

Transition Preparations to the Ministry of Foreign Affairs with a Civilization Outlook

Mojtaba Zarei^{1*}, Sayyid Ibrahim Sarparast Sadat²

1. Assistant Professor, Department of Political Sciences, Tarbiat Modares University, Tehran, IRAN.
2. Assistant Professor, Department of Political Sciences, Allameh Tabatabaie University, Tehran, IRAN.

(Received: 19 November 2021- Accepted: 16 January 2022)

Abstract

The Islamic Revolution and Republic, which originated from the nature-oriented thought of Imam Khomeini, led to their cohesion by dominating all government structures and apparatuses. However, by the neglect of this natural-based event deeply, some devices could not adapt to it and create a new foundation. Ministry of Foreign Affairs is one of them. In the diplomacy in the oral history project of the Twelfth Government, it was acknowledged in some dimensions by those in charge of foreign policy. This writing aims to theorise to align foreign policy and its responsible institution with the Islamic Revolution in the second step of the Islamic Revolution. With the descriptive and analytical methods, studies conducted in the framework of the thinking of the leaders of the Islamic Revolution, the results indicated that any structural reflections in this regard should originate from the idea based on dignity and nature-oriented foreign policy and be the basis for reviewing the Foreign Ministry. In this regard, to call on all thinkers and scholars to reflect on this issue, the present writer has presented proposals for organisational and structural changes of the Ministry of Foreign Affairs, by the wise-civilizational foreign policy of the Islamic Revolution, in the second step of the Islamic Revolution.

Keywords: Natural-based Politics, the Islamic Revolution Second Phase, Ministry of Foreign Affairs, Organizational and Structural Rethinking.

*. Corresponding Author: zarei@modares.ac.ir

Introduction

The Islamic Revolution of Iran, according to thinkers, was a move against the process of global secularisation. Understanding this issue is the basis of organisational reform of the Islamic Republic institutions. The problem of the Foreign Ministry is not the personal identities of the minister or deputy but the ruling ideology and the incapable structure of this ministry in understanding global issues and developments. Global developments do not mean quantitative and meaningless changes in the secular sense of "Development" and "Underdevelopment." It does not represent the formal interpretation and official microphysical reports of world power of the world projects movement. Instead, the purpose is to move the world's lower layers and the universe nations towards "Perfection."

Therefore, the Islamic Revolution expect that the institutions, especially the Ministry of Foreign Affairs, existentially, are not by the microphysics of the domination system power, which should be in line with the gradual movements of the world and the existential field of the revolution. It leads to creating a pattern in the structure level of the Iranian Foreign Ministry.

A structure that inspires and affirms the "Organization of Universal Creation" is not compatible with the "Nature" and "Nature of the Universe Survival Conflict" but must be consistent with human nature.

According to the Constitution of the Islamic Republic of Iran preamble, the Islamic government is not classic and individual or group domination, but the conclusion of the political ideal of a like-minded nation that swings itself toward the final goal (movement towards God Almighty) in intellectual and ideological transformation. In this text, there is the confrontation of two negative and positive views on the definition of government in Islamic thought. In the first sect, the government don't create the possibility of one group of people's dominance over another; therefore, the denial of domination is the first step of government in Islamic thought. The second one, government, simultaneously, requires a desire, especially a political desire, that leads a like-minded nation towards the leader's ultimate goal.

According to the second sect of the Constitution preamble, the positive definition of government is achieving the goal practically of the intellectual change.

Therefore, establish a logical implication between these two aspects. Islamic government comes from people who deny domination. These people must experience an intellectual transformation to walk on the path to God.

The same movement towards God determines the components of such a transformation. The result of God way is: "لَا إِلَهَ إِلَّا اللَّهُ - مُحَمَّدٌ رَسُوْلُهُ" . " (al-Anbiya'/105). This result is available just with the obedience of God's

command. God command is: " يَا أَيُّهَا الَّذِينَ آمَنُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ " (al-Nisa'/135). The word upholder (قَائِمِينَ) is in any situation; therefore, the scope of the justice upholding is not only limited to a specific group but extends to the country, government and all internal and external areas. Based on the second principle of the Constitution, the Islamic Republic of Iran is a system based on the belief in "God's Justice in Creation and Legislation." The content of the Islamic Republic of Iran is faith and is a kind of struggle to establish an instalment.

Belief in supporting the oppressed of the world everywhere implies the belief of Muslims in the shared nature of human beings. Their character in the whole world is the same but can grow or decline according to the types of education. Therefore, nature can be considered a set of traits and characteristics instilled in human nature since the beginning of creation. No human being is different from any other of any race, ethnicity, religion and manner, whether urban or rural, savage or civilised, etc. (Mousavi Khomeini, 2015 AD/1394 SH: 180). The emphasis on the oppressed in Article 154 of the Constitution refers to the Muslims' belief in the shared nature of human beings.

Considering the nature of humans and regarding it as the organiser of foreign policy is limited to the Islamic Revolution of Iran and is influenced by the thoughts of the Islamic Revolution leaders.

Foreign policy is a set of political actions related to a country's communication network with the outside world, and diplomacy is one of the essential tools of this communication system.

Foreign policy discourse is a semantic system in which all matters related to foreign affairs are covered semantically. In this regard, the article's central question is 'How to theorise to align foreign policy and its response system with the Islamic Revolution in the second phase of the Islamic Revolution?'. The hypothesis is that nature-based thought is based on human dignity and nature-oriented foreign policy that should be the basis for reviewing the Ministry of Foreign Affairs structure to formulate a civilisational foreign policy appropriate to the Islamic Revolution in its second phase. An organised foreign policy based on nature is consistent with the characteristics of human existence. In such a policy, observing the existential principles of humans and considering his divine dimension is the central pillar that is not limited to the affairs of this world. It pursues the true transcendence and immortality of man. Using a comparative method and a descriptive and analytical approach, the present study first highlights naturalist politics as a theoretical framework for the Islamic Republic of all institutions, including the Ministry of Foreign Affairs.

Then, recognising the current Ministry of Foreign Affairs problem turns to natural-oriented foreign policy. Finally, it offers solutions to the Ministry of Foreign Affairs' formation at the Islamic Revolution's second phase level with its organisational and structural rethinking.

1. Theoretical Framework: Natural-oriented Policy Based on Human Dignity

Politics in the western and eastern classical periods observe its universality and maximum. Both the Eastern thinkers who considered the order of the universe to depend on the excellent management of affairs –politics-, including Farabi (Farabi, 2010 AD/1389 SH: 65) and the Western thinkers (such as Plato and Aristotle) who considered politics as the prevalent of good deeds in society (Aristotle, 1999 AD/1378 SH: 14).

This thought dominated the minds for a long time, close to the modern period, and confronted with the modernist minimalist view of man and politics. Areas such as ethics, politics, religion, philosophy, etc., which were previously by politics, were expelled from the political realm. Politics was defined as providing a ground to absorb man's most significant material benefit. Islam opposes limiting politics to a specific area of worldly life with a maximalist view, fundamentally different from classical Western thinkers. Because politics in Islamic thought is derived from religion, we can say that religion articulates politics and politics aimed to approach religion. "Siyasat" is derived from the root of (S-A-S), (Yasus) and means government, presidency, punishment, upbringing, administration, expediency, planning, justice, maintenance and protection. In European languages, the word "Politics" is derived from the term (Polis), which the Greeks used to refer to the state/city. State/city in Greek thought means the place of being human and man. Aristotle writes in his treatise "Politics": "Man, according to policies, is a creature created to live in a polis." (Aristotle, 1985 AD/1364 SH: 13)

Thus, the Greeks could not identify man without political and urban appearance. Therefore, Aristotle called those who lived outside the city "Inferior to Man" or "Beyond Man." Politics thus refers to action in all its forms and definitions, and because the act requires power, politics is usually confused with force. In "Society and Government," McGuire defines politics as exercising power and centralised organisation (McGuire, 1965 AD/1344 SH: 29). According to Harold Lasswell, politics teaches us who wins, what wins, when wins, where wins, and how (Sprigens, 1986 AD/1365 SH: 10). Maurice Duverger considers "Power" the central core of politics (Duverger, 1970 AD/1349 SH: 8). The teachings based on "al-

Haq Li-man Ghalaba," as the Sunni political thought, believe in the equality of "Politics" with "Power." (Taheri, 1995 AD/1374 SH: 10)

In addition to power, politics has long been considered the science of studying the "Government." (cf. Anderson et al., 1997 AD/1352 SH: 30; Jakalski, 1967 AD/1347 SH; McGuire, 1965 AD/1344 SH: 29)

Recently, politics has been defined as the decision-making process. Raymond Aron defines politics as "Decision-making about Heterogeneous Events in Society." (Duverger, 1970 AD/1349 SH: 8). Expanding bureaucracy and raising questions such as 'Where political institutions should go?' made politics increasingly tied to the "Management" of society's current affairs and lose its normative aspect, which was derived from politics in its classical period. In addition to these three interpretations of politics (politics/power, politics/government and politics/decision-making), there is another interpretation. Politics as ability reduces human dignity to the object of passion. Politics as a state considers man as one of the replaceable gears of the state machine and refers to the state as its executive mechanism. Politics as management, too, by criticising the bureaucratisation of society, makes a man a critic of inanimate bureaucracies. Therefore, the common point of all three of these explanatory knowledge words is the disregard for human dignity and its reduction. Another view, contrary to it, is respecting the existential dignity of humans. Human pride and existential dignity have not been valued like Islamic thought for a long time in none of the human epistemological systems. Islamic politics has been based on such a basis. Farabi, the founder of Islamic philosophy (Davari Ardakani, ۱۹۸۳ AD/1362 SH), with believed in the relationship between politics and ontology, ethics and guidance, writes:

"The way to create virtue in human beings is that virtuous deeds and acts are always common in cities and among nations; it is impossible except a government can promote these moral practices, rules and acts in the cities and among the people. The result of this service is called politics." (Farabi, ۲۰۱۰ AD/1389 SH: 107) It seems that the basis of Islamic politics is respect for human beings.

The connection between ethics and foreign policy in the minds of Western thinkers, influenced by their anthropology, caused that man to be considered an isolated person who seeks his maximum interests. In the discourse of idealism in foreign policy, man will seek to establish peace by experiencing that his interests will be increased during peacetime. Therefore, his peace-seeking is influenced by the nature of human profit-seeking, which in this discourse is implicitly emphasised. On the other hand, Realist discourse explicitly knows a man with a profiteer and fickle

nature. Hence, by mapping man's inherent characteristics to the state, he also considers the international arena an anarchic arena where only the ruling order is the will of the most vital government units. But the good nature of man is explicitly emphasised in naturalistic thought, and the concept of nature links various aspects of politics, including foreign policy.

2. Improper Structure of the Ministry of Foreign Affairs

In revolutions, regarding the transformation of myths and values and replacing old cultures and myths with new cultures and symbols, only some ministries and service facilities, etc., there are non-political institutions that do not necessarily disintegrate. However, the bureaucratic system in the services (Like the Foreign Ministry standard services in consular affairs, bilateral or multilateral relations, and those related to international service organisations) as a service ministry did not disintegrate. Instead, they became stronger by adding official behaviours and became myths themselves. Modern official myths have taken root in the State Department instead of revolutionary tales! The Foreign Ministry cannot be demoted to the Ministry of Water, Electricity and Gas, or Services and Welfare. The trustees of the Ministry of Foreign Affairs, in the dual idea of field and diplomacy, while the project of oral history of the Twelfth Government, showed their distance, i.e., foreign policy (in the sense of the Ministry of Foreign Affairs) and its intellectual and logistical apparatus with the Islamic Revolution. With returning to the advisory-combat front of the Iranians and reminding scenes such as the fall of "Khantooman" and the death of commander Badraddin and Hamedani, etc., we find that in those critical moments, the "Bureaucratic policy" of the Foreign Ministry had receded. The heavy burden of politics and battle had been placed on both the resistance commanders and the cross-border fighters. When we remember the unhealthy situation of Iran in the event of the massacre of "Mena" and the humiliation of the Iranians in the days following the killings and monitor the status of the ministry in the face of the Organization of the Islamic Conference and OPEC, or when we raised our expectations about the American criminal regime and the medieval regime of the Great Taghut to such an extent that the spokesmen of the hegemonic system were even upset by the dry condolence of the Secretary of State in the martyrdom of commander Badraddin and expressed their displeasure with the Secretary of State. Or when we meditate on the effects of punching John Kerry on the negotiating table (as narrated by Araghchi) and the automatic firing on the chest of a senior Iranian diplomat, or when we look at the situation in Yemen, Iraq and Bahrain, we realise that the Foreign

Ministry was not in a good position. Especially since we have witnessed many times that the spokespersons of this ministry, hours after the spokespersons of the Resistance Front and the patriotic commanders of Sharia-oriented, have declared their position against the world domination system. There are many examples of this. Such evaluations indicate the unfavourable position of the Foreign Ministry, which requires practical analysis and action. The problem is that the structure of the Foreign Ministry has no apparent relation with the world's general developments. During the past years, we can find the incompatibility of this ministry with the revolutionary approach of the system and the nature-oriented thought of the Imam, especially in some developments in the region and the world that have become an inter-subjective concern among Iranians. 'Where we should look for a problem?' 'Are these problems turning to shortcomings in the Constitution?' 'Are there any problems with intervening institutions formulating and pursuing foreign policy?' 'Does the customary administration of this ministry and the revolutionary missions and its related constitution have two types of ontology and methodology and values?' The Constitution seems to have created tremendous potential for the Foreign Ministry to align with the Islamic Revolution so that there is no shortage, at least from a legal view. The critical question is 'Why this idea and capacity has not been properly crystallised in the form of "Policy-making," "Policy," and structure?'—Analysis of this issue requires knowledge of the ontological and epistemological spirit and the value system governing international policies and global structures in the context and text of the Islamic Revolution to achieve a native design through planning. To this aim, we should answer 'How does the bureaucratic structure of the Foreign Ministry relate to the "General Movement of the World?'" 'What is the opposing country's position?' The Relationship between Global Structures and the Natural Process of world trends from Westphalia to Fukuyama is contrary to human nature and dignity. The "Thought" and "Structure" of this international system, based on social Darwinism, have divided power and governing the world has continued with the logic of victorious and defeated states. The United Nations, the Security Council and the veto right have been born in this situation. Dividing the world into influence realms, based on the bio-world formulations of NATO, Warsaw, etc., was based on such an approach, and the logic of the Cold War was based on this principle. The theories of the existing "Bigger Brothers," the new world order and subsequently, the clash of civilisations and the end of history, in all their forms, classical, modern and ethereal, have guided the nature of own-based modern diplomacy and have an oppressive nature.

Transition Preparations to the Ministry of Foreign Affairs with a Civilization Outlook

176

In other words, it is a structuralist process of globalisation, which is a model of the formulation and implementation of the foreign policy of the great powers and a model based on the idea of domination. At the same time, the nations and the lower layers of the world are moving towards their ultimate perfection and natural end. Although the prevailing view of the current Ministry of Foreign Affairs of the Islamic Republic is still influenced by the hegemonic propaganda paradigm of globalisation and Americanization, it behaves in the same political context. Because this ministry is not satisfactory in terms of macro-principles and policies, nor words of performance and structure, with the nature-based principles of the Islamic Revolution, and is facing a 40-year delay in the path of the Islamic Revolution and the formation of educational-revolutionary diplomacy. Despite its changes, it couldn't completely move from the Orientalism structure to the civilisational Foreign Ministry. Globalisation project processes caused many tragedies. It reached deadlocks where the killing of millions of people during the First and Second World Wars is an example of those sufferings. The structure and content of the Security Council and the veto right are incompatible with human nature and the general movement and the underworld and the esoteric will of nations. Therefore, fortunately, the process of globalisation (actually, globalisation or Americanization) is now facing "Reverse Globalization" reactions. Hence, dozens of social movements in the West and the United States, Europe, and Russia tend to represent the decentralised identities of power macrophysics in Central America and Central Europe. 'How can these environmental movements, social uprisings on Wall Street, family restoration movements, etc., be identified?' The general movement of the world (in the sense of process), the cosmopolitanism of man, and his perfectionist spirit are not guided by the domination of hierarchical construction and the impatient and cowardly nature of secular man and the man of American-European traditions and man bound by the political security and economic alliances of these powers. Instead, it is by the nature and dignity of the moving man. Because man is now more inclined to move towards the natural covenants between himself and the "Head of the Creation Organization" and the actual owner and not the tyrant of God and the "Universal Leviathan." As more complete than his employment theory, existing valuable and virtuous "Evolutionary Facts" in Allameh Tabatabaei represent such a situation from the existential realm of the universe and man. This perfectionist desire and willingness for perfectionism in the power and rational politics that flares up in existence and man in "Real Politics" cannot be abstract or illusory and abstract to the political reality.

The Foreign Ministry must understand these issues beyond a consular and financial system and give them a global reach. It is a requirement of the institution that emerged from the Islamic Revolution.

The structure of the Foreign Ministry looks 40 years older than the trilogy of the "Islamic Revolution," the "World General Movement," and the "World Domination System." While the Islamic Revolution was a "Historical Philosophy" backed approach to the world and humans, according to Lanser, the so-called inevitable trends have changed with the endeavour of the Revolution's leadership. As this movement was considered a "Spirit in a Soulless World." In another explanation, he said that this revolution's relations, developments, and political affairs were in a time other than these times; it was written in the kingdom (of heaven) and consequently fulfilled in the real world. Another constructivist explanation in the analysis and understanding of revolutions against this revolution is that if processes had emerged so far, now after observing the nature and manner of the Iranian people's revolution, it should be said that the only revolution that was "Gradually Made" and it did not come into being, it is the Islamic Revolution of Iran. A revolution that, in its geography, thought, culture and religion were affected.

These issues represent the real identity of the Islamic Revolution. As a result, the view of the most important ministry of the Islamic Revolution, from the communication with the outside world, must be far beyond the orientalist view. Notably, the current monopoly of bureaucrats in this ministry should be broken, and everyone can speak and write about the relationship between structure and thought in this ministry. The discussion of the "Liberation of the Foreign Ministry" from the domination of big and small idols of design and quasi-thought should become common in the elite society. Because for more than forty years now, the way of the people in foreign policy has been blocked, and the bureaucrats have monopolised the work. Despite some recent structural changes or changes during the thirteenth administration, the ministry still needs more significant changes. The vacuum of revolutionary-institutionalist thought is felt after the fortieth anniversary of this world revolution. The organisation of the Foreign Ministry must be structured with the "Essence of the Revolution," the "Act of the Revolution," and the "Statement of the Second Phase of the Revolution" in mind.

3. Naturalist Foreign Policy

The country's foreign policy is influenced by that country's domestic policy and is emphasised by both the popular idealist and realist approaches. But this

fact, in none of them, is perhaps highlighted as much as the desired foreign policy in the thought of the Islamic Revolution. In the two dominant approaches to foreign policy, there is an outward view, and generally, the domestic policy of countries is determined by the power relations in the world arena. Therefore, it is possible that the norms and values of a particular country will be defeated in the face of world power relations and will leave the field of politics in favour of reception. While Ayatollah Khamenei profoundly believes that the attitude of the country's foreign policy should come from a more fundamental area, and this field is "Human Nature."

In his political thought, he introduced the debate between "Inherent Dignity" and "Acquired Dignity" and raised the issue of nature in their politics through this debate. In foreign policy, he believes that an organic connection should be established between the existential state and inside and outside lands. Foreign policy issues, whether general or partial issues, can be resolved through discussion, intervention, argument and dialogue. But if we do not strengthen ourselves or foundations of holiness in our hearts and souls, and, consequently, in our actions, with our different beliefs or policy, we will not be able to fulfil it properly. Sometimes this inner deviation changes our view of things, faith, and belief (Statements. Khamenei, 2004 AD/1383 SH). Hence, in their theoretical reflections and practical preparations, all actions in the country's foreign policy should be balanced with the measure of "Nature" and engineered according to its implications. Inconsistency of event or decision in the foreign policy with instinctual human implications destroyed that event and decision. Ayatollah Khamenei has also briefly defined wisdom as "Acting Wisely and Prudently." (Statements. Khamenei, 1991 AD/ 1370 SH) We can say that wisdom-based foreign policy means nature-based foreign policy. According to Ayatollah Khamenei's political thought, being wise in all decision-making is one of the obligations in this foreign policy. As he stated in the second step statement, national dignity, foreign relations, and demarcation with the enemy are considered as branches of the principle of dignity, wisdom and expediency in international relations. (Khamenei, 2018 AD/ 1397 SH: 46). Concretising the discussion of "Wisdom" in the macro arena means if we once presented an event or decision on human nature, and that nature prohibited the event and the determination; finally, that event and resolution, in all political arenas, including foreign policy, will be prohibition-accepting. The idealists implicitly accept the system of world domination, and the realists do not recognise a way out of it, on the contrary. In that case, the wise foreign policy recognises domination and oppression in contradiction with man's innate wisdom and inherent dignity. It

does not accept it in any way. Man's innate wisdom requires him to resist domination, even if he pays a high price. It seems that this political-civilizational idea is, on the one hand, a mediator of dialogue and, on the other hand, a denier of tyranny and cruel-accepting. According to Ayatollah Khamenei, today, the Islamic world should give a "New Spirit" in the body of the current soulless world, such as the Prophet (PBUH), and the religion of Islam transformed the world. He called this revitalisation of the world "the Modern Islamic Civilization." The attempt to overthrow a modern civilisation also oversees the "Nature," the aforementioned natural covenants and the appropriateness of the becoming principle. Suppose, in the opinion of Ayatollah Khamenei, foreign policy should be wise and practical and, of course, pursue the dignity of his country and nation from a revolutionary position (Khamenei, 2018 AD/1397 SH: 47). In that case, this also means observing the requirements of Islamic civilisation. Wisdom is a vehicle for educating the people of the country and teaching them how to face the world; according to civilisation, one must be a teacher of communication, perseverance and resistance; in this case, such a foreign policy can be called a wise-civilizational foreign policy. Incitement to war, terrorism, killing, genocide and exploitation, which have overshadowed the global space today, regarding the policies of the world domination system and its target, the United States, caused the spread of insecurity and the spread of war and other fears. According to its implications, the model of Islamic-wisdom foreign policy, in which the denial of oppression and cruel-accepting is the most important, must confront such a situation. This confrontation, of course, should not be based on a purely negative aspect but should create a positive plan. Regarding the world's prevailing situation and oppression, any attempt to confront this situation, despite the many beneficiaries and defenders, has many consequences, including inciting hatred and enmity. These enmities and animosities have contained the country's hidden and obvious areas. Hence, the keyword "Enemy" is frequently repeated in Ayatollah Khamenei's statements. The Islamic Revolution, concerning its nature, cannot ignore the norms that created the Revolution because of the necessity of wisdom, natural covenant, and excellence and becoming. While the international situation, the country and the foreign policy apparatus are called upon to ignore these norms. Supporting the world's oppressed and helping them have been the plans of the Islamic Revolution. Today, it appeared in the compassion for the Palestinian, Yemen and Bahrain people, etc., the effort to free them from the cruel, while the system of domination does not act such. According to wisdom-civilizational foreign policy, the country's basic principles should

not be abandoned regarding the implications of "Wisdom," and we should not be "Committed" to the enemy. Because allegiance to the enemy is the gateway to all the damage done to a country. Then, according to the necessities of civilisation, we should make Iran a model not only for the Islamic world and Muslim nations but for humanity (Statements. Khamenei, 2016 AD 1395 SH). Today's world is a world of negation of the "Other" and the separation of the world into irreconcilable poles. This system of polarisation ultimately preserves and legitimises the interests of the United States and other hegemons. The area of development-underdevelopment is one of the areas in which the theory of wisdom-civilizational policy can be tested. Following modernisation, the world was divided into developed and undeveloped poles. Consequently, the world is divided into the three-dimensional: the "First World," "Second World", and "Third World." 'Can anyone refute the assumption that the reason for the mentioned divisions is a non-wisdom view and a theoretical dissolution in the world domination system that studies and monitors countries in the duality of center and environs?' Wisdom-civilizational foreign policy theory cannot be compatible with such a classification. Because this attitude denies the "Human Dignity," both inherent and acquired dignity, which was previously stated as an essential part of Islamic man and even rational man.

4. Development of a Naturalistic Foreign Policy with the Ministry of Foreign Affairs at the Level of the Islamic Revolution Second Phase

From the beginning and according to the teachings of its founder, the Islamic Revolution of Iran just wanted to return to the nature of human beings. Because this nature contains common human heritage and comprises the emergence of intersubjective concepts in human beings. According to Imam Khomeini, nature is unveiled in its essence and truth. While having a great position, man is an example of being God almighty; his nature will necessarily be good and seeks perfection. Among the rules of nature, seeking perfection is in the first place. The six laws of nature are: "Acceptance of the existence origin and absolute perfection; acceptance of monotheism, accepting God attributes, respecting God, acceptance of prophecy and the book of guidance, acceptance of resurrection (Tabatabaei, 1999 AD/1378 SH: 165-170). All of the above rulings contain the characteristics and implications of realistic and nature-oriented diplomacy. The human soul, who instinctively seeks the highest perfection, is afflicted with oppression wherever he is in the world.

(The first command); is considered a violation of the law of God, and

according to verse 279 of Surah al-Baqarah has condemned all kinds of cruel: "لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ" (Second command); divinity is one of God's characteristics. Any non-aligned event is incompatible with this attribute. (Third command); any disobedience to the divine system, based on justice and fairness, is considered God's ingratitude. (Fourth command); organises his affairs according to the Book of God and the teachings of his Prophet. (Fifth command); believes that all his deeds and actions will be judged in the heavenly court, and he will always be in the presence of God. Because according to Ayatollah Javadi Amoli: "Man is facing God due to inherent poverty; and according to such a perspective in transcendent wisdom, which is directly related to human nature, explains power and politics as immigrants and travellers. Inevitably, man's need for comprehensive and eternal knowledge and laws in providing his material and spiritual needs, which arise from the trinity of creation, the general movement of the world, and the modern nature of man, becomes essential." (Javadi Amoli, 2008 AD/1387 SH: 74; Javadi Amoli, 2010 AD/1389 SH: 104)

All human beings in all parts of the world are endowed with such a nature. However, at present, the veils of integrated politics and language have confronted nature with obstacles in objective areas. (Sixth command); these obstacles are due to individual, ethnic and sensual affiliations. Humans' instinct of a desire and tendency does not require being equally active in all human beings and circumstances, and its objective effects are visible. Contexts influence the emergence of natural consequences. Therefore, different living conditions are effective in their strength, weakness, increase and decrease (Rabbani Golpayegani, 2009 AD/1388 SH: 146).

Hence, the soul requires training and should be guided by its activity to its sources. Allameh Tabatabaei in al-Mizan explains the relationship between nature and education using the concepts of formative guidance and legislative guidance. Guidance has two types: innate or constructive guidance and legislative and verbal guidance. God created man equipped with inspiration to recognise the belief in truth and righteous deeds. However, God Almighty sends prophets and messengers, reveals books and establishes laws to guide him in word and language (Verbal, linguistic and legislative guidance) (Tabatabaei, 2010 AD/1389 SH: 20/196-197). Accordingly, the Islamic Revolution created an Islamic government that considered education its mission, as Imam Khomeini declared the Islamic government a government based on Islamic law. The divine laws oblige Muslims to defend the oppressed of the world, and the Islamic Republic,

Transition Preparations to the Ministry of Foreign Affairs with a Civilization Outlook

182

as a revolution founded on these laws, is no exception to this general rule. Foreign policy, like other areas of human activity, without notice of the humanity's basic principles, or in other words, human beings are not observed in it, cannot provide the basis for human development, which is one of the main concerns of the founder of the Islamic Revolution. But the State Department's current organisational chart is so structured that Togolese implicitly endorses the global graded system, which is the basis of domination and the prevention of the crystallisation of the "Killing minds." In this organisational chart, the revolution, whose mission was to stand up to arrogance, should not oppose the division of the world into three poles: the First World (Europe and the United States), the Second World (Asia, Oceania, and the Commonwealth) and the Third World (Arab countries and African); and even include it in the organisational chart of the Ministry of Foreign Affairs. Moreover, the world is in crisis regarding such systems, but according to the existential implications, it can be said that the world movement will not always be like this. Eventually, all forms of domination and oppression will be eliminated, and civilizational-wisdom foreign policy seeks to unite with this recent trend. This problem is proposed that such a statement in the direction of the world's perfectionist movement, though realistic, is abstract and is not accurate. In response to this problem, it must be said that the previous proposition is supported by the constraints that govern the process of world projects. What is more, the project processes of the world (in the sense of globalisation) are faced with severe problems, contradictions and deadlocks. In other words, 'Why is the process of globalisation (globalisation or Americanization) now facing "Reverse Globalization" reactions?' Hence, we can name dozens of social movements in the West and the United States, Europe, and Russia that represent the centrifugal identities of power, Central America and Central Europe. The paradoxical question but positive is, 'By what explanation should environmentalist movements, social uprisings and Wall Street, family revival movements, etc., be identified?' It won't be complete if our foreign policy does not sympathise with such dignified, anti-domination and centrifugal movements. Therefore, in line with the sympathy of foreign policy with the crystallisation of the death of minds ordered by Amir al-Mu'menin Ali (AS) and the elimination of arrogance in international affairs and the domination system, a similar model can be proposed for the Ministry of Foreign Affairs of Revolution second phase, -in addition to proposals such as "Renaming the Ministry of Foreign Affairs to the Ministry of Foreign Relations, creating an economic

deputy with four administrations in the fields of technology, energy, trade and commerce and international economic organisations, coordinating and directing mega projects Internationally and globally, the restructuring of the Foreign Relations Coordination Council with a focus on the export of technical and engineering services and trade goods, the establishment of the Office of International Technical Cooperation, the rule of Jihadi, brave, serviceable, tireless, young and revolutionary management in the Ministry of Foreign Affairs." (Secretariat of the Strategic Council of the Teachers' Basij Organization, 2020 AD/1399 SH: 39).

The Ministry of Foreign Affairs of the Islamic Republic currently has five deputies: Legal and International Deputy, Economic Diplomacy Deputy, Political Deputy, Consular, Parliamentary and Iranians Expatriate Deputy, Administrative and Financial Deputy, and two Centers of Public Diplomacy and Political and International Studies. Apart from what is ordinary and necessary for any such institution in any part of the world, it should also pay attention to the following missions in its structure, whether in terms of establishment or integration:

Row	Subjects	missions
1	Religions, Cultures and Civilizations (In interaction with the Organization of Islamic Culture and Communication)	Laying the groundwork for religious dialogue and relations between civilisations, strategic world studies, coordination of ethnicities, cultures and habitats, and coordination of followers of world religions
2	Innateness (nature), Justice and World Peace	Creating the basis for global coordination against monopolies such as vetoes, the codification of innate human rights, the spread of justice, morality and world peace, the identification of natural capacities and the formulation and dissemination of ingrained policies on the world stage

Transition Preparations to the Ministry of Foreign Affairs with a Civilization Outlook

Table 1: Missions of the Revolutionary Foreign Affairs Ministry		
Row	Subjects	missions
3	Islamic causes and liberation movements	International coordination of Hajj, Arbaeen and liberation of Holy Aqsa, studies and support of liberation movements and analyses of the awakening of Muslim nations and Islamic causes
4	Passive defense	Sensitivity to ultramodern diplomatic infiltration, protection of national interests in global relations and international organisations, coordination of counter-terrorism and postmodern warfare, anti-sanctions diplomacy with the formation of the Assembly of Western-sanctioned countries and their unification
5	Public diplomacy and global invitation	By laying the groundwork for the dissemination of guiding-instructional diplomacy based on the legacy of the invitational letter of Imam Khomeini to Gorbachev, organizing public resources and using the capacity of NGOs and non-governmental facilities to advance foreign policy, combating Western and Eastern fundamentalism and sectarian and religious extremism, and the coordination of global demands for the disarmament of weapons of mass destruction

Row	Subjects	missions
6	Administrative, financial, legal and consular areas	Supporting citizens and socio-human capital and the dignity of Iranians abroad
7	Economic diplomacy	Contributing to the resistance economy, advancing human development and economic exchanges with the countries of the world -especially Iran's neighbours-, identifying the economic advantages of Iran and the world, assisting Iranian investments abroad and attracting foreign capital

In the above-proposed model, the subjects of "Religions, Cultures and Civilizations," "Nature, Justice and World Peace," and "Public Diplomacy and Global Invitation" are highlighted in observing the brotherhood aspect. That Islamic foreign policy should have them, and the Organization of Islamic Culture and Communication capacities should also be considered. Although this organisation is not in the country's current political structure within the Ministry of Foreign Affairs staff deputies, its existential philosophy, which observes its place in the invitational diplomacy, cannot be ignored. The above subjects have been formulated according to the wise part of foreign policy. Ayatollah Khamenei acknowledges: "The health of the human upbringing environment means that human beings treat their God, their inner self, their fellow human beings, and the nature around them in peace and health. Peace in this general sense is one of the greatest human needs for growth, excellence and salvation." (Statements. Khamenei, 2000 AD/ 1379 SH)

World peace depends on man's harmony with nature and with his fellow human beings, and such peace is a prerequisite for human excellence. Here the fulfilment of "Peace" is tied to the "Nature" and perfection of humans.

According to this model and style, foreign policy should be organised to be a guardian of peace and a "Naturalist." Harmony with nature, kindness and striving for existential excellence are among the wisdom implications of Islamic thought. Therefore, the Iranian Ministry of Foreign Affairs, which want to be a model for Islamic civilisation in other parts of the

world, must consider an organisational mechanism to move forward in these directions. In the same model, the three subjects of "Islamic Movements and Liberation Movements," "Passive Defense," and "Economic and Human Development" have been defined and predicted to observe the civilised aspect of the theory of wisdom-civilizational foreign policy. Paying attention to practical wisdom in writing and producing foreign policy is an international decision, so it is essential to know that the Islamic Revolution is a beacon of hope in the hearts of the oppressed of the world. In this regard, while paying attention to the domestic and identity-based national interests, it must support the movements that have risen for human freedom and dignity and confront the Arrogance front. Since the actuality of the Islamic Revolution in conjunction with the creation organisation, the nature and necessity of formal resistance are becoming oriented. It's ideal is appropriate to wisdom, and wisdom, inherently and acquired, guarantees human dignity and human beings; it cannot be careless to macro and civilised organisations.

Conclusion

"Wisdom Themes," "Instructional Diplomacy," and "Educational Policy" are necessary for the structural transformation of the Foreign Ministry in the leaders' thoughts on the Islamic Revolution. In his historical letter to Gorbachev, Imam Khomeini states: "Mr Gorbachev: We must come to the truth. The main problem of your country is not the property, economy and freedom, rather is the lack of real belief in God, the same problem that has led or will lead the West to vulgarity and impasse. Your main problem is the long and futile struggle with God and the origin of existence and creation." (Musavi Khomeini, 1999 AD/1378 SH: 21/221)

If we look at the date of this letter again, a point is noteworthy. During this period, the country was in a highly complex situation during the global events. The devastation caused by the imposed war eliminated many civil and productive infrastructures of the country. With all these descriptions and at such a moment, the revolution's leader considers himself responsible for the fate of the people beyond the borders of Iran and guides them to the divine path. This subject is derived from the Imam's belief in the God-seeking nature of all human beings. In this letter, the foundations of such an idea are explicitly stated: "Man in his nature wants every perfection absolutely, and you know very well that man wants to be the absolute power of the world and has no desire for any imperfect power." (Musavi Khomeini, 1999 AD/1378 SH: 21/221)

Also, this letter is referred to thinkers such as Farabi, Ibn Sina and

Suhrawardi. The existence of such names in a diplomatic note seems very strange. But the Imam implicitly advises Gorbachev not to see man as a simple being whose needs are summed up in the material world. Instead, man is a composite being in the transcendent thought and in the words of the Imam, which is composed of material, spiritual, physical and spiritual dimensions. Therefore, every lifestyle must consider all these dimensions. In foreign policy, traditionally, the concept of power and its mechanisms have importance, and this belief is evident in the dominant discourses in this field; attention is not paid to the spiritual dimensions of man. Accordingly, one of the most fundamental components that naturalist thought introduces in the foreign policy area is to require it to consider all human measurements -and not just his material calculating, which seeks the greatest interests of himself and his government- a foreign policy that does not respect the man and his inherent dignity, in addition to paying attention to his worldly needs, does not at the same time consider his transcendence, has no place in real thought. Only if foreign policy takes a step in the path of innateness will it lead to human excellence. Speaking of innate is very vague in a foreign policy that thinks only of material interests and has organised all its infrastructures and structures to achieve these interests. It may be considered an ill-considered word in the field of international relations. Still, by contemplating the foundations of the thought of the leaders of the Islamic Revolution, it can be seen that this is a definite way to free humanity from the present predicament in which overt and covert wars and economic turmoil have prevailed over all parts of the world, the path of human innate, human dignity and true excellence. The necessity of economic assistance does not mean generating income and trade but ground-making for the domestic economy. The spirit of this system should be religious and cultural, not tend or be reduced to a merchant economy and the pursuit of purely material interests. The economic deputy must move around religion, and culture, humanising and moralising the economy and human-centred and virtuous-oriented development, not commercialism, in regional and global relations, because the current world economy is not related to and is destroying the morality and spiritual heritage of humanity. The meaning of the title of human development in the proposed economic deputy is to pay attention to this important matter. If the Islamic Republic, in the form of a nation-state system, inevitably has customary limitations, the Islamic Revolution, with its trans-racial and trans-sectarian explanations and spiritual interpretation of man and the world, created and brought the great potential for the Islamic Republic. Bush's "New World Order" theories, Huntington's "War of Civilizations," and Fukuyama's "Historical

End" theories sought to distribute and dominate liberal values and communist explanations outside the territorial state and the nation-state system. This fact is quite obvious by looking at the structure of the US State Department. The structure of the regime's foreign ministry is, first, based on "Secular Ontology" and "Faustian Man," then "Global," third, "Ideological," and finally, loyal to "Capitalism" and "Liberal Values." The US regime has a single semantic chain and network from classical domination to globalisation. If the secular bureaucrats have the opportunity, they will try to take the Islamic Republic of Iran out of its nature and identity.

The emphasis of this writing is on the constant reference to the thought of the Islamic Revolution, the capacities of the constitution and the state of the world on the verge of a historical turning point, for the people of national and revolutionary thought and the faithful, revolutionary, knowledgeable and skilful youth to present a structure and model mixed with revolutionary rationality and spirituality, under the indigenous model of progress, for the Ministry of Foreign Affairs of Iran in the second step of the revolution. An example of the suggestions in the direction of "Jihad of Clarification" was presented in this article, and the expectation from the thirteenth administration is sensitivity, attention, listening, measuring and operationalising these types of matters.

References

- Anderson, J; Kramer, C; Kristol, C. (1977 AD/1352 SH). *Introduction to Political Science*. (B. Malakouti, Trans). Tehran: Amirkabir.
- Aristotle. (1985 AD/1364 SH). *Politics*. (H. Enayat, Trans). Tehran: Pocket Books Company.
- _____. (1999 AD/1378 SH). *Nicomachean Ethics*. (M. Lotfi, Trans). Tehran: Tarh-e No.
- Comprehensive Archives of the Leader of the Islamic Revolution: <https://www.leader.ir/fa/archive?topic=speech>
- Davari Ardakani, R. (1983 AD/1363 SH). *Farabi, Founder of Islamic Philosophy*. Tehran: Islamic Association of Iranian Wisdom and Philosophy.
- Dovarjeh, M. (1970 AD/1349 SH). *Principles of Political Science*. (A. Ghazi, Trans). Tehran: Pocket Books Company.
- Farabi, A. (2010 AD/1389 SH). *Ihsa' al-Ulūm*. (M. Khadiv Jam, Trans).

Tehran: Scientific and Cultural.

Jalaski, H. (1967 AD/1347 SH). *Introduction to Politics*. (M. Safa, Trans). Tehran: Pocket Books Company.

Javadi Amoli, A. (2008 AD/1387 SH). "Transcendent Wisdom Has Transcendent Politics." in *Transcendental Politics from the Perspective of Transcendent Wisdom*. First Book. Meetings and Discussions, by Sharif Lakzaei. Qom: Institute of Islamic Sciences and Culture.

_____. (2010 AD/1389 SH). *A man from the beginning to the end*. Research and collection and arrangement of Sayyid Mostafa Mousavi Tabar. Qom: Isra.

Khamenei, A. (2018 AD/1397 SH). *Step Two: Statement of the Second Step of the Revolution addressed to the Iranian nation on the occasion of the 40th anniversary of the victory of the Islamic Revolution*. Tehran: Islamic Revolution Publications (affiliated with the Cultural Research Institute of the Islamic Revolution).

Mciver, R. (1965 AD/1344 SH). *Society and Government*. (E. Ali Kani, Trans). Tehran: Book Publishing.

Mousavi Khomeini, R. (1999 AD/1378 SH). *Sahifa Imam*. Collection of Imam Khomeini's works: statements, messages, interviews, rulings, religious permissions and letters. 22 volumes. Tehran: Imam Khomeini Publishing House.

_____. (2015 AD/1394 SH). *Sharh-e Chehel Hadith (Arbaeen Hadith)*. Tehran: Imam Khomeini Publishing House.

Rabbani Golpayegani, A. (2009 AD/1388 SH). *Religion and Nature*. Tehran: Young Thought Center.

Secretariat of the Strategic Council of the Basij Organization of Teachers. (2020 AD/1399 SH). *Economic Diplomacy; Technology diplomacy: A problem-oriented report on the anti-sanctions development of foreign relations, Strategy 3 Report*. Tehran: Secretariat of the Strategic Council of the Basij Organization of Teachers.

Sprigens, T. (1986 AD/1365 SH). *Understanding Political Theories*. (F. Rajaei, Trans). Tehran: Agah.

Tabatabaei, F. (1999 AD/1378 SH). "The Issue of Nature from the Perspective of Imam Khomeini." *Matin Research Journal*. Vol. 2, no. 2, pp. 153-172.

**Transition Preparations to the Ministry of Foreign Affairs with a Civilization
Outlook**

190

Tabatabaei, M. (2010 AD/1389 SH). *Translation of Tafsir Al-Mizan*. (M. Mousavi Hamedani, Trans). Qom: Qom Seminary Teachers Association.

Taheri, A. (1995 AD/1374 SH). *Principles of Political Science*. Tehran: Payam-e Noor.

