

The Iran Islamic Revolution and the Virtue of Altruism

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Abstract

Key words of humanitarianism and altruism can be seen as a big step towards human excellence, after the love of essence and self-protection. This issue is not only unsuccessful without humans, but also useless in understanding society, ethics, and mysticism. Understanding this matter in the view of the foundations of Quranic anthropology means loving humans on the path of humanity, compassion and empathy towards other people, and, in other words, not being confined to the rule of "We have honored the children of Adam." In essence, the Islamic Revolution has also been based on this Quranic pattern. Khomeini, who was knowledgeable in various fields such as theology, wisdom, jurisprudence, and mysticism, not only upheld it, but also based the revolution's strategies and, as a result, the domestic and foreign policies of the Islamic system on it, and offered political mysticism comprehensively to the world. The present study, emphasizing the ideas of Imam Khomeini, aim to evaluate the theoretical foundations of this lofty human virtue, and its applications; and its emphasis is on how the Islamic philosophical and mystical foundations have emerged in governance and political representation, and how reviving them can help human beings reach their maximum potential in terms of intelligence and morality, and assist a diverse range of individuals in their journey towards the proximity of God.

Keywords: Imam Khomeini, Islamic Revolution, Altruism, Peaceful Coexistence, Domestic and Foreign Policy, Islamic Mysticism.

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Introduction

By having the instinct of self-love and self-preservation, which is a common instinct between animals and humans, humans provide the means for preserving their essence and survival (Feiz Kashani, 1996 AD/1417 AH: 8, 9-11).

However, studying human life shows that there are other drives in humans that are not based on self-interest and self-protection, but are situated on a higher and superior horizon than the level of instinctual activities, such as the love for children, friendship, empathy for others, selflessness, and so on. As it is evident, in none of these cases, individual self is the goal, but the inclination towards preserving and sustaining collective life and belonging to others is important. These inclinations, which consciously direct human attention away from the self and towards others, are referred to as human emotions or symbols of humanity, such as altruism or friendship.

Altruism is a necessity of human life and the world today, and it is a sacred and humane command that requires mutual understanding; an understanding of different interests, diverse desires, and conflicting needs, and most importantly, an understanding of this fundamental mystical truth that all humans, societies, cultures, and thoughts have been seeking in the light of divine nature, hoping to meet Him (blessed and exalted). Therefore, altruism and the feeling of love for humanity and the desire for happiness and guidance for all humans towards greatness have formed the basis of the teachings of all prophets and the philosophy of Islam as a law of seal. For this reason, brotherhood has been used as one of the factors in social cohesion and as a strategy for guiding oneself.

Love is the eternal secret of human creation, and the Almighty God has entrusted it to the hearts of His valued creations and has taken the greatest expression of it upon Himself towards His creations: "He loves them and they love Him." (al- Mā'idah: 54)

Surprisingly, the recommendation of love and altruism is not limited to religion or faith and includes all creatures and humans: "The creation is the family of Allah, and the one who benefits the family of Allah is more beloved to Him." (Kulayni, 1986 AD/1407 AH: 2, 164) This is because God, as the perpetual source of love, has also established the plan of human life based on friendship: "Is religion not love?" (Barqi, 1992 AD/1371 SH: 1, 262)

In the philosophical and mystical foundation of the Imam Khomeini, the unity of existence and the journey of all creatures towards this unity, and their proximity or distance to this issue is the determinant of everything. This idea, derived from the essence of the Islamic school of thought, has also shaped the worldview of the Islamic Revolution and has

defined the political and social lines based on this criterion. Therefore, love for the principle of unity and monotheism is what shapes all other forms of friendship and explains the love for creatures and the nature of social interactions.

The present study aimed to represent the importance and dimensions of altruism, its effects, and the ways to achieve it and illustrate the ideal worldview of the Islamic Revolution of the great Iranian nation by relying on Islamic sources and the thought of the Imam Khomeini.

1. From Self-Love to Altruism

Friendship is a positive inclination of the heart that forms the foundation of human relationships in social life, and the relationship between the creature and the Creator is also based on this. The opposite of friendship is hatred (Farhadian, 2006 AD/1385 SH: 107). In the dictionary, this word means a tendency towards something that is deemed good, and for this reason, Ragheb Isfahani identifies it in three ways:

- 1) Love and friendship for being satisfied and enjoying;
- 2) Love based on spiritual benefit;
- 3) Love in terms of virtue and greatness (Ragheb Isfahani, 1996 AD/1375 SH: 44).

Among humans, this inclination of skepticism towards the preservation of life is known as self-love or love of essence. Although the principle of self-love is accepted in religion, what is meant by the Shari'ah is self-love, through which worldly and eternal happiness is achieved (Musavi Lari, 2007 AD/1386 SH: 330). Therefore, understanding the boundary between self-love and selfishness will determine the direction of perfect servitude or the inclination towards self-gratification.

According to Imam Khomeini, love and friendship are additional attributes of the essential divine qualities, which means that a lover and a beloved are necessary, and the criterion of love is the perception of perfection in the beloved, and the stronger the perfection in the beloved, the stronger the love and friendship will be: "And those who believe are stronger in love for Allah." (al-Baqarah: 165)

The divine love of the prophets (PBUH) varies according to their knowledge and perception of it. The more love for something, the more love for its effects and accessories. Therefore, the divine prophets, due to their complete perception, in addition to their intense love for the Almighty, also had love and affection towards His creations (Imam Khomeini, 2006 AD/1385 SH: 2, 140-141).

Hence, it can be rightly said that Prophet Muhammad (PBUH) loves us more than we love ourselves; therefore, if someone does not accept guidance, the Prophet's blessed soul is distressed because of their

misguidance: "It may be that you will destroy yourself with grief, sorrowing after them, if they do not believe in this announcement." (al-Kahf: 6)

Therefore, the highest level of altruism belongs to the Divine saints, and at the forefront of them is the Seal of Prophets, Prophet Muhammad (PBUH). This is because they are endowed with all virtues (such as altruism) and devoid of all vices (such as selfishness) (cf. Motahhari, 1998 AD/1377 SH: 22, 227). And, in the same way, every other human being who has adorned themselves with the knowledge of the Almighty and the virtues of His last messenger has attained this excellence. Altruism has boundaries that can be exceeded by distancing oneself from God and entering the realm of non-divine authority and governance.

According to the above mentioned, it can be concluded that firstly, altruism in human relationships is an interaction that takes place between a person and their peers, regardless of whether they are compatriots, co-religionists, fellow citizens, fellow speakers, or relatives (cf. Sharifi, 2005 AD/1384 SH: 125).

Secondly, the purpose of humanitarianism is to love humans on the path of humanity, not against this path. Therefore, if someone acts against the path of humanity, such as insulting or hurting others, one cannot simply remain silent or encourage them in the name of friendship. In fact, opposition to such a person is itself a form of love for humanity.

Thirdly, altruism is not contradictory to self-love or love of essence. Love of essence has its roots in a person's internal tendencies that provide the groundwork for their movement and response to needs and their protection from danger. However, if this internal tendency goes beyond its limits to the point where it becomes an obstacle to paying attention to others, it turns into a moral vice called selfishness.

Fourthly, given that altruism is based on moral virtue, moral virtue is based on two principles of action and motivation. Therefore, a godly friendship type looks at human and humanity, not other motivations such as friendship based on an opportunistic mindset to achieve one's own interests, or abuse, or other material or even spiritual motives (cf. Hosseinzadeh, 2015 AD/1394 SH: 164-165).

2. Altruism in Islamic Culture

One of the most fundamental rights that God has granted to humans is the right to life, and no one has the right to arbitrarily deprive anyone of this right. Therefore, this recognized right requires the protection of one's own life and that of others, and what leads to the preservation of others' lives cannot be just a law, but also requires a spirit of love and friendship. This spirit, which God has breathed into all humans (Sad: 9), means that

whatever is done for the salvation and revival of humanity is equal to the revival of all humans (al-Ma'idah: 32).

Islam has spread the message of friendship and global solidarity. Even when faced with those who oppose divine love and harbor bitterness and enmity, Islam has proclaimed peace and friendship as the source of human vitality. "O! You who believe! Enter into peace completely and do not follow the footsteps of Satan. Surely, he is your open enemy." (al-Baqarah: 313) Islam recognizes the rejection of peace and the resulting endangerment of human life as a step in the path of Satan (cf. Qara'ati, 2008 AD/1387 SH: 3, 133).

Undoubtedly, friendliness and benevolence towards all people are among the prominent qualities of all messengers and divine saints. An obvious example of this can be seen in the life of the Seal of the Prophets (PBUH). The Prophet Muhammad (PBUH) wholeheartedly cared about the people and his greatest wish was to guide them. "Now hath come unto you an apostle from amongst yourselves: it grieves him that ye should perish. Ardently anxious is he over you: to the believers is he most kind and merciful." (al-Tawbah: 128) In this verse, the Prophet's deep feelings for the people are expressed with the following terms:

Firstly, "From amongst yourselves" signifies the Prophet's intense connection with the people; as if a part of the people's soul has taken the form of the Prophet.

Secondly, "Dear to them and compassionate" demonstrates the Prophet's intense suffering for the people's sorrows and afflictions. It means that he is not only displeased by their discomfort, he is also deeply affected by it.

Thirdly, "Ardently anxious over you" conveys that his joy and well-being is dependent upon the happiness and prosperity of the people. He is eager for them to be prosperous, abundant, and guided.

Finally, "Most kind and merciful towards the believers" shows that he is gentle and compassionate towards those who believe in him.

The endless expression of this friendship is such that even after enduring unbounded injustice, persecution, and life-threatening harm at the hands of the disbelievers, including in the Battle of Uhud where he was severely wounded but still surrendered to the mercy of the Merciful Creator, he raised his hands in supplication for their guidance, saying: "O! Allah! Guide my people, for they do not know" and "O! Allah, forgive my people for they do not know." (Sayyid Ibn Tawus, 1988 AD/1367 SH: 1, 212)

This is because God knows that goodness and friendship are the keys to unlocking any impenetrable lock. "Repel [evil] with that which is better; then will he between whom and thee was enmity become as if he

was a devoted friend." (al-Fussilat: 34) This means that the result of utilizing love is the transformation of enmity into profound friendship, as expressed in the attributes of the wise: "And they repel with good deeds the evil deeds." (al-Ra'd: 22)

The term "Islam" is the name of the most comprehensive religion and truth of all divine religions, derived from the word "Silm," which means peace and signifies something beyond mere peace, and at minimum, refers to both inner and outer peace of faith (Eftekhari and Muhammadi: 53). Islam is not just a peaceful way of life but a cooperative religion with global peace. The concept of friendship among humans at the level of all humanity and the universe is the manifestation of the ideology of divine mercy governing the pillars of existence and the fundamental and preliminary theory of Islam (Rahmaniyat) (cf. Motahhari, 1989 AD/1368 SH: 25).

Based on the intellectual foundation of monotheism and belief in the divine creator, Islam and all other divine religions have taken the most important step in organizing relationships between humans and creating friendship (cf. Koohgard and Shamshiri, 2016 AD/1395 SH: 26). Therefore, if human relationships in a society are based on the mystical principle of unity and the teachings of the oneness God, many forms of violence can be transformed into peace, friendship, and kindness: "And God invites to the Home of Peace." As stated in other verses, good deeds are truly dependent on the existence of friendship and kindness: "Do not receive righteousness until you spend what you love." (Al-Imran: 92)

After faith in the one God, enmity towards others is the leading violation of reason, the asset of wisdom, and half of it lies in affection (Sobhi Saleh, Hekmat 142). At times, it constitutes half of religion and piety: "Affection is half of religion." (Majlisi, 1982 AD/1403 AH: 74, 392)

Imam Ali (AS) based on the third verse of Surah al-Shu'ara' says that according to the statement of the messenger of God (PBUH), the most loving and kind-hearted people are those who have faith (Deylami, 1991 AD/1412 AH: 2, 406). Addressing Malik al-Ashtar, he says: "Place love and kindness for people sincerely in your heart, lest you become a bloodthirsty predator on them. Know that people are of two kinds: either brothers in faith or equals in creation." (Sobhi Saleh, Letter 53: 427)

As evident from the situation of the Noble Household, Imam Hassan Mojtaba (AS), confronting that foul-mouthed Syrian man in Medina (Irbili, 1381: 1, 561); we do not find any analysis other than the deep sense of enmity and inclination towards guiding all human beings, indicating a clear departure from blind prejudice and stubbornness.

With the understanding of these sayings of the impeccable Imams, Sohrevardi praises dealing with "All People" in his *Awārif al-Ma'ārif*: "Everything has an essence, and the essence of man is reason, and the essence of reason is patience, and the evidence of reason is to endure the suffering and hardship of Muslims and to deal with people" (Sohrevardi, 1993 AD/1372 SH: 3, 11) and Kharaqani considers all those who come to his house in the future deserving of bread, wealth, and affection without having to inquire about their religion and beliefs.

3. Functions of Friendship

Love for others and friendship creates an environment that even without the enforcement of law and its execution, society moves forward on the right path. Some examples of the functions of this human virtue are reviewed below:

3.1. Denying Violence and Hostility in the Path of Excellence

Undoubtedly, one of the major needs of human beings today is to refrain from violence and extremism. God has created a great capacity for avoiding hostility, condemning disputes and conflict in the Qur'an when praising the Messenger of God (PBUH) for not being harsh-hearted: "And had you been rude [in speech] and harsh in heart, they would have disbanded from about you." This trait is not only for believers but even for disbelievers and idolaters who fought against the Messenger of God (PBUH). As they fought defensively, he recommended non-violence to his companions and said, "Do not kill women, children, and old people, and preserve the sanctity of the corpses of the dead enemies." (cf. Najafi, 2008 AD/1387 SH: 21, 67) Therefore, after the battle, the prisoners of war, all non-Muslims, were also safe from violence and were treated with human dignity and divine love: "And they give food out of love for Him to the poor and the orphan and the captive." (al-Insan: 3)

The principle which included hypocrites like *Abdullah ibn Ubayy* even after the revelation of Surah al-Munafiqun, and the Messenger of God (PBUH) did not allow his murder and said that they would treat him kindly (cf. A group of writers, 2006 AD/1385 SH: 83). Based on this same ideological foundation, Imam Khomeini, after the capture of the spy den, ordered the release of female and black embassy employees and facilitated their departure from Iran in a letter to Mr. Khoiniha on Aban 26, 1358. In this letter, he spoke of the special rights and dignity of women in Islam and the historical injustice to black people (Imam Khomeini, 1993 AD/1372 SH: 11, 53-54). This philosophical and mystic thought of Imam is the fundamental approach to confronting various events in the history of the Islamic Revolution. Despite all the atrocities committed by the Ba'ath regime in the war against Iran, more than ten thousand Iraqi

prisoners of war declared that they would not return to Iraq and were attracted to the justice and love of the Islamic system, choosing to live in the shadow of the Islamic Revolution (cf. Martyrs Foundation and Sacrifice Affairs, 2013 AD/1392 SH: 87).

3.2. Self-awareness or Peace with Oneself

In today's world, which is full of anxiety, worries, and complexity, self-awareness is the missing link in human relationships, and if humans introspect and gain more and more insight through the forces of inner peace such as "And within yourselves. Then will you not see?" he or she not only comes to understand the true nature of existence but also attains a stable inner peace, and can live in peace, serenity, and friendship with the outside world, enabling the possibility of coexistence with other beings and the world itself (cf. Mawlana, 1993 AD/1372 SH: 1, 2427). Just as grief, sadness, despair, as well as hostility, aggression, and violence, cover human existence, inner calm, hopeful heart, enthusiastic spirit, and a confident shore become the mirror of his or her being (cf. Nasiri et al., 2015 AD/1394 SH: 211).

As the way humans relate to others is influenced by the way they relate to themselves, and the way humans relate to others depends entirely on the level of inner peace or conflict of each individual with themselves, it seems that friendship and peace with others can only be achieved when one devotes themselves to others without expectation or hesitation (cf. Mazaheri, 2015 AD/1394 SH: 35-45).

As Imam Khomeini believed, companionship, friendship, and companionship are among the signs of the mercy of the Almighty and apply to hearts that are influenced by the divine mercy. As a result, he looks upon God's servants with mercy and compassion, and such hearts, according to Imam, appear in all matters and stages... in companionship with one's own kind, but also in dealing with different types of animals under one's supervision, in dealing with servants and slaves, and in dealing with kinsmen and neighbors, especially in the conduct with all types of people, always treating them with friendship, mercy, compassion, and companionship (Imam Khomeini, 1998 AD/1377 SH: 315-318).

3.3. Love for the Truth of Existence

The most important way to achieve friendship is true love, meaning love for the truth of the universe and the creator of existence. Believing in God's love is the foundation of friendship with Him, and friendship with God is the real force that unites all existence and the universe towards achieving true peace. "All beings are mercy-bearers" means that God's mercy is universal and all creatures are objects of God's mercy. Therefore, God is the Lord and man is the manifestation of His mercy, and 'Whoever

is the recipient of God's love and blessings should also be an object of our love?' (Imam Khomeini, 2010 AD/1389 SH: 224)

Love for God is in contrast with self-centeredness, as love for God is against self-centeredness, which is the main cause of human conflicts and disputes. However, when the light of love is bestowed upon humans, and all divisions and dualities disappear, friendship and companionship emerge. Therefore, Imam Khomeini tells his son: "My son, if you can think and teach yourself to have a merciful and loving view towards all creatures, especially towards human beings!" (Imam Khomeini, 2006 AD/1385 SH: 16, 218)

3.4. Deepening Social Capital

A person who has God possesses the highest capital in the world in thought and action. A monotheistic person, who is guided by love, also brings society under the radiance of this light and the result is social cohesion through social capital. Social capital is the ability of individuals to collaborate with each other within groups and organizations to achieve common goals (Fukuyama, 1995: 10), and it gives meaning and purpose to people's social life. It can be considered as one of the components of cooperation and piety in the second verse of Surah al-Ma'idah (cf. Ma'idah: 2).

If a nation does not have the sense of brotherhood and affection for one another, trust between them cannot be built, and the trust of a nation in its leader and fellow citizens is based on the creation of a close relationship full of affection. Therefore, Ayatollah Khamenei refers to social capital as the output of public trust, saying, "Imam brought the nation to the scene, trusted the people, and the people showed themselves. When he trusted the people, the people also trusted him." (khamenei.ir. 31/05/1385)

4. Negation of Individualism and Substitution with Collective Identity

In the spiritual thought of Islam, the small and individual self of a human being transforms into a collective, universal, and great self-shadow in the unity with the Creator. It is narrated from Imam Sadiq (AS) that he said: The disciples of Jesus (AS) asked him 'What the hardest things are?' He replied: "The hardest thing is the wrath of God Almighty." They asked him how to protect themselves from the wrath of God, to which he replied, "Do not be angry and do not become wrathful." They asked him what the source of wrath is, and he said, "Arrogance, selfishness, and belittling people." (Saduq, 1983 AD/1362 SH: 1, 17)

Therefore, violence and anger have roots in self-aggrandizement and belittling God's creatures, and focusing on the greatness of God, negating

individualism and emphasizing the divine commonality and natural face among human beings, shatters the realm of national, regional and linguistic differences and leads to a change in individualistic perspective towards collectivism.

5. Function of Friendship

The idea of friendship is, on the one hand, a manifestation of the unity of souls in the realm of the unknown, and on the other hand, it is an agent for removing differences, conflicts, pessimism, and slander in the system of existence. The negation of individualism towards friendship leads to the emergence of superior virtues, including the following examples:

A) Creating a Healthy Space for Dialogue and Understanding

Friendship connects human beings with each other, entwining their hearts with the strings of human love and reviving the spirit of brotherhood and cooperation. Such love elevates people from their animalistic and predatory instincts, providing them with safety and peace of mind, creating a peaceful and pure environment, and making dialogue pleasant and enjoyable.

B) Reduction of Nervous and Mental Pressure

The virtue of friendship and kindness to others is actually an indication of the value of others in our minds, and through good and positive relationships with others and putting their desires before ours; we can benefit from the spiritual and human potential hidden within us, and also feel less nervous and mental pressure in life. Just as believers find joy in treating their fellow creatures with kindness and compassion, they fulfill their duty to God by meeting the needs and desires of others, even though they have their own needs, thus rising above mere social status and realizing their connection to the Creator.

C) Expanding Moral and Spiritual Relationships

The type of friendship and friendly relationships contributes to the development of ethical behavior. When a person loves someone, they do not lie to them, they are not trying to dominate over them, they do not find pleasure in their failure, they see guiding them as their main goal, they do not speak harshly to them, and they bear with their harshness. Therefore, the great architect of the Islamic Revolution, Imam Khomeini, believes that fellowship and kindness have a complete role in all affairs, whether in dealing with people in worldly matters, in matters of religion and guidance, in commanding right and forbidding wrong, or in self-discipline and spiritual journey towards Allah. Imam Khomeini then explains the strategy for expanding Islam, stating that with opening up hearts, opening up territories also becomes possible. The victories of Islam were due to

the expansion of hearts. Without it, progress and advancement would have been impossible (Imam Khomeini, 2006 AD/1385 SH: 18, 203).

D) Personal and Social Growth

Friendship is an opportunity for individuals to assist others and play a positive and constructive role in social development. Through this act, one not only grows oneself but also intervenes in the process of others' personal growth. Friendship transforms an individual into a member of a community and creates movement, playing a corrective and perfectionistic role. In essence, it saves the individual from the anger and fear that poisons one's existence, clears negative thoughts and emotions from the mind, and creates a space for positive thinking, which leads to strengthening interpersonal relationships, mental health, and social growth.

If friendship and love manifest themselves in a spirit of affection rather than self-interest within the human entity, a great force of knowledge and industry is put to work to improve life and creates the conditions for the welfare and comfort of the people, resulting in human societies enjoying the blessings of peace, love, cooperation, and compassion. On the contrary, if progress in science and industry leads humans to self-love and indulgence in their desires, it will bring about vast corruptions. In such a situation, the sense of ambition and self-conceit awakens, the desires of the self-become rebellious and rampant, and the force of knowledge and industry is used to satisfy lust and desires, leading to oppression, violence, destruction, bloodshed, and corruption. Humans become ferocious beasts. The strong destroy the weak, and humanity rapidly moves towards enmity, hatred, corruption, and ruin (Hoseinzadeh, 2015 AD/1394 SH: 166-167).

6. The Necessity of Cultivating the Virtue of Friendship

The perception of pleasures and animal instincts does not require a trainer or teacher, and humans, like other animals, are naturally inclined towards eating, drinking, and engaging in sensual and angry behaviors. However, in order to achieve the status of humanity and possess the noble traits of humanity, one must utilize the guidance of a mentor and educational programs and make an effort to build oneself according to them.

For instance, using the power of anger and seeking revenge do not require training, but training is necessary to attain the virtue of forgiveness and forbearance, which are the signs of humanity. Similarly, collecting wealth through the instinct of greed, which provides social beauty and material pleasure, does not require an external incentive, and humans naturally move towards it. However, in order for someone to become a generous friend and donate part of their wealth to the administration of

orphan's livelihood or give it to the poor patients for their care, they need guidance and motivation. Human educators, if they want to guide people towards the path of humanity and mold them into possessing noble human traits, must awaken their spiritual comprehension to make them feel that the path to success and achieving animalistic pleasures is transient and superficial, while the pleasure of the spiritual realm is stable and profound.

If people understand well that relieving the pain of the suffering and bringing joy to the broken hearts of orphans is more pleasurable than amassing wealth, they will naturally embrace this humane approach and allocate a portion of their wealth for the sake of friendship and to attain spiritual pleasure (cf. Hoseinzadeh, 2015 AD/1394 SH: 168).

On the other hand, the expansion of global communication through technological advancements, the increase in international political, economic, and commercial institutions, the emergence of multinational industrial and financial organizations, and the growth of currency markets are the main components of the globalization process. The establishment of the United Nations, the formation of the global village theory, the increasing number of regional and international economic organizations and unions, the integration of financial markets, the merger of major banks worldwide, the creation of the World Trade Organization, and so on, provide hope for the promotion of peace, intimacy, collective reasoning, peaceful coexistence, and international cooperation and problem-solving, which all represent a positive outlook towards the future of human life and pave the way for the friendship of all human beings and the expansion of friendship among them. Hopefully, the Islamic Revolution of Iran, in fulfilling its responsibility of the universal mission of the Prophet with mercy and kindness towards all human beings and those who wish to live as humans, will strengthen the basis of friendship between all religions and even all human beings in the long and balanced time of the global government of the Promised One, which is promised by all religions.

7. Absolute or Limited Friendship

In the framework of Imam's monotheistic system, friendship is a general manifestation of mercy that God has shown to humans, and as such, He commands us: "We want to be friends with all the nations of the world, and with all the governments of the world, according to the first nature, we want to be friends, have good relations, and have mutual respect and relationships with everyone." (ibid: 10, 252)

Imam sees friendship as a factor for the survival and growth of society and believes that we should be friends with our own nations; they are our

supporters and we serve them. If nations feel that governments have come to support and serve them, they are also willing to serve, and it is the responsibility of governments to solve this problem (ibid: 10, 417).

Friendship with people and society, especially when it comes to promoting such friendship through governance, has many fruits and as such, there is a great emphasis on it. They advise us to win over people's hearts and find a base among them so that both God and the nation are pleased with us, and people support us (ibid: 7, 512).

However, 'Is this friendship with all individuals, communities, and governments equally established?' In Imam's thinking, all corruptions are caused by the disease of self-centeredness and self-love (ibid: 19, 133). Selfishness is a factor that causes people in charge to only think about themselves and seek everything for their own benefit, neglecting everyone else (ibid: 17, 494).

The fruit of this vice is the accelerated growth of pride, self-aggrandizement, and external domination; domination that continues to seek its goals by swallowing the oppressed and essentially by shedding the blood of the poor. Therefore, by seizing resources, domination prevents the oppressed from accessing their rights, and this deprivation ultimately results in the alienation of countries colonized by themselves or dominated by the West, and the East by exerting control over their minds (ibid: 21, 414).

In other words, as they recognize friendship based on God and His commandment, they also introduce caution and even confrontation and creating division based on the same principle. They believe that the manifest form of associating partners with God is a great injustice to humanity, and the manifestations of this partnership are not only summarized by putting them in a subordinate position for domination, but it also entails dragging the divine spirit of those who fall under the influence of these policies into chains, which is a part of this oppression. Therefore, even in describing His Prophet, who is a mercy to the worlds, God addresses him as "Severe against disbelievers" because disbelief and denial of humanity ultimately lead to destruction, and to prevent this individual and social ruin, we should not remain complacent; although this confrontation with disbelievers in practice is directed towards a time when they commit injustice against others and within the framework of justice. Accordingly, the issuance of Imam Khomeini's ideals and the issuance of the message of friendship to all the people of the world are according to their statement, based on the content of the Islamic Revolution, Islamic ethics, human ethics, and nurturing human beings on human scales (ibid:14,54).

This original intellectual foundation, which is rooted in Imam's mysticism, defines the policy of alignment in the foreign policy system, and therefore considers it necessary to confront the Zionist enemy and any other oppressor to save humanity, untangle the oppressed and realize friendship. The elegance of mutual friendship lies in the fact that even dealing with the enemy is not out of spite or revenge, but rather out of friendship with God and benevolence and the procrastination of Imam Ali in the death of Amr bin Abduwad after spit on him is the teaching of this original value (Ibn Shahr Ashub, 1996 AD/1375 SH: 1, 381).

In fact, the affection and benevolence exhibited in refraining from gloating over the loss of a fierce enemy and in safeguarding the remaining specks of divine light in one's being, for the day when one is held accountable in the court of the Almighty, is itself an exhibition of amity and empathy.

Conclusion

"Friendship" is a unique attribute of humans and a manifestation of their noble human tendencies and a distinguishing factor from animals. This innate and divine inclination makes humans aware of others and endows their life with enduring kindness and purity. Friendliness and benevolence towards the general public are among the prominent attributes of God and the responsibilities of all divine messengers and leaders. The edict "Be friendly and others will reciprocate with friendliness" is a principle among the governing principles of the world and a requirement of the harmony of nature in mutual relationships.

In the Islamic context, friendliness means that God's guidance is not limited to an individual's personal domain, and that social guidance may take precedence over individual guidance. Friendship means that the right to dignity that God has bestowed upon humanity is preserved for all, and no factor, such as gender, ethnicity, nationality, or the like, can interfere with public benefits. This is a topic that Imam Khomeini expressed in his political literature against the unjust and arrogant dichotomy, and he calls on all oppressed nations to unite in the face of the oppression of the arrogant front and to rise up. A revolution based on unity and love, and empathy. Perhaps this is why the arrogance front fears the kindness of people and societies towards each other and has attempted throughout history to distance the social spirit from its essential needs and to create false needs so that nations are separated from each other by sowing the seeds of animosity. Recognition of God and belief in His unmatched mercy, and the fact that creation by His glory has been for benevolence and generosity, not for profit and exploitation, love for eternal truth, self-

awareness, inner peace with oneself and nature, rejection of violence, enmity, and hostility, rejection of individualism and the substitution of a universal self or a cosmic self, are among the blessings of friendship. Such as creating a healthy space for dialogue and understanding, expanding ethical and spiritual relationships, personal growth and existential dimensions in personal and social issues, reducing nervous and mental pressure, and well-being, are some of the effects and benefits that are available to humans in the light of friendship. The necessity of putting the garment of action on the responsibility of the global mission of the seal of the prophets (PBUH) in Imam Khomeini's thought requires that the Islamic Revolution of Iran, with all its being and with mercy and compassion towards all humanity and those who want to live as human beings, should take a step towards providing more opportunities for friendship among people and move towards global peace, which means establishing a global government under the leadership of Imam Mahdi (AS) by wiping away the harshness of Islam.

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