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## Invitation and Truth in Global Relation from the Islamic Viewpoint

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### **Abstract:**

The holy Quran, Allah has sent down to Prophet Muhammad (peace be upon him), consists of all pre-prophet belief, and rules regarding worldly life and life hereafter. Moreover, all essential of materialistic and spiritual values of life, in all individual and social levels, are mentioned in Quran. Moreover, while every now and then some theoretical studies are conducted studying the Islam and the international relations, still there is an urgent need to know more about the Islam, global relations and its views about how the human interaction should be carried out, at the global levels.

Considering the notion, human interaction and global relation has a broad range of dimensions that set the parameters for how societies can relate to each other at the conventional level, and how societies can interact with international organizations and NGOs including mosques, churches, etc. Today, due to social development, human societies have realized the importance of peace, justice and development more than any other time. Therefore, along with a huge growth in Islam's politic, economic and social rates, the need to appeal to Islam when developing theories and taking into account the Islam's strategy in global eras is so evident, especially when there are references to global issues in many sections of the Qur'an and the way we need to communicate with others, the need is felt more. The different aspects of the key elements of human life such as, freedom, peace, coexistence, human rights, etc. are often discussed in so many verses.

**Keywords:** The Islam, Global Relation, The Truth, The Invitation, Justice

### **Introduction**

Human beings face inconsistencies about their interests and benefits in their relationship with one another. Therefore, to avoid the harm of such contradictions, certain rules and principles must be placed to distinguish be-

tween legitimate and illegitimate rights and to resolve the dispute between the members of societies and international communities. The more rational and just values they follow, the less insecure the connections

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between nations and communities will be. Global relations have always been an important part of scientific studies. It has been the subject of interest since ancient Greece until now and has been explored as a significant topic in numerous analyzes and studies, resulting in the invention of various methods in the humanities, such as law, political science and sociology. Though foreign policy, human relationship and even foreign relations have some similarities, these topics are quite different and each of them has its own distinctive features (Khoshvaght, 1996). The concept was interpreted in so many ways, but the simplest definition is: the international relation includes the relation between individuals, organizations and also the interaction between the members of different communities. (Alavi, 2007).

Global relation has some dos and don'ts which help improve organizations relationships, it is also a crucial factor in coordinating international interaction. Rather than any other time in the third millennium human societies have recognized the value of peace, justice and public growth. Therefore, in addition to a significant growth in Islam's cultural, political, social, and security rates, the importance of resorting to Quran, while developing theories and taking into account the Islam's strategy in foreign eras is so evident. Especially when there are references related to global issues in many parts of the Qur'an and the way we have to interact with foreigners, the need is felt more. Moreover, in so many Quran verses, the key elements of the various aspects of the human relationship are discussed; such as, justice, peace, jihad, invitation, liberty, goodwill, cooperation, judgment, pledge fulfillment, creation, coexistence, dispute resolution, human rights, minority rights, etc. The aim of this article is to

answer one important question: what is the Islam meaning of global relation? And then there is the second question: What role does human relationship have in the Quran?

In fact, according to Quran, the only time that the global relation can be considered real and appropriate is when it is possible to establish a natural, spiritual, just and non-secular society; a society that can bring peace and prosperity to mankind. In order to achieve this goal, it is important to consider the causes of undesirable conditions in the majority of present global relationships, in which each seeks their own narrow agendas and advantages. Some of the widespread outcomes are insecurity, wealth inequalities, poverty, out datedness, and other regional struggles and dangerous terrorism. The global relation history; as it is described as relationships, exchanges, correspondence, and behavior and reactions between separate human societies, goes back to the first rise of human social life. In the modern world the international relation began in 1648 when contracts were established at national or international level. This particular period—synonymous with the fall of the Ottoman Empire – continued until the early twentieth century, and the second period, described as a move towards classical diplomacy, continued until 1989 – the fall of the former Soviet Union and the end of the cold war. Then after that (due to the explosion of information, the Age of Communication and globalization), the new period of global relation began. In which societies are not supposed to think only about the advantages of their own (Wilkinson, 2007).

A very important issue is that in the early days of Islam, after settling in Medina and building the Prophet's Mosque, Prophet Mohammad (PBUH) drew up the first constitution of the Islamic Society of Medina and,

more importantly, 27 of the 52 articles on the interaction of other religions (Jew and idolater) living in Medina with Muslims. The constitution was written in the first year of the Hijrah in such a way that adherents of various religions could live together in that city and each would carry out his or her religious duties without disrupting the other. (Gheorghiu, 2010)

### Invitation

Before discussing the notion of invitation which is an important notion in monotheistic religions, some premise should be taken into account:

- I. As far as human relationships and foreign policy are concerned, Islam has stated the universal rules and these political rules can be applied in all societies, in all ages and eras.
- II. From the Quran's point of view, the relationship between religion and politics is accurate and close, so the political thinking stated in Quran is based on political acts derived from Islamic rules.

Political acts are carried out in all societies on the basis of common political ideas (Zarei Gharamaleki, 1973). As an example, there exist two western views on politics:

1. In societies, deep-rooted practices and interventions are called politics (MacMilan, 1983).
2. There is a close connection between politics and power, and politics is characterized as how societies are structured, obligations are determined, and demands are met in order to retain power (Goodman, 1999).

Then here are two more policy definitions from the perspective of Islamic culture:

1. Politics regulates and manages the affairs but also has a close connection to authority and policy (Qoonavi, 1270).
2. Politics is characterized as the way societies are governed when all people attain both materialistic and spiritual values.

In fact, the main idea of Islamic human relationships lies in these areas: including morality, making changes and improvements, being power-oriented, having an authoritative government, spirituality, purpose and justification Survival, justice and neo-justice, authority of disclosure, duty and the right to exercise choice. The result of which is that the concept of realism in this model has confidence in the actual reality.

Among all the issues that have been mentioned and explained about the human relationship in the Quran, there are specific parallels between these four subjects;

- 1-The integrity of Islam.
- 2-Being compelled by international commitment.
- 3- Right and wrong.
- 4- Invitation.

Islamic invitation is of great importance amongst the aforementioned topics. Such fundamental topic has been discussed in the Quran as a paragliding term for the invitation to unity, enjoining what is right and forbidding what is wrong, the ceremony of the Prophet Mohammad's revelation and His prophecy. It is mentioned in the Holy Quran that we all belong to Allah and our return is to Him (The Holy Quran, p. 24). And it's stated that all men need Allah (The Holy Quran, p. 436). More significantly, it is said that they

are all intentionally formed and step towards perfection (The Holy Quran, p. 553).

In this matter, Professor Motahari says: "It is possible to note the results of God, love, knowledge and wisdom in all creations (Hikmah). All over the world there is a collective and unanimous unity and will-power and this proves that our universe is made up of one center and one focus, and it's not two or multi focus (Motahari, 1985). Another important point is the fact that the entire world lies in Allah's power and no one has the power to stop Him from arranging the world's issues. In Surah Repentance it says: "The dominion of heavens and earth belonged to Allah. He's giving life and taking it. You have no protector or helper except for Him (The Holy Quran, p. 206)."

On the other hand, as you can see in the following verses, the main purpose in summoning the prophets is to conduct and enlighten humanity, so that they can move toward happiness and blessedness:

- I. We sent Moses with Our Signs (and the Command) "Take your people out of the depths of darkness into the light and remind them of Allah's Days." Signs of strong, constant, grateful and appreciative patience are highlighted here (The Holy Quran, p. 255).
- II. Allah has summoned all prophets merely for the sake of guiding and improving the wisdom of mankind, and therefore His own wisdom is without question above all mankind (Koleini, 912).
- III. O David! Oh David! We have indeed made you a vicegerent on earth: so judge between men in truth (and righteousness): neither follow the lust (of your heart), for it will lead you astray from Allah's Way: for those

who go astray from Allah's Way is a grievous chastisement, for they forget the Day of Reckoning (The Holy Quran, p. 454).

Invitation to unity, particularly in Islam and the Quran, plays an important role in monotheistic religions. Each religion is divisible into two parts:

1. The fundamental beliefs and principles which are regarded as the pillars of religion.
2. Practical principles upon which religious thought(s) are formed, called secondary rules.

From the point of view of Islam, the best concept of religion is monotheism (Tawhid) and an absolute monotheism which Allah has regarded as His principal duty to the prophets. In the Holy Quran Muslims are invited on numerous occasions to note the monotheism, Prophecy (Nabuwat), and Resurrection, moreover one of the best Quranic verses in Quran is named monotheism.

In addition, Imam Ali (as) put great emphasis on Tawhid, and almost all His sermons begin as follows: "The first thing in religion is the recognition of Him, the perfection of acknowledging Him is to testify to Him, the perfection of testifying to Him is to believe in His Oneness, the perfection of believing in His Oneness is to consider Him pure, and the perfection of His pureness is to deny Him attributes." (Imam Ali, 1998)

### Truth

In the Quran, the word "truth" was used 287 times, and the word "falsehood" 35 times, and "faith" 800 times, and "impiety" more than 800 times, which shows its great importance (Zarei Gharamaleki, 1973). Whenever there is a reference to honesty and deception in Islam,

there is also a reference to faith and ungodliness. Thinkers have paid particular attention to the notion of truth and falsehood: religion implies a collection of values, morals, laws and principles to direct human societies. Such collections of convictions often obey the facts and sometimes seek lies, and sometimes a combination of both truth and falsehood. It is considered a true religion, when the beliefs are based on the facts, otherwise it must be called a false religion or a combination of fact and lies. In addition, if a religion is made up of both truth and lies, it is a false religion, since it totally rejects a set of accepted and rejected notions. A real religion is a religion in which Allah sends down the values, morals, laws and principles and a false religion is a religion not ordered by Allah (Javadi-Amoli, 1994).

The Islam has a strategic view of truth and falsehood. In other words, it believes that the truth needs to have the following characteristics: it should be consistent, meaningful, non-interpretive, and independent, it must be closely related to religion. "He brings water down from the sky and the rivers flood, each according to his measure: but the torrent carries away the foam that goes up to the surface. Even so, there is a scum likewise from that (ore) which they heat in the fire to make ornaments or utensils with it. Thus Allah shows forth Truth and Falsehood (by parables). For the scum disappears like thrown out forth; while on earth remains that which is for the good of mankind. So Allah sets forth a parable (Holy Qur'an, p. 251)."

Therefore, the basis of all Islamic rules is to follow the one truth that is the greatest of Allah, and in all their foreign interactions they seek truth, since Allah has stated that one of the main goals of all the prophets is to realize truth and He has affirmed the ultimate triumph of truth against falsehood. The so-

called truth is interpreted as a group of people who encourage the truth and they are truth-oriented for all their affairs, plans, actions and society, and what they seek is the true reality of Islam (Makarem Shirazi, 1984).

The Holy Quran, however, stresses how people should be addressed; it states that regardless of whether your addressees are foreigners or not, you are expected to speak to them kindly and respectfully. Since the fundamental concept in both domestic and foreign affairs is the confrontation of truth and lies—sin and virtue which will inevitably lead to the victory of truth. Therefore, the fundamental concept of distinguishing between truth and falsehood is not based on empirical facts but on the authentic dimension of reality and on a constant battle against falsehood (Hoseini, 2010).

The Islam doesn't find national borders. It emphasized the theological boundaries, however, and the mutual relationship between Muslims and non-Muslims. It also asserts that in their interactions the Islamic countries need to focus on their brotherhood, cooperation and unity. "The Believers are one Brotherhood: make peace and reconciliation between your two brothers; and fear Allah, that you may receive mercy" (Holy Quran, p. 516)

Moreover, as it talks about forming a partnership with non-Islamic nations, the Holy Quran pays attention to the state of war and peace; Muslims are strictly forbidden from having any kind of partnership with those who bear hostility and animosity to Islam. Nevertheless, the Qur'an stresses the importance of justice and preventing aggression and invasion:

"It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to be-



friend them. And whosoever will befriend them, then such are the Zalimun (wrongdoers those who disobey Allah)." (Holy Quran, p. 550)

Various sources can be used, according to Islamic Sharia, to elucidate the body of Islamic laws, standards, qualifications, principles of diplomacy and foreign rights. The most notable examples of such sources are: Quran, Sunnah (tradition), opinion consensus and intellect (Amid Zanjani, 2011). From these sources, the Quran is the most important one, whose addresses are all humanity, both Muslims and non-Muslims, when it talks about the interaction between nations, as it is a revelation from Allah, and its rules are provided for all kinds of people. Analysis indicates there are at least 350 verses in the Quran regarding the global relation and universal societies. Knowing more about them not only helps us to settle our human relationship but can also help us deal with other problem eras (Bahram, 2019). In addition, the Quran is quite clear about following Prophets Tradition (Sunnah): "O ye believers! Obey Allah, and obey the Messenger, and those with authority among you. If you differ among yourself in something, refer it to Allah and His Messenger, if you believe in Allah and the Last Day: this is right and safest for final decision (Holy Quran, p. 83)."

With respect to the consensus of opinions, it is not considered a self-sufficient source, and it must be based on tradition (Sunnah). The intellect can be helpful when there can be no access to holy rules through the Quran, tradition (Sunnah) and consensus of opinion.

In the Quran, truth is defined as the exact opposite of falsehood. The plural form is truths, and it is also called the Day of Judgment (Alhaq), which is of the same root as anything else, "Haq" which is the equivalent

of Arabic for truth, since on that special day everyone faces all his deeds, vices and virtues (Khoramshahi, 1998).

Recognition of truth and rejection of falsehood are considered of crucial importance in all divine religions, particularly Islam, and they were the primary goals of the Prophet and Imam Ali (as), the former during His 23-year-old prophecy (resalat). Imam Ali (as) has also repeatedly claimed that the establishment of truth and the negation of falsehood were his only reasons for claiming authority over the community. As he said to Ibn al-'Abbas: "The same shoe is more important to me than authority over you unless it were a means for me to restore justice, to recover the rights of the poor and to wipe out evil practices". (Imam Ali, 1998)

Truth and its paronyms which have the same root with other names of Allah, were listed in the Quran 14 times, which are as follows:

1-Allah's true Truth:

"This is Allah, your True Lord: what (remains) but error besides truth? How then are ye turned away (The Holy Quran, p. 212)?

2- His worthy of being worshiped: "And heed (the command of) his Lord, and he will (do it)" (The Holy Quran, p. 589).

3- Its establishment and proof of: "That He can create truth and prove false, distasteful to those who are guilty (The Holy Quran, p. 177).

4-The obligatory issue: "But bestow upon them (the proper gift), the rich according to his means, and the poor according to his means; a gift of a reasonable amount is due from those who desire to do the right thing" (The Holy Quran, p. 38)."

- 5- Truth vs. falsehood: "This is because Allah— He is the Reality; and those besides Him whom they invoke— are but vain Falsehood: indeed, Allah is He, the Best, the Greatest. (The Holy Quran, p. 340)."
- 6-Religion and Obligation:  
 "O ye who believe! When you deal with each other, will them to writing in transactions concerning potential commitments over a set period of time. Let a scribe faithfully write down as between the parties: Don't let the scribe refuse writing: as Allah has taught him, let him therefore write. Let him who incurs obligation decide, but let him fear His Lord Allah, and do not negate anything he owes (The Holy Quran, p. 48)."
- 7- Zakat on wealth: "And give their proper rights to the kindred, as (also) to those in want, and to the wayfarer: but do not squander (your wealth) like a spendthrift. (The Holy Quran, p. 284)."
- 8-The Quran: "But (now) when from ourselves the Truth has come to them, they say, "Why are not (signs) sent to him like those sent to Moses?" Do they not then reject (signs) that were sent to Moses before? They say: "Two kinds of witchcraft, each assisting the other!" And they say: "We reject everything (such things) for us! (The Holy Quran, p. 390)!"
- 9- Islam: "Look! Allah has told you one of the two (enemy) parties that it would be yours: you wanted the unarmed one to be yours, but Allah wanted to create the truth according to His terms and cut off the roots of the unbelievers. (The Holy Quran, p. 177)."
- 10-True and Right: "For those who believe and do good deeds, -We shall soon welcome them to the Gardens, with rivers flowing down, to live therein forever. The pledge of Allah is the truth, and whose word may be truer than that of Allah (The Holy Quran, p. 96)?"
- 11-Absolute Truth and His Extraordinary Justice: "And the Earth shall shine with the glory of her Lord: the record (of deeds) shall be set (open); the prophets and the witnesses shall be brought forward, and there shall be a just judgement between them; and they shall not be wronged (in the least); (The Holy Quran, p. 466)."
- 12-Miracles: They said when the Truth came from Us to them: "This is indeed an evident sorcery (The Holy Quran, p. 217)!"
- 13-True and genuine talk: "Oh yeah! In fact, the Messenger has come to you from Allah. Believe in him: You are the best. But if you deny Faith, all things in the heavens and on earth belong to Allah: and Allah is All-Wise, All-Wise. (The Holy Quran, p. 104)."
- 14-Acknowledging somebody's value "O ye believers! Fear Allah as He should be afraid, and die in a State of Islam only" (The Holy Quran, p. 63).
- Quran is the one and only truth. But it is when truth and falsehood are mixed that makes people skeptical, and deception makes a pretense of being truth (Javadi-Amoli, 2015).

To sum up, according to Islam criteria it can be inferred that the emphasis is on the human right to live and the dignity of human life both in internal and external interactions. According to Islam each person has five fundamental rights, which must be guaranteed to achieve and illegal infringement of those rights is not permitted. Those are as follows:

- 1-Religion
- 2-Housing
- 3-Thought
- 4-Descendent
- 5-Ownership (Hoseini, 2010)

The importance of Islamic dignity, which has its roots in human happiness, is another important point that is of great importance in both domestic and international interactions. Because of the superior position of humans also called caliph or representative of Allah, it can be concluded that humans should be treated with honor and respect to their dignity in all kind of relationships.

### Conclusion

Global relation is a series of relationships, interactions, and exchanges between two or more individuals, sides or countries. They are based on agreements and established standards, set and executed mostly in the 20th century. They have primarily secular and humanistic approaches, often in accordance and sometimes in strong contrast with Islamic ideals, and the current condition of the world and geographical and social trends are the direct product of these contradictions; which have also led to drastic defeats, injustices, instability, deprivation and analphabetism, unemployment and unequal distribution of wealth. This unfortunate condition contrasts totally with the prominent features of the 20th century, the era of knowledge explosion and intellectual development in so-

cieties. Our religious values, and not the geographical borders, are what governs our global relation according to the Holy Quran. The Quran, therefore, describes territories as the land of believers or the land of unbelievers, etc. On the basis of these distinctions, in each case the Quran has stated some rules (Imam Khomeini, 1988).

Global relation must have the following features, according to the Quran:

- a. It needs to be universal, thorough and beyond time and space, ensuring interactions based on the common characteristics of mankind and its nature (the basic human fitrat) and making them happy.
- b. It gives priority to values, benefits, and public orders and disciplines, so that a culture oriented towards morality and justice is established.
- c. Achieving personal and social peace without showing respect to the dignity of Muslims would be absolutely impossible or highly difficult.

Growing society needs cooperation, teamwork and compassion in order to achieve change. The friendlier and compassionate people are, the easier it will be for them to achieve success at international, regional, and national level, because humans are inherently sociable and interested in social activities. Islam, the ultimate religion, is undeniably very capable of creating and enforcing laws, principles and conventions that guarantee the happiness of mankind, and the Quran, as Allah's word, in addition to prophetic traditions, plurality of opinion and intelligence, is the main source of the principles. Regarded to human relationship, cer-



tain laws and concepts are laid down by the holy Quran.

Those two topics were briefly discussed in this article: invitation and truth. But apart from these two, there are other crucial elements that need to be analyzed due to the current state of the world and the Middle East, as well as the emergence of terrorism, ISIS, Al Qaeda and Boko Haram. One of the main notions that should be taken into account is jihad and armed struggle, and the fact that the unbelievers should not dominate Islamic societies. In the near future the above subject and two another important as Dignity and Commitment to the Treaties will be addressed if God wills. Of course one basic question remains unanswered to almost everyone; why do Muslims face so many difficulties, abuses, disparities and lack of progress in their politics, given the fact that they have Islam and the Quran and their helpful principles?

While the above stated problem requires detailed and empirical analysis, it can be said that the greatest weakness lies in the lack of considerations for the values presented in Quran by most Islamic societies.

“Islam has no fault in it-----It's all in our Muslim hood”

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