolutely denied in thought and ideology. Prominent thinkers of modern ignorance have disregarded the existence of a single Creator in the realm of existence, confining existence to nature and the material world while denying anything beyond it. However, from the perspective of the Holy

Quran, such an understanding of existence is baseless, erroneous, and false. Divine grace continually permeates all of existence.

2. **Anthropological Paradigm of Modern Ignorance**: This paradigm emphasizes absolute autonomy and human agency, particularly in political governance, always striving to remove divine governance from the political scene and replace it with human governance in society. From the perspective of the Holy Quran, this paradigm is baseless and its invalidity is clearly stated.

3. **Epistemology of Modern Ignorance**: Modern ignorance denies truth in the process of human life, especially political and social life. This leads to the adoption of relativism and empiricism, veering away from truth and righteousness. The epistemology of modern ignorance has been critiqued by the Holy Quran, which firmly rejects such thought. According to the Quran, the existence of truth is very clear, and epistemology without truth is impossible.

References

- The Holy Quran

1. Amin, Ahmad, 1964, Fajr al-Islam, Cairo, Maktabat al-Nahda al-Misriya.

2. Bakhshayeshi Ardestani, Ahmad, 2004, Historical Development of Political Thought in the West, Tehran, Avaye Noor Publications.

3. Bastani, Foad Afram, 1996, Abjadi Dictionary, Second Edition, Tehran, Islamic Publications.

4. Dehkhoda, Ali Akbar, 1966, Dehkhoda Dictionary, Vol. 44, Tehran, University of Tehran Press.

5. Dodds, Klaus, 2010, New Approaches to Geopolitics, translated by Rasool Afzali et al., Tehran, Armed Forces Publications.

6. Farroukh, Omar, 1969, History of Arabic Literature, Beirut, Dar Al-Ilm Lilmalayin.

7. Imam Khomeini, Ruhollah, 2000, Sahifeh Imam Khomeini, Vol. 21, Third Edition, Tehran, Ministry of Culture and Islamic Guidance Publications.

8. Kasrai, Mohammad Salar, 2005, the Challenge of Tradition and Modernity in Iran, Tehran, Markaz Publishing.

9. Khamenei, Seyed Mohammad, 2007, Man in the Path of Existence, Vol. 2, First Edition, Tehran, Sadra Islamic Philosophy Foundation.

10. Lapierre, Jean William, 2013, Political Power, translated by Bozorg Naderzad, Fourth Edition, Tehran, Farzan-e Rooz Publications.

11. Lavin, T.Z., 2005, From Socrates to Sartre, translated by Parviz Babaei, Second Edition, Tehran, Negah Publications.

12. Lawrence Kuhn, 2002, From Modernism to Postmodernism, translated by Abdolkarim Rashidian, Second Edition, Tehran, Ney Publishing.

13. Machiavelli, Niccolo, 2010, The Prince, translated by Ahmad Zarkesh, Tehran, Pezhvak Publishing.

14. Mesbah, Mohammad Taqi, 2009, Human Construction in the Quran, Qom, Imam Khomeini Educational and Research Institute Publications.

15. Mircea Eliade, Culture and Religion, 1995, Selected Articles from the Encyclopedia of Religion, Board of Translators under the supervision of Bahauddin Khoramshahi, Tehran, Tarh-e No Publications.

16. Moein, Mohammad, 2006, Moein Persian Dictionary, Single Volume, Tehran, Saraayesh Publishing.

17. Mohammadi, Moslem, 2010, Schools of Ethical Relativism from Ancient Greece to the Contemporary Era, Qom, Institute for the Publishing of Books.

18. Motahari, Morteza, 1998, An Introduction to the Islamic Worldview, Qom, Sadra Publisher.

19. Motahari, Morteza, 2014, Anthropology of the Quran, Second Edition, Tehran, Sadra Publications.

20. Nowak, George, 2005, Philosophy of Empiricism from Locke to Popper, translated by Parviz Babaei, Tehran, Azad Mehr Publishing.

21. Qarabaghi, Ali Asghar, 2001, Genealogy of Postmodernism, First Edition, Tehran, Office of Cultural Studies.

22. Qarashi, Seyed Ali Akbar, 1992, Qamus al-Quran, Vol. 6, Tehran, Dar Al-Kutub Al-Islamiyya.

23. Qutb, Mohammad, 2018, The Ignorance of the Twentieth Century, translated by Mohammad Ali Abdi, No Place, Author's Publications.

24. Saei Arsi, Iraj, 2010, Modernity and Postmodernism, Politics Quarterly, Faculty of Law and Political Science Journal, Vol. 39, No. 2, p. 212.

25. Saliba, Jamil, 1990, Philosophical Dictionary, translated by Manouchehr Sanai Darabedi, Tehran, Hikmat Publications.

26. Shojaei Zand, Alireza, 2004, Secularization in the Christian West and the Islamic East, Tehran, International Printing and Publishing Company.

27. Skinner, Quentin, 2014, Foundations of Modern Political Thought, translated by Kazem Firoozmand, Tehran, Agah Publishing.

28. Soroush, Abdolkarim, 1995, The Meaning and Basis of Secularism, Kian, Year 5, No. 26, August and September, p. 10.

29. Stace, Walter, 1998, Religion and the Modern Mind, translated by Ahmad Reza Jalili, Tehran, Hikmat Publications.

30. Tabatabaei, Mohammad Hossein, Translation of Tafsir al-Mizan, Seyed Mohammad Baqer Mousavi, Vol. 17, Fifth Edition, Qom, Islamic Publications Office.

31. Taleghani, Seyed Mahmoud, 1983, A Ray of the Quran, Tehran, Sahami Company.

32. Thomas Hobbes, 2006, Leviathan, translated by Hossein Bashiriyeh, Fourth Edition, Tehran, Ney Publishing.

33. Thomas, William, 2001, John Stuart Mill, translated by Khashayar Deyhimi, First Edition, Tehran, Tarh-e No.

34. Vijeh, Mohammad Reza and Arin Pateft, 2016, Analyzing the Concept of Postmodern Governance from the Perspective of Public Law with Emphasis on Foucault's Thoughts, Public Law Research Quarterly, Volume 18, Issue 52, p. 11.

35. Zomiran, Mohammad, 2003, Nietzsche after Heidegger, Derrida, and Deleuze, Tehran, Hermes Publications.

Copyrights