

Foundations of Islamic Anthropology in International Relations (with focusing on Ayatollah Khameney's statements)

Mehdi Mahdavi Athar^{1*} and Qasim Shbannya' Rknabady²

- 1- PhD Student in Political Science at Imam Khomeini Institute of Education and Research
- 2- Associate Professor, Department of Political Science, Institute of Imam Khomeini Educational and Research Institute

Corresponding author: Mehdi Mahdavi Athar

ABSTRACT: Theories of international relationship drive from metatheory foundation that is one of the most important of anthropological foundations. Islamic point of view of international relationship is so much different from other theories in this field; it doesn't only encompass human nature but also it analyses other aspect of human being. In this paper we have extracted, interpreted and proved the foundation of Islamic anthropology in international relationship, in order to show that Islamic point of view toward human in international relationship is very accurate and will have wonderful influences in leading international relationship and it is very different from other international relationship's point of view. In this regard, intellectual and traditional methods of Islamic texts are used and the focus is on the statements of the supreme leader who is an Islamic scientist and leader of an Islamic country. Also it is expressed in this paper that human being is a creature and targeted and it owns a pure nature but also possesses vice and virtue.

Keywords: Foundation, Anthropology, Islam, International relationship, Supreme Leader.

INTRODUCTION

International relationship is activities and interactions of government units and nongovernmental organizations and also political processes between countries (Jamaly, 1385, p.208). Theorizing about international relationship can be traced in Greek, ancient India and then in medieval and modern times (from Renaissance to Enlightenment and after that). But some who define international relationship according to relationship between national units have referred this phenomena and its studying to Vastaghalyayy's world¹, i.e. after 1648. Basic foundations of international relationship were evolved after establishment of governmental system in Europe in 17th century and after Vastaghalya's contract in 1648.

International relationship's theories are under the influence of metatheories of that point of view, i.e. metatheories lay the foundation for the construction of a theory. This part is comprised of two parts: Epistemology and ontology. In metatheoretical discussion about ontological international relationship, anthropology issue has a very important place. Generally based on opinion and belief of theorists about human, different theories in international relationship are made that sometimes are contrary to each other, such as Realism and Idealism. The living world and its relationships are for human and it is human's goal. If we don't have true principles of human and the kind of his/her goal we would never delineate international relationship that comes from human's behavior.

All metatheoretical foundations in international relationship are derived from special political schools such as Realism, Idealism, Modernism,.... Islam as a comprehensive religion, has special foundations in humanity's field in order to access a comprehensive Islamic theory in international relationship. As one of the fields in humanity, it is

¹ جهان وستغالیایی

necessary to delineate our accurate foundation. In this study, we analyze anthropological foundation in international relationship according to Intellectual and traditional methods dived from Islamic texts.

For better understanding of Islamic anthropological foundations in international relationship, we have used Islamic texts directly as well as focusing on supreme leader's point of view as one of the scientists and leaders of Islamic society.

Evaluating idea's and viewpoints of supreme leader toward politics and international relationships shows that these ideas have rooted in Monotheistic worldview and Islamic teaching and Islamic view toward human, human relationship, and humanbeing's goal in individual, collective and global level. So what is important in politics and international relationship is paying attention to human being's volition and activity; because of this discussion about international relationship and politics will find meaning by paying attention to human being's position, because studying international relationship even in its smallest level is about human and human's nature. Islam, more than any other schools, has payed attention to human's dimension and has discussed dual nature of him. In this study, it is tried to review supreme leader's viewpoint toward international relationship according to view toward human, contemporary international system, and best global system.

Supreme leader about the deep influence of epistemic says:

The effect of epistemic, philosophical, and moral foundation on the kind of development he wants to choose is a wonderful one. Epistemic foundation tells us whether this development is legitimate or illegitimate, favorable or unfavorable, and fair or unfair. (Khameney, 1388/02/27).

Human cognition and its relationship with social provisions is somehow that all social provisions including law, economics, politics and others like them are related to human cognition because only when human is understood well his or her needs and relations will be clear. Despite we can accept what God has sent to us by the revelation shadow but the interpretation of these depends on understanding aspects of human existence, by this understanding God commands can be actualized. (Mesbah Yazdi, 1378, 319)

So careful understanding of human will help us in delineating a true theory in international relationship that will have a direct influence on human's social life.

Foundation of Islamic anthropology

Actually anthropology is one of the foundations of epistemology. Foundation shows the strong belief that has deep influence on sciences' findings.

There are two terms here: anthropology and ethnology that have the same meaning and are equivalents. The first one is from the Greek root, anthropos which means human and the second one also from the Greek root, ethnos which means tribe and people. Anthropology was used for the first time by Aristotle and he meant a science toward human understanding. (Farbod, 1380, p.3).

But it should be paid attention that the term anthropology in Western countries that have absorbed the attention as a new scientific branch is different from what is common in religious culture as understanding human. Anthropology in religious culture is more limited than scientific anthropology and is considered as one of the subcategories of popular scientific anthropology. This kind of anthropology in religious texts is referred to as self knowledge, and human deserves attention because he/she is a perfectible creature and there is a noble and higher end for him. This human can go toward achieving his/her noble end and real happiness by thinking about himself/herself and finding the factors that exist in his/her nature for achieving that goals. (Mesbah Yazdy, 1390, p.16).

In this kind of anthropology, various human's dimensions, features, realities, and virtues are achievable by referring to sacred religious texts- scripture and tradition. In other words, in religious anthropology for understanding human, instead of using empirical, rational, and intuitive methods, traditional method is used (Ibid, p.223). some deficiencies in empirical, philosophical, and mystic anthropology have lead to religious and living method as the best way for understanding human; because human's reality is like a book that needs interpretation and the interpreter of this book is no one except the creature and its author; and pure God has interpreted human's reality by prophets and saints and angels and by describing where human comes from, where he/she goes, and in which way he/she steps, has introduced him/her to him/her self, God, present and future. Apparent characteristics of religious anthropology is its comprehensively, paying attention to origin, resurrection and certainty.

1.1 Createdness and reference being of human

One of the most important and basic discussion in anthropological foundation is, whether human is his owner and creator or in other words, is human created and will live in this word or this word is passing and what is the reason for his/her creation. All of the western theories are based on anthropocentric or humanism but Islamic one is

God centric, i.e. human being is the creature of God, all his life is from God and he/she will come back to God again. God in holly Quran mentions this subject:

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

'who, when a misfortune confronts them, say: "Surely we belong to Allah and to Him invariably we do return" (Baghare, 156)

So human's movement is from God's direction and he moves toward God too. Generally according to Quran and word of God all universes' movements including that of human are toward God:

صِرَاطَ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

The path of Allah, Whose is whatsoever is in the heavens and whatsoever is in the earth; now surely to Allah do all affairs eventually come. (Shura, 53)

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ

O thou man! Verily thou art ever toiling on towards thy Lord- painfully toiling, - but thou shalt meet Him.

The above verse believes human is going toward origin of existence. According to the above verses, human is developing toward God. Command and injunction of the Quran are all a means for achieving these goals, it means going toward God, getting the same color and using God's characteristics. Here raises a question, what is the meaning of moving toward God and getting intimate with God?

Is it possible that an earthly and limited human could get close to an absolute and being single God? In answer it should be said that as the reality of existence is equal to perfection and God is an absolute existence and perfection, any existent who has more level of existence will be closer to God. So human can achieve a more complete existence by faith and self-awareness and according to his/her level of existence get closer to God. In short, moving toward God means that human has passed existence's levels and by his/her becoming moves toward absolute existence.

The aim of human creation and moving in the God's path is worship.

God says: وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

I created the jinn and humankind only that they might worship me. (56, Zaryat)

In this respect Raqeb (1392) has said: Thralldom is announcement of triviality. In this meaning worship is more clear than thralldom. Originally worship means obeying God commands.

This creation and completing this aim is achievable by return to God that Islam calls it resurrection (Maeaad); it means return to God, the establishment of judgment, investigating world's action and at last life is in another world. The supreme leader says about this:

The main point in Islamic worldview is the issue of life's continuance after death; it means life wouldn't end by death. In Islam and of course in all other divine religions, this is one of the components and principles of worldview and it is effective. As we told, all of this worldview's principle is effective in organizing life's relationship and base of Islamic government and controlling society and world. After death, we enter a new phase of our life. It is not like that human will be destroyed, it is going from one phase to another, and then on that phase are the issues of investigation, resurrection, and so on. (Khameney, 1379/9/6)

So based on creation and human's return toward God and also God's aim in creation as worship, international relationship should be based on divine's command and aligned with the aim of human's creation. Principles and behaviors of international relationship should be based on divine religion, and the goals and strategies of returning toward God, and perfection with the meaning of getting close to God; so war and peace and international co operations should be dealt by considering God's aim.

1.2 Pure Nature of Human

One of the basic discussions in international relationship is human's nature. Actually base on the kind of the answer to this question, international theories and schools have formed and it has allocated international behaviors, war and peace. Generally there are three views about human's nature in international relationships.

Some, such as realists, believe in wicked and evil nature of human. Realistic point of view toward international relationship is derived from Machiavelli and Hobbes' ideological and philosophical foundations in contemporary history. According to them international policy is the battle field for acquiring and keeping power, and as this world is

the world of advantage's conflict, moral principles never could be accomplished fully. In the approach of Machiavelli, nature is wicked (Machiavelli, 1377, p.47) but in Hobbes' approach other than human's wickedness, he is inclined toward insatiable greed of power and he considers this characteristics common and permanent in all people. In this approach war is definite and unavoidable.

The second approach in international relationship is for idealists who believe in an essentially pure nature of human, they have optimistic view in international relationship; they consider war and instability in international system as the result of the bad structure of this system. (Kegley, 1891, p. 71).

Idealists' approach is under the ideological influence of scientists such as Erasmus, William Pen, Rousseau, and Kant. Kant believes in Value and dignity for human and is disagree with looking at humans a means (Kant, 1369. P.74). his optimism toward human will help human in establishing compromise between politics and morality; a kind of politics that even in time of conflict and hostility will force governments obeying from moral and human principles. (ibid, 1380, p.69)

In Rousseau's point of view, human is naturally pacifist and will acquire warmongering temper by habit and experience. He believes the origin of war and conflict is society, a kind of society in which human are in hostility and conflict together. Grotius has idealistic and optimistic view point about international relationship too. In his opinion human's nature is pure and white, and in international relationship level by fostering international law, the war can be avoided.

The third view point about human's nature is for Islam. In Islam human's nature is pure but this nature is under the effect of outside and inside factors, it means human's nature is pure but it is not clear that it will stay pure forever. This nature should be protected and by managing social actions and its proper training it will be invigorated. So the meaning of good and evils are concealed inside human, in other words human's nature potentially has good and evils that under the outside influences it will come to actuality.

The supreme leader says directly (16/6/1381) that human's nature is pure but in various speeches has reminded for so many times that this nature is also putrefiable and needs protection:

Everywhere in the world human is putrefiable. If human wouldn't be careful about himself/herself is putrefiable. The reason for focusing so much on piety in Quran, Nahj ʿAlbalagha and traditions is this. Piety means taking care of yourself for avoidance from corruption and getting stray. When human doesn't care about him/her self he has the capacity to fall and putrefy. So the possibility of putrefying is existent and it is clear that exists in somewhere. (Khameney, 4/6/1381)

Shared Nature of Humans

Is the nature of human different and there is no common point? Speaking about international relations scientifically and prescribing and principlizing is possible when we could identify a shared nature for human and we can use the effect of this shared nature in international behavior and principle.

Islam believes in a shared nature for human and calls it "Fetrat"². This nature is a divine one that all humans are created according to this.

فَأَيُّكُمْ وَجْهًا لِلَّذِينَ خَلَقْتُمْ مِنْكُمْ فَطَرَهُ اللَّهُ الَّذِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

So let thou thy face steadily and truly to the Faith: [establish] Allah's handiwork according to the pattern on which He has made mankind: no change [let there be] in the work [wrought] by Allah: that is the standard Religion: but most among mankind understand not.

As it is clear in the above verse, one of the obvious features of this nature is God-seeking. The other features of this shared nature are moral values such as love of justice, and hatred of oppression.

Finding this shared nature and knowing about it is very important in international relations, because by knowing the shared features of all nations, governments and international organizations and their likes and dislikes there can be a true planning in their relations, avoiding from any war and improving cooperation.

Based on God-seeking nature of human, we can foster international relations' environment by spirituality, and put in the direction of divine's worship, then the willing of all humans is agreeable to all international organizations.

But it should be paid attention that the existence of the shared nature between human doesn't ignore the differences between them but other factors such as environment, heredity, gender, nutrition, education are all influential (Sharify, 1393, p.324). These factors can influence human's behavior and even strengthen or weaken this shared nature. So they can show different reactions in international environment but these different directions can be controlled and be aligned and managed with that nature.

² فطرت

1.4 Perfection-Seeking of Human

Human because of self-loving is perfection-seeker; it means he always tries to seek the perfection in all his optional activities, and he is never satisfied with any level of perfection as he always wants something more than his present possession (Shahabady, 1360). In religious thoughts, it is said that final perfection of human is worshipping, it is getting close to God or becoming Godly man; because almighty God is the infinite origin of all perfection. Imam Ali (AS) in Komeil prayer, asked the same wish from God and imploringly said to him: "from your servants choose me as the one who is closer to you, gets more of you, and his position is closer to you".

For understanding the real perfection and also the ways to achieve that, human perception tools are not enough, so human needs revelation and divine guidance. Human is not able to achieve the real and final perfection without divine guidance that comes from prophets, so almighty God says in the holy Quran:

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حِجَابٌ بَعْدَ الرُّسُلِ

Messengers who gave good news as well as warning, that mankind, after (the coming) of the messengers, should have no plea against Allah: For Allah is Exalted in Power, Wise.

So based on this, in Islamic thoughts, for interpreting individual or social actions of human and evaluating the relationship of these with desirable goal and final perfection, there is a need toward revelation source and divine texts. Without divine guidance human can never evaluate the goodness or badness, right or wrong of his actions (Sharifi, 1393).

1.5 Human's Infinite Talent

Human being is targeted and is going toward final perfection. In Islamic views, human has infinite talent which should be used in order to get this talent. Originally all the creation of this world is for human and his/her growth.

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۗ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۗ وَسَخَّرَ لَكُمُ الْأَنْهَارَ

It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you, that they may sail through the sea by His command; and the rivers (also) hath He made subject to you.

In order to achieve God's closeness which is the final perfection, human should use physical facilities and path. So God has given him/her an infinite talent and he should this talents until they bloom, in other words change your potentiality to actuality. The supreme leader says about this:

The main point in this worldview is the infinite talent of human in having all the things that are necessary for the human excellence. Human has the ability to go to the highest point of excellent life that is possible, but other creatures' don't have this ability. In the holy verse "احسن تقويم" (Tin, 4), "لقد خلقنا الانسان في احسن تقويم" doesn't mean that we have created human's body in a way which for example his/her head is proportionate with his/her hands, eyes or body, this is not human speciality, any other animal is like this. It means human was created in best measurements in which his growth is infinite and unlimited, it will goes to the level that is no level above that, it means he/she can go above angels and supreme creatures and such like that. If human wants to pass this path, it is not possible only by material tools of this world. This is one of the absolutes, so God says: "خلق لكم ما في الارض جميعاً" (Baqara, 29). Therefore the path for perfection is not in a vacuum, it is by means of material talents, so they move together; it means human's blooming is simultaneous with blooming of material world and natural world; this is effective in his/her blooming, and he is effective in this blooming and causes wonderful developments. (Khameney, 6/9/1379)

By extracting talents' treasure that exists inside him/her, human can build and beatify him/her self and the world that is created for him/her, and by using two wings of science and faith go to the height of spirituality and intellectuality; on the other hand by violation or deviating from these talents, he can make a hell of oppression and corruption out of this world. Faith on God and yielding towards his commands and injunction are human guidance light. (Khameney, 31/6/1366)

In Islamic viewpoint, human is that creature that has various talents inside. This human goes infinitely in scientific areas and discovering world's reality. Also he can go infinitely achieving spiritual and intellectual phases. (Khameney, 19/10/1365)

Natural ability and talent of human is so strong that the succession of God almighty in earth is up to him/her; in other word according to Quran the most important divine characteristic of human is divine Caliphate; "انى جاعل فى الارض خليفه" (Baqara,30).

"و هو الذى جعلكم خلائف الارض" (Anaam, 165). A kind of Caliphate who is from God, not any discussion of Caliphate from other creatures including human, and not only Adam (majesty) that is applicable to the above verses.

The sign of human's infinite talent is accepting trust province. This human is the creature who carries the burden of trust God. He is not only in succession position but also as the stability palanquin of God's tabernacle in heaven and earth and mountains.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it; - He was indeed unjust and foolish. (Ahzab,72).

The kind of trustee that God has given only to human and it is accepting the task of divine province has made him/her deserving such talents. (Tabatabai, 1371, p.35)

1.6 Task Orientation and Human Commitments

Based on being creature and in the direction of perfection, human has commitments and should accept some responsibility. Originally, religion as the life plan and understanding human's responsibility was sent in order to human act according to it and be prospered. Supreme leader in this respect says:

Human is responsible toward himself and society. With this view, democracy is more than a right for people, it is a task; it means all people are responsible in community governance. It can't be said that it is not related to me. No, goodness and corruption in country, government, are all related to every human; it means humans are committed toward them. (Khameney, 10/9/1389)

1.7 Respecting Human or Anthropocentrism

There are different viewpoints about respecting human; western schools such as idealism and realism believe in anthropocentrism as one of their basic principles and their goal is serving human but by believing in secularism, i.e. separating religion from social arena. In so doing they think human is not related to its creator, and they believe in ineffectiveness of religion and morality in anthropocentrism in international relations.

Islamic view about human is respectful and anthropocentric but it is with honor and dignity and it is completely different from western humanism. Supreme leader in this respect says:

Of course human orientation in Islam is completely different from European humanism in 18th and 19th century. They are completely different. They are both similar just in name, anthropocentrism. Basically Islamic anthropocentrism is not European humanism; it is something else.

"الم تر ان الله سخرلكم ما فى السموات و ما فى الارض "

(Luqman, 20). Someone who looks at Quran, Nahj Albalagha and other religious book, will understand very well that all the world's movements are based on human. This is anthropocentrism. (Khameney, 6/9/1379)

Islam believes in two kinds of tribute or respect for human: developmental and legislative respect. It means human is respectable both for his/her pure nature and for Islamic principles and doing divine commands will increase it more. The supreme leader said in this respect:

This kind of creature which God has captured heaven, earth, stars, sun, and moon for him/her should be very dear in creation. Being dear was mentioned by Quran:

"و لقدكرمنا بنى آدم" (Asra, 70). "we respected human", a kind of respecting which incorporates both developmental and legislative respect. Developmental and legislative respect with things that are specified for human in Islamic government and system are the bases of humanity. (Khameney, 6/9/1379)

1.8 Two-Dimensional Realm of Human

According to Islam human is two dimensional, composed of soul and body, contrary to other schools in international relations believing human is one-dimensional and materialistic. In Islamic religion originality is for the soul and body is a kind of tool serving him in this way, somehow that his reality and character is soul. The physical body is a means for getting his/her goals in this world and at the end of human's life body and soul are departed. In this respect, Quran by the use of "نوفى" mentions to this fact:

" و هو القاهر فوق عباده و يرسل عليكم حفظة حتى اذا جا احدكم الموت توفته رسلنا و هم لا يفرطون"

But it should be paid attention that these realms are inseparable and have mutual influences on each other, so illness or health in physical body will cause illness or health in soul; and there is also the same relationship from soul to the physical body.

The reality of soul is nonmaterial, abstract, and metaphysical so it is eternal and immortal (Javady Amoly, 1366, p.306) more than existing other philosophical reasons such as constant ego in different time whiles the body changes. Quran by stating "ثم انشأناه خلقا آخر" after mentioning creation phases, shows soul is abstract.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۗ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the best to create! View more verses. (Al-Mumenoon, p.14).

Alama Tabatabay in description of the above verse, believes the difference in expression is the evidence for abstraction of soul. (Tabatabay, 1417, V. 15, p. 20).

One of the human's important characteristics is that despite its pantheism have various vertical levels. Three important levels for ego (Nafs) which are famous between Muslim philosophers include: animal, human, Nabaty ego³. In some narrations more than these egos, there is another one: divine ego.

Careful understanding of soul and its level helps us not to restrict ourselves only to materialistic interpretations in international relations, but we should evaluate spiritual dimension of human and its level and its need in international arena. For example by careful understanding of soul, one of its basic needs is peace of mind about future of relations and doing the tasks in international arena, all these can be answered by connecting soul to spirituality and things like that.

Two-dimensional realm of human can be divided into material and spiritual in another way. From Ayatollah Motahary view point, human's nature has two dimension: spiritual and physical, the base of human characteristics is spiritual leanings:

According to originality of nature, at the beginning when human is born, while actually at the moment he/she is devoid of any human's imagination, verification, and orientation, but he was born with some dimensions other than animal one. That dimension which is continuum of abstract ideas and verifications and is the base of human's thought and without them any logical thinking is impossible. The cause series of high trends in human and base of human's characteristics is spiritual leanings. (Motahary, 1379, V.2, p.393)

According to professor Motahary's point of view, Islam has heavenly and divine element, independent and free characteristics and moral conscience and it is not solely for material issues. In Quran human is appreciated and depreciated. In his opining "according to Quran human has all the perfections potentially, he/she should bring them to actuality, it is he/she who is the architecture of self" (Ibid, p.273). He believes the difference between human and other livings is in three areas: "1. the area of understanding and discovering one's self and the world, 2. the area of attractions that surrounded human, 3. the area of the quality of being affected by these attractions and choosing between them". (Ibid., p.274)

Human has ability and volition, under the commands of wisdom he can abstain from wicked actions.

Human is able to abstain from doing an action which is completely in accordance with animal instincts and desire and there is no external obstacle to it, just by the consideration. He or she is able to do something which is completely against his nature and there is no external force for this abstinence, just it is the power of wisdom. (Ibid, p.394)

One of the basic problems in the present international relations is the lack of intellectuality and spirituality, the focus is more on material issues while originality is for spiritual matters. In this regard supreme leader says:

In this world that you witness the fight of enemies, colonialists and hegemonic and lots of war and collisions worldwide, one nation in the middle of stormy waves wants not to be influenced, not to worn out but to worn, to defeat and calm this waves; this nation should be from iron and strong, it is not possible except under the shadow of spirituality. It is true that during war whenever your spirituality was high your developments was more; wherever you had defeat, if you analyze it, you will see your spirituality was not enough. (Khameney, 18/11/70)

But it should be careful, regarding two dimensional realms of human, Islam believes in all social arenas including international, we should pay attention to material and spiritual dimensions at the same time. So these two dimensions can be fulfilled simultaneously and they cause human's peace and growth. Supreme leader also mentions this:

Financial and spiritual issues of people should be seen together; it means Islamic government just doesn't pay attention to the nutrition, apparent comfort and peace, and housing; it also pays attention to their morality, religion, the right path that young people should go, their education, their scientific growth, religion growth and piety. It is not like that we say this one is not the government's task. No, government should prepare the background for the right flow of thought and perfect morality in society. This task while is cultural one, also is political. (Khameney, 9/4/1386)

³ نفس نباتی، حیوانی و انسانی

1.9 Human's Volition and Will

From the first gifts of God is the power of volition and will. " (Al-Kahf, 29). A kind of power which roots in wisdom of assessing in creational world and in this regard, human can change his/her destiny and make the background ready for changing divine's destiny.

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ (Ar-Rad, 11)

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (Al-Anfal, 53)

But the scope of this volition is so much broad that those who prefer this world, despite being deprived of the other world, any who they are not without benefit of what they gathered, but the otherworld's seeker in the benefit of their treasures, will gather lots of multiplied interest and advantages: " (Al-Baqara)

God has said:

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۗ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

To any that desires the tilth of the Hereafter, We give increase in his tilth, and to any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter. (Ash-Shura, 20)
Undoubtedly everything is in his providence.

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ ۗ وَهُوَ الْقَوِيُّ الْعَزِيزُ

Gracious is Allah to His servants: He gives Sustenance to whom He pleases: and He has power and can carry out His Will. (Ash-Shura, 19)

This providence wanted the scope of human's volition (in limitation of human's power) be so much broad and wide and also God's absolute power would enter for help and extensive grace, and the prize of the volition of one's disciple would be different and based on his choice. God has said:

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا

If any do wish for the transitory things (of this life), We readily grant them - such things as We will, to such person as We will: in the end have We provided Hell for them: they will burn therein, disgraced and rejected.

كُلًّا نُمِدُّهُ خُؤُلَاءٍ وَهَؤُلَاءٍ مِنْ عَطَاءِ رَبِّكَ ۗ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا

Of the bounties of thy Lord We bestow freely on all- These as well as those: The bounties of thy Lord are not closed (to anyone) (Al.Isra,18,20)

Final maturation of this gift roots in the perfection of inner part of human; because human is filled with various competencies and abilities:

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

Verily We created Man from a drop of mingled sperm, in order to try him: So We gave him (the gifts), of Hearing and Sight. (Al-Insan, 2)

So God gives him the highest of will, freedom of choice, the possibility of testing and divine task. God has said:

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

We showed him the Way: whether he be grateful or ungrateful (rests on his will). (Al-Insan, 3)

It means the freedom of will beside the task, the divine task in which by showing the path will go to divine truth.

Ayatollah Khameney has focused a lot on human's position, and his will, and power. He has said: " as human is God's servant, he/she is dependant to God, and with the power of thought and volition he can have evolutionary movement toward God". (Khameney, 13/6/64)

Human is a free and task-doing creature who is confronted with God's guidance.

" (Al- Balad, 8,10) . he/she can chooses guidance or misdirection". (Khameney, 10/9/89)

1.10 Human's Actions as a Means.

Social and individual behaviors and actions of human are not goal by itself but according to Islamic view; these actions are a means to achieve final perfection. It means human's life and behaviors in this world are a means to completion and achieving final perfection that is God's closeness and eternal life. In doomsday, human's actions in this world show their real face and inside (Sharifi, 1393, p.324). in this respect, it is said in holly Quran:

يوم تجد كل نفسٍ ما عملت من خيرٍ محضراً وما عملت من سوءٍ تود لو أن بينها وبينه أمداً بعيداً ويحذركم الله نفسه والله روفٍ بالعباد

"On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But God cautions you (To remember) Himself. And God is full of kindness to those that serve Him." (Al- Emran, 30)

1.11 Abrasion and Erosion of Human

Human is not always in the height and welfare but there is abrasion and erosion for him/her, so he/she should plan and takes care. In this regard, Ayatolah Khameney has said:

We erode and abrade. Our soul and body in confrontation with everyday life's event will erode. We should take care of this erosion and compensate it with right means; they could be predicted, otherwise human would destroy. It is possible that human physically and facially be strong, but if he/she wouldn't think of to make up this erosion, spiritually he would destroy. According to Quran:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ (Fussilat, 30)

"ربنا الله" means confessing thralldom toward God and yielding to him. This is a very big thing, but it is not enough. When we say "ربنا الله" for the present that we say it is very good, but if we forgot "ربنا الله" our present won't do anything for our future. So it is continued "ثم استقاموا" and fortify and continue in this path. This will cause "تنزل عليكم ملائكة"⁴, otherwise with one moment and period of goodness angels won't descend on human, guiding light and God's help won't come toward human and human won't reach the level of righteous servant. It should be continued and one should stay in this way, there should be fortification and permanent care that this spirituality wouldn't fall. (Khameney, 17/7/1381)

1.12 Human's Understanding and Thought

A human with this characteristics has the power of understanding and thinking too, so based on this, "articulation" or speaking is the external window of human toward inner world and its stormy thoughts; in Quran it is said: "خلق الانسان" علمه البيان⁵ (Ar-rahman,3,4)⁵

The basic of human's life is on thinking, and it is only achievable by right understanding and insight. Human is the only creature that by the power of God background and position of God's power is inside him. (Al-Baqara, 31)⁶. In this special capacity and marvelous scientific ability even angels are not comparable to human ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ³¹ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ³² قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ⁷

This science like other human's power is rooted in divine being:

"اقرا و ربك الاكرم الذي علم بالقلم علم الانسان ما لم يعلم" (Al-Alaq, 3-5)

And human would not go to the height of power except with his guidance.

"(Taha, 114) " و قل رب زدني علما."

In this path human has the ability to observe the world, and the life of his surrounding; because:

اولم ينظروا في ملكوت السماوات والارض وما خلق الله من شي وان عسى ان يكون قد اقترب اجلهم فباي حديث بعده يومنون

Do they see nothing in the government of the heavens and the earth and all that God hath created? (Do they not see) that it may well be that their terms is nigh drawing to an end? In what message after this will they then believe (Al-Araf, 185)

Of course his efforts for understanding and a logical action is a way for revealing right and wrong.

الذين يستمعون القول فيتبعون احسنه اولئك الذين هداهم الله واولئك هم اولوا الالباب

Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom God has guided, and those are the ones endowed with understanding. (Az-zumar, 18)

⁴ The angels descend on them

⁵ He hath created man. He hath taught him utterance

⁶ And He taught Adam the names of all things

⁷ Then He placed them before the angels, and said: "Tell me the names of these if ye are right. They said: "Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom." He said: "O Adam! Tell them their names." When he had told them, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?"

Human is a creature that should look at creation system:

"(Yunus, 101) " قل انظروا ماذا في السموات و الارض "

In so doing he identifies the inner secret of himself:

"(Adh-Dhariyat) " وفي الارض ايات للموقنين و في انفسكم افلا تبصرون "

This observation can company with certainty and will open the door of faith:

"(Al-Anaam) " وكذلك نرى ابراهيم ملكوت السموات و الارض و ليكون من الموقنين "

Because in Quran true thinking is together with piety:

"(Al-Baqara, 197) " و تزودوا فان خيز الراد التقوى و اتقون يا اولي الاباب "

When human's logic and thoughtful perception is used, the fruit is science, understanding, and pure thoughts:

"(Al-Ankaboot, 43) " و تلك الامثال نضربها للناس و ما يعقلها الا العالمن "

Beyond the silence of this gifted power, is the darkness of ignorance and misdirection:

"(Al-Baqara, 170) " و اذا قيل لهم اتبعوا ما انزل الله قالوا بل نتبع ما الفينا عليه ابانا اولو كان ابواهم لا يعقلون شيئا و لا يهتدون. "

Conclusion

International relations' theories are based on foundations of different metatheories, especially particular anthropology but Islam has a unique viewpoint about human, based on that completely different international theories will result.

In Islam, human is God's creature. He is in God's path from start to end of returning to him. The aim of human's creation is God's worship and obeying his commands, so human's relations as well as international one should be in this direction.

Human's nature is pure because it is created based on pure nature of God but as Ayatollah Khameney has said good and evil are concealed inside and there is the possibility of putrefaction. In other word, human's nature in the origin of creation is pure but in the guidance path demands care, and also this human nature is common in all, the signs of it are prizing justice and depreciating oppression in every one. Likewise if people abstain from oppression or they fortify, it's because of this common human's nature.

God has created human perfection-seeker, so he would move toward final perfection, God's closeness. In this path he has given him infinite talent. According to Ayatollah Khameney by using this talent he/she can take advantage from material facilities and achieve that perfection. On the other hand, this creation and given talents is task giving, also in international relations, states and international organizations should do their task and be committed.

Islamic viewpoint about human is anthropocentric and venerating; in a way that even Khalifatullah on earth and accepting God's trust on earth is given to him. This is because of human's high capacity which comes from his/her two dimensionality, volition, and authority. But human should be aware that these social interactions are means not a goal, and the basic goal is worship of God almighty.

For getting this goal, human can use science, wisdom, experience, divine consciousness, revelation, and despite all these facilities can experience erosion and abrasion. So spirituality should be paid attention beside knowledge (science).

If the entire world including international relations built on right attitude about human, we wouldn't witness any war and quarrel in international arena and cooperation and interactions would increase in world. This is the Islamic viewpoint in international relations.

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