Archaeology of the Schools Proximity in the Second Phase Statement Emphasising the Institutional Approach

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Abstract

The proximity of Islamic schools with the emergence of Islamic extremist currents has become a significant concern for Muslim thinkers. It has doubled the need for approximation and intra-religious dialogue. From a historical and institutional view, Iran and Egypt are the institutional pioneers of approximation among Islamic countries. Since the early 1942s, they have developed their activities in various formats based on the view's approximation of the two sects' religious scholars. The two countries' intellectual, political, and cultural atmosphere and a sense of leadership for the Islamic world in Egypt and Iran have been the largest producers of thought in the Islamic field. It was a significant factor in theory-making and pragmatism in this field. The main question is 'How can the prominent meanings in the institutional network of schools proximity in the Islamic world and contemporary Iran be explained from an institutional and policy-making perspective?'. The results indicated that after the developments leading to secularism in Egypt, Iran became the only pillar of approximation among Islamic countries. After the Islamic Revolution of 1979, by emphasising the issue of Palestine, Hajj and the formation of a single nation, to guide domestic and transnational audiences by highlighting religious affinities in the geography of Islam and Muslims guide to religious coexistence. The second phase statement of the revolution is the most innovative manifestation of the institutional approximation strategy that Ayatollah Khamenei, emphasising trans-ethnic, trans-religious and transnational themes, has presented his institutionalist reading as a "Comprehensive Approximation" using previous historical experiences.

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Introduction

Concepts such as the proximity of Islamic schools and unity in different fields and times have led to multiple views on the factors underlying approximate and the quality of its continuity within Muslim consensus's beliefs, values, and norms. From a historical perspective, several significant developments in the contemporary period caused the design and re-pursuit of approximation among Islamic countries. The process of the fall of the Ottoman Empire in 1921 had put Muslims at the forefront of the struggle against the West and Christianity for a long time and kept them from disputes that would destroy their power. The activities of political elites such as Mohammad Abduh in Egypt, Mohammad Rashid Reza, and Sayyid Jamal al-Din Asadabadi can be analysed in this regard that even tried to put the Shias of Iran in a theoretical unity with the Ottomans in the idea of Islamic internationalism.

The second important political event was the issue of Palestine, which united Muslims against a common enemy. Finally, Pakistan made the conflict between Muslims and Hindus inevitable regarding British activities. Iran has a diverse ethnic and cultural composition. Consolidation of national identity, deepening national unity and cohesion, convergence and plurality of ethnicities and religions are essential issues of multi-ethnic countries.

However, the desired perfection of any federal government is to have a unified nation in which there are no significant linguistic, religious, ethnic and racial differences, and all belong to and are loyal to an all-encompassing national identity. Few countries naturally have a population without linguistic, spiritual, and ethnic differences among the world's independent countries. One of the crucial indicators of the world's social structure is the multi-ethnic context or an ethnic-religious minority. The Iranian plateau is a geographical-regional and cultural region that has always caused racial and ethnic diversity. Because geographically and historically, Iran has been at the crossroads of civilisation. In the meantime, the diversity of the constituent tribes of Iran is such that it is inevitable to refer to it as a multi-ethnic society.

Linguistic, cultural and ethnic diversity and life of different ethnicities, such as Persians, Turks, Kurds, Arabs, Baluchi and Turkmens together and within the framework of single political geography, represent the ethnic-cultural mosaic of Iranian identity and civilisation that can be a good opportunity for the country. Iran has historically been composed of different ethnicities and religions, and the peaceful coexistence of Islamic religions in Iran has been an important principle.

Therefore, pursuing the issue of unity and approximation has been one of the most traditional Iranian approaches. Nader Shah Afshar did one of the oldest events related to the approximation to the Najaf Congress formation in 1156 AH to bring the Islamic religions closer and recognise the Jafari Shia religion (Jafarian et al.: 1396 SH/2017 AD: 2).

Nader Shah's goal was to change the opposition political-religious system between Shia and Sunni Ottoman Iran. The Ottoman forces first invaded Iraq in 897 AH /1515 AD with the conquest of Mosul, and this land gained a significant and strategic position on the eastern borders of the empire. The Ottoman government was forced to dominate Iraq to maintain the eastern borders of Anatolia, and the Ottoman sultans, who called themselves the Prophet caliphs, expanded their religious and spiritual prestige.

On the other side of the Iraqi border, the Shia king of Iran was not satisfied with accepting these claims of the Ottoman sultan and tried to repeat Iran's claims to the holy shrines. Safavid kings in Iran considered southern Iraq as their legal and historical heritage and fought for two centuries with the Ottoman government in Iraq for control of that area. Therefore, Nader Shah Afshar entered Najaf in 1156 AH, following his military activities in Mosul. He decided to hold a meeting among religious scholars in the shrine of Imam Ali to conclude on the differences between Shias and Sunnis. He gathered Shia and Sunni scholars from different parts of Iran to Iraq to offer the Jafari Shia religion as the fifth official Islamic religion (ibid).

After the death of the Prophet of Islam, the Muslim Ummah disputed about his successor. These differences were primarily socio-political-economic. With the spread of Islam and moving away from the time of revelation and the demise of the Companions and Successors, it gradually became theological, jurisprudential, narrative and historical differences. The mentioned intellectual differences gradually led to the emergence of three solid theological currents of Ash'arites, Mu'tazilites and Shiism, and five schools of Hanafi, Hanbali, Shafi'i, Maliki and Shiism jurisprudence (Anbarmoo,1399 SH/2020 AD: 177).

All the caliphs of Baghdad and the Ottoman rulers, except the Fatimid government in Egypt and then the Safavid state in Iran - which marked a productive new life in Islamic culture and civilisation - supported the four Sunni religions in different proportions. The Shia theological-jurisprudential current has always been under marginal political pressure.

With Shiism as an approximation-seeking movement, Sufism should not be overlooked in the Islamic world, especially in the Arab world, Central Asia, the Caucasus, and the Indian subcontinent. We must consider them the pillar of convergence and proximity of Islamic schools and Muslim communities (Yazdani: 1392 SH/2014 AD: 8). Just as Sheikh al-Arefin Sayyid Safi al-Din Ardabili played an essential role in creating social solidarity in Iran, so did prominent Sufi movements in the Islamic world in the contemporary period (ZarrinKoob, 1362 SH/1983 AD: 96).

The second phase statement (Bahman 1397 SH/2019 AD) is one of the essential policy-making documents issued by the Supreme Leader of the Islamic Revolution. It emphasises Islam instead of the Shia religion and the trans-religious and trans-ethnic attitude, transformation in the

Islamic-Iranian lifestyle regardless of ethnicities and the achievement of modern Islamic civilisation with the participation of all Muslims irrespective of nationality and religion. However, it should be noted that this transcendent attitude is unprecedented in Ayatollah Khamenei's thought and has been emphasised and recommended in various ways in his various statements. The present study aimed to examine the institutional approach of the Islamic Republic by highlighting the second phase statement in institutionalising and pragmatism in this field by evaluating the actions major approximating and unifying organisations. This paper shows the second phase statement at the national level emphasise the possibility of applying to the environment of ethnic groups and religions in the framework of unity, interaction, empowerment and strengthening the internal structure of the Islamic system and strengthening the participation of all ethnicities and faiths in the fulfilment of modern Islamic civilisation. The transnational level emphasises the transcendent thought of the Supreme Leader of the Islamic Revolution on fulfilling a united nation and a new Islamic society.

1) Research Literature

Our issue is new, and so far, independent research has not been done about approximation from the perspective of institutionalism in the second phase statement. However, this issue has been discussed in the past and present jurisprudential books scattered and briefly regarding its importance. The following professional researches have examined the approximation from a historical perspective. Books on Islamic proximity by Mohammad Ali Taskhiri (1338 SH/1960 AD) published by Avay-e Vahdat. It selected Persian articles in the 7th International Conference on Islamic Unity by Mohammad Saeed Moez al-Din (1391 SH/2013 AD).

Approximation Leaders, Ayatollah Boroujerdi and Sheikh Mahmoud Shaltout, Proceedings of the Congress in Honor of Ayatollah Boroujerdi and Sheikh Mahmoud Shaltout (1383 SH/2005 AD). Background of approximation, history and documents of Dar al-Taqrib of Islamic schools in Cairo and review of its magazine (Resalah al-Islam) by Mohammad Ali Azarshab and Reza Hamidi (1384 SH/2006 AD), all of which are published by the World Assembly of Approximation.

2) Research Methodology

The present study has a practical and fundamental purpose of investigating the proximity of Islamic schools in the Islamic Republic with an institutional approach by descriptive and analytical methods. The institutional policy, described as an institutional school, pays special attention to society's cultural, social, political, and economic infrastructure as the primary basis of development. The focus of institutionalist analysis emphasises the role of institutions as an independent variable in the formation of trends and concepts of

individual and collective action and political and social phenomena. An institution is an organised system of social relations that includes specific public values and practices and meets the particular needs of society. Douglas North, one of the leading institutionalists and winner of the Nobel Prize, defines the institution as follows: "Institutions are the remained laws in society, and in other words, are the restrictions imposed by the human that form the mutual relations of human beings with each other." (North, 1990: 19)

Institutions are also known as human-created contracts that structure human interactions. They consist of ceremonial laws (Constitution), informal laws (values, customs), and executive characteristics. The difference between an organisation and an entity is often explained as follows: "If the entity determines the game rules, the organisations are their players". An organisation comprises a set of people guided by a specific common goal. Accordingly, the institution has a multifaceted relationship with beliefs, preferences and practices. The relationship between ideas, tastes, institutions and practices is evident in the following model:
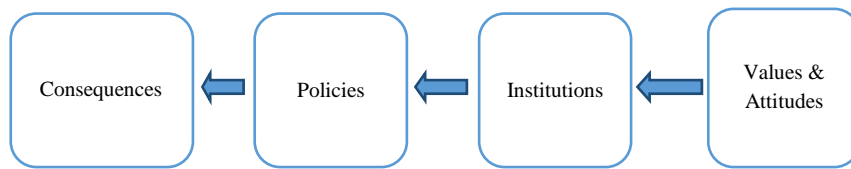

Figure 1: Institutional system model

In a general category, institutions can be divided into formal and informal. For example, in the present study, the prohibition of extremism as an ideology of Islamic proximity is one of the informal institutions worthy of the whole system. At the same time, the legal provisions of the Islamic Republic Constitution regarding the rights of ethnic groups and religions are included in the official institution in this area. From an institutionalist point of view, the rules of the game and the space should reduce the parties' uncertainty and be consistent with the parties' preferences, motivations, and beliefs. According to the above mentioned, the main subject of this research is the pathological study of institutionalism in the field of historical and functional approximation.

2.1. Theoretical Foundations of Research

The approximation is derived from proximity, closeness, and cooperation (Dehkhoda: 1377 SH/1999 AD). In this research, we mean approximation in religious affairs.

In a general definition, an approximation is cooperation in promoting and preserving religious commonalities and disability in religious disputes and emphasis on the Quranic principle of equality and friendship of Muslims with each other in the political, social, moral, economic etc., areas, as well as not insulting religious leaders and principles have defined other Islamic religions. The World Assembly for the proximity of

Islamic schools also expresses the closeness of the followers of Islamic faiths to get to know each other and achieve religious brotherhood based on certain principles and Islamic commonalities (Quarterly Proximity Thought, No 3, 1391 SH / 2012 AD, website: www.Taghrib.org/farsi).

The word approximation associates pregnant concepts such as interaction, tolerance, and dialogue as fertile concepts. It should be noted that tolerance, regardless of its accepted principles in non-religious societies, expresses a moral character that is the way of dealing with the desires, beliefs, habits and behaviour of others, which requires the acceptance of different intellectual tendencies, libertarian vision and the rejection of any dictatorship (Aghabakhshi: 1379 SH/2000 AD: 55). Therefore, assuming tolerance and interaction in the proximity and unity, it should be noted that the basis of approximation means the negation and elimination of all differences and the rejection and prohibition of conflicting and reciprocal tendencies, as well as the renunciation of some ideas, do not mean to close each other. Instead, it means creating an atmosphere of communication and dialogue about the principles of Islam and committing to unity around them.

a) Archeology of the Proximity of Islamic Schools

According to the Islam history, the life and tradition of the Holy Prophet (PBUH), analysis of various events and happenings in the early Islam, recognising the Holy Prophet's reaction in multiple situations, the influential role of the Holy Prophet in creating and expanding unity is evident in that era. Muslims, as his followers, following him, believed in his obedience to Islamic unity to form a united nation in all Islamic times.

The issue of the Islamic Ummah is critical in today's world. Because Muslims have various opportunities and threats that the killing of Muslims by Muslims is clearly against the tradition of the Holy Prophet of Islam. One of the cohesion and interconnectedness factors of Islamic religions is paying attention to the approximation of beliefs, which has always been considered a model of unity and solidarity.

According to the World Assembly for the proximity of Islamic schools, approximation means to close Islamic religious followers to get to know each other through fulfilling spiritual empathy and brotherhood based on standard, fixed and fundamental Islamic principles (Quarterly Proximity Thought, No 3, 1391SH/2012AD, website: www.Taghrib.org /farsi).

Accordingly, unity is a logical result and means cooperation between followers of Islamic religions based on standard, fixed and fundamental Islamic principles and taking the same position to achieve the highest goals and interests of the Islamic Ummah and a united place against the enemies of the Ummah while respecting ideological commitments and the practice of each Muslim to his religion.

The approximation in the strategic and strategic sense is considered the most crucial detoxification, empowerment of beliefs, and

comprehensive knowledge-making. The most important goals of the rapprochement of Islamic religions are prevention of the internal collapse of Islam, protection of all Muslims, cutting off the greed of the Islam enemies, satisfaction of the messenger of unity, the formation of the Union of Islamic countries, the stock market of Islamic countries (Tabarraeian, 1384 SH/2006 AD: 215).

b) Institutional Approach to Approximation by Iran and Other Islamic Countries

The historical study offers a variety of experiences about approximation in different periods of the Islamic world. But in the contemporary era in a coherent and general way, Sayyid Jamal al-Din Asadabadi was one of the first people to claim the unity of Islam and considered the Islamic unity as the only way out of the unhealthy situation of Muslims against the Western colonial rulers. Therefore, it created an approximation between Islamic religions (Khosroshahi: 1379 SH/2001 AD: 560).

Hence, we should briefly discuss the historical evolution of the unity and proximity of Islamic schools and the approximate movements and currents from the late nineteenth century to the present day. The most important institutions and imprecise associations in the nineteenth and twentieth centuries in Islamic countries in which Iranian scholars played a crucial role in their formation can be listed as follows:

2.1.1. Al al-Bayt Islamic Thought Institute

The Al al-Bayt Islamic Thought Institute was established in 1890 in Jordan under the Royal Assembly for the Study of Islamic Civilization. This institute's most important duties and responsibilities are introducing the religion of Islam and Islamic thought, correcting misconceptions about Islam, institutionalising the culture of dialogue between Islamic faiths, and spreading the culture of moderation (Journal of Peyk-e Taqrib, (Azar, 1381 SH/ 2002 AD. No. 16, http://www.taghribnews.com). Sayyid Abdolmajid Khoei, the head of this institute, was invited to hold a conference in Damascus on 1999/2/10 and emphasised pursuing a proximity strategy between Islamic religions. The meeting was owned by several different religious scholars and thinkers, centres and seminaries in the Islamic world and beyond. The main topics discussed in the conference include dialogue literature, control of spiritual crises, the culture of approximation, comparative studies, the importance of Ijtihad, the role of institutions in the process of proximity, criteria of scientific criticism, approximation strategy, the background of differences among Muslims, Muslims division, practical programs to fill the gaps, the idea of Islam without religions and the necessity approximation (ibid).

2.1.2. ICISCO[1]

ISISCO is a specialised organisation operating under the Organization of Islamic Coperation (OIC). It acts in Islamic countries' education, science, culture, and communication to support and strengthen relations between

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1. Islamic World Educational, Scientific and Cultural Organization

member countries. The head office of this organisation is located in Rabat, and its director-general is Dr Salem bin Mohammad Al-Malik. This organisation, the scientific, educational and training organisation of the member countries of the Organization of the Islamic Conference, is one of the essential Islamic organisations that is almost considered proximity as a strategic goal. The Secretary-General of this organisation, Abdul Aziz Tajiri, has codified the following strategies in expanding the horizon of approximation between Islamic countries:

- Development strategy and developing education in Islamic countries (1988 AD);
- Cultural strategy of the Islamic world (1991 AD);
- Strategy of cultural activities in the West (2000 AD);
- The strategy of exploiting the immigrant elites of Islamic countries in the West (2002 AD) (Tabraian, (1394 SH/2015 AD: 191).

2.1.3. International Assembly of Islamic Jurisprudence

The International Assembly of Islamic Jurisprudence is a scientific, jurisprudential and cultural centre affiliated with the organisation of the Islamic Conference. All Islamic countries that are members of this organisation have representatives in this assembly. This assembly was established in 1983 in the city of Mecca to achieve Islamic unity, complete the ideological foundations of the Islamic Ummah, and examine the problems of Muslim life and genuine Ijtihad arising from Islamic law. To achieve its lofty goals, this forum has compiled an encyclopedia of jurisprudential terms, writing Islamic jurisprudence in simple language, cooperated with scientific and jurisprudential centres of the Islamic world, compiled Islamic jurisprudence in the form of laws, set up centres to study Islamic issues, and published the results of the forum, revived the jurisprudential and principled heritage on its agenda (Journal of Peyk-e Taqrib, (Azar 1381 SH/2002 AD. No. 16, http://www.taghribnews.com).

2.1.4. Dar al-Taqrib Bayn al-Mazahib al-Islamiyyah

Dar al-Taqrib in 1317 in Cairo was the first approximate experience among Muslims. Mohammad Mustafa al-Maraghi and Sheikh Mohammad Taqi Qomi were among the most important founders of the association, which had political and religious consequences. In the first statement in the first issue of "Resalah al-Islam" magazine, signed by Allameh Sheikh Abdul Majid Salim, the head of the Fatwa Committee in Al-Azhar, the foundations of approximation were discussed.

It was pointed out that there is no difference of opinion among Muslims in the fixed rulings, and Ijtihad is only acceptable in the Ijtihadi commands that are legally acceptable. Turning natural differences into blind or dry prejudice led to bloodshed and dispersal among the Ummah. Allameh Kashif al-Ghita and Allameh Mazandarani, Iranian scholars, emphasised it. This cooperation finally culminated with the famous fatwa of Sheikh Shaltout that it is permissible to refer to all Islamic religions on the 17th of Rabi al-Awal in 1378 (Jafarian: 1394 SH/2015 AD).

2.1.5. The Implications of the Institutional Approach to the Proximity of Islamic Schools in Iran

The approximation and strengthening of Islamic cohesion are critical issues in the Islamic world that have always been considered by the Holy Prophet (PBUH) and the leaders of the Islamic Ummah. On the other hand, the Islamic Revolution victory was when the puppet governments of the hegemonic system and the unpopular rulers of the Islamic world, regarding the regional and national policies and according to the Supreme Leader, were suffering from divisiveness and lack of unity. Therefore, one of the permanent missions of the Islamic Republic of Iran is to deepen unity and convergence in the Islamic world and the Islamic Ummah at different levels and dimensions. Hence, this issue has been emphasised by the Supreme Leader of the Islamic Ummah, Ayatollah Khamenei, as one of the greatest preachers of Islamic unity and cohesion. He also pays attention to it in his latest guidance in the form of the second phase statement of the Islamic Revolution.

The Islamic Republic of Iran is a system based on the people's opinions and derived from the value-oriented teachings of pure Muhammadan Islam. It has widespread and national acceptance by all members of the Iranian nation of all ethnicities, religions and divine legitimacy in religious democracy, with a serious commitment to national unity and Islamic cohesion and to enjoy various ethnic and spiritual opportunities in different political, economic, cultural and social fields. It has confronted any enmity and discord trying to achieve social, economic and Iranian-Islamic justice in the form of national, trans-ethnic and religious identity. It is known as a positive model of Islamic government with a focus on national unity and Islamic cohesion, and anti-arrogance among other Muslim and even non-Muslim nations.

The sublime thought of the Supreme Leader of the Islamic Revolution is derived from the teachings of Islam, the Prophetic rule (PBUH) and the teachings of the Islamic Revolution. It is regarding his deep insight in planning, modelling, discourse-making and defining the civilisation perspective of the Islamic system. By examining the measures and the Islamic Republic's achievements, the below actions are the essential steps towards the fulfilment of proximity:

1) Establishment of the Association for the Proximity of Islamic Schools;

2) Active participation in the Organization of the Islamic Conference;

3) Announcing the Week of Unity (12-17 Rabi al-Awal) determining the seventeenth Rabi al-Awal as the birthday of the Prophet (PBUH) without the most miniature history in the first four centuries, was one of the innovations and facilities of Sheikh Mufid and Sheikh Tusi after the Islamic Revolution by Imam Khomeini that institutionalised in religious and national relations;

4) Emphasising the trans-religious discourse of Islam in official policies such as the Islamic-Iranian model, Islamic civilisation etc.;

5) Holding numerous unity conferences;

6) Establishment of universities and joint scientific centres.

A) Establishment of the Association for the Proximity of Islamic Schools

The victory of the Islamic Revolution of Iran and the establishment of an Islamic government by the founder of the Islamic Republic of Iran paved the way for the spread of approximation and unity among Muslims.The slogan of unity and special attention of Imam Khomeini to this strategic idea is crystallised in the Constitution of the Islamic Republic. It declares that the followers of Islamic religions have complete freedom in adhering to their beliefs and jurisprudence. Mohammad Vaezzadeh Khorasani is a primary figure in the establishment of this forum. He did several actions such as holding the World Congress of Sheikh Tusi since 1350 AH/1931AD with the participation of scholars and leaders of various Islamic sects and some Orientalists (o++6n the occasion of the thousandth anniversary of Sheikh Tusi) and participating in multiple congresses inside and outside the country before and after the Islamic Revolution. In one of these congresses, he proposed the establishment of the World Assembly for the Proximity of Islamic Schools. He was appointed to its secretary-general on Mehr 19, 1369, (1990/10/11) by the ruling of Ayatollah Ali Khamenei, and he was in charge of this position until 1380 (Soltani: 1382 SH/2004 AD: 14).

Belief in the continuation of these approximate ideas eventually led to the holding of the Fourth Conference on Islamic Unity, which the Islamic Propagation Organization held with the participation of Islamic world thinkers, the Supreme Leader of the Islamic Revolution ordered the formation of the World Assembly for the Proximity of Islamic Schools. The primary mission of the Assembly is to raise the level of familiarity and awareness and deepen understanding between followers of Islamic religions and strengthen mutual respect and the disciplines of Islamic brotherhood among Muslims without any distinction in terms of their sectarian, ethnic or national affiliation to achieve a single Islamic nation.[1]

B) Proximity in the Constitution of the Islamic Republic

The Constitution has created a definite trend in terms of futuristic value for Iran's ethnic and religious community. In this pattern, the approaches of ethnic tyranny have been completely removed from the country's political ideas. The next step is provided with the ground of participation of different ethnic and religious groups in all stages of political decision-making and subsequent destination-making. Some of the articles related to ethnic equality in the approximation of the country are:

Confronting tyranny, authoritarianism and monopoly (Article 6 of the Constitution), eliminating undue discrimination and creating fair opportunities for all in all material and spiritual fields (Article 9 of the

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1. www.taqrib.org/farsi

Constitution), ensuring the full rights of men and women, creating adequate judicial security for all and equality before the law (Article 14 of the Constitution), development and consolidation of Islamic equality and public cooperation among all people (Article 15 of the Constitution) etc.

Some other legal principles are the basis of legislation and approximation policy-making in Iran, in which different laws and regulations should be developed based on it. Some of these principles are:

a) Principle 19. The people of Iran, regardless of their ethnicity and tribe, have equal rights, and colour, race, language, and the like will not be a privilege;

b) Principle 20. All people, men and women alike, are protected by law and enjoy all human, political, economic, social and cultural rights by Islamic principles;

c) In the 22, 23, 26 and 29 principles emphasised the basic categories of citizenship rights, the rights of parties and communities and the enjoyment of social security;

d) Principle 22. The dignity, life, property, rights, housing and job of persons are inviolable, except in cases prescribed by law;

e) Principle 23. The Constitution is one of the most brilliant principles in civil rights. It accepts people's different opinions and prohibits its inspection;

f) Principle 26. Parties, associations, political and trade unions, Islamic associations or famous religious minorities are free. They do not violate the principles of independence, liberty, national unity, Islamic principles, and the Islamic Republic's foundation. No one may be barred from participating in or forced to participate in any of them.

C) Approximation in the Second Phase Statement of the Revolution

The second phase statement of the Islamic Revolution is one of the most strategic commands of Khamenei on the 40th anniversary of the victory of the Islamic Revolution. With a comprehensive view, it outlines the roadmap of the Islamic system to achieve a modern Islamic civilisation in introducing and expanding the pillars of the Islamic system authority. The statement is the roadmap of the Islamic system in attaining a new Islamic culture in which all Muslims, regardless of ethnicity, religion and race, in the form of a united Islamic nation, eradicate oppression. From a strategic point of view, the result of forty years of resistance to the Islamic Revolution can be considered on the one hand the dynamism and progress of the revolution and, on the other hand, the destruction of the main enemy and the beginning of the decline of other enemies (Khamenei, 1397 SH/2019 AD).

- **Making Empower Muslims**

Empowering is essential in political systems with ethnic and religious diversity, such as Iran. Because, while approximating opinions and views, it uses their hidden and overt capacities to reduce ethnic and religious divisions. Making empower enables social groups to be more

resilient and flexible in the face of problems and threats. Therefore, empowering is a sustainable source to prevent the vulnerability of society and the system and sow the seeds of hope in their hearts in critical situations and be helpful. One of the concepts that the Supreme Leader of the Revolution has always emphasised in his guidelines is the concept of making empower. In increasing intellectual, spiritual, scientific and structural abilities and capabilities, this concept is always one of their most important concerns. He says in this regard:

"The important thing for futurists to keep in mind is that they live in a country that is unique in terms of natural and human capacity, and many of these capacities have been left unused or underused by the negligence of those in charge. High-minded peers and young and revolutionary motivations will be able to activate them and make a leap in the material and spiritual progress of the country in the true sense of the word." (Statements. 1397/11/22)

- **Convergence and Unity**

In the second phase statement, the Supreme Leader directly and implicitly considers unity as one of the necessities of achieving a new Islamic civilisation and has a strategic view on the issue of Islamic unity and cohesion and sees it as a strategy from the inside of religious principles. Hence, Unificationism is a fertile concept. The spirit of the second phase statement caused the creation of other concepts such as interaction, convergence, cohesion and ultimately, the formation of a single nation. Unity refers to the gathering and non-division of Muslims and Islamic sects, including Shia, ethnicities and religions, etc., around the word of God. This issue has been the concern of the Holy Prophet (PBUH) since the time of Islam and is one of the emphatic recommendations of the Holy Quran.

Creating unity, convergence, and its survival in the Islamic system has always been one of the main concerns of Imam Khamenei. In several statements, he emphasises the necessity of unity in Islamic societies. He considers security in the country regarding the agreement (Statements. 1379/01/26). He pursues unity at the national (people unity, currents and forces of the country) and transnational (unity of Muslims against domination).

"I insist on the unity of hearts and moving in a single path and the unity of the country forces, especially the faithful and revolutionary forces." (Statements. At the beginning of the lesson, outside of jurisprudence. 1395/07/05) The holy existence of the Prophet is the central pillar of the loves and interests of the individual Muslim nations. Everyone loves the Prophet; this is the focal point. All Muslims worship and believe in the Qur'an and the Holy Kaaba, how much is common among Muslims. Confrontation with the United States was the factor of national unity." (Statements. Friday prayer sermons. 1376/10/26).

In the transnational arena, he considers the solution of the Islamic system problems as the unity of Muslims against the Islam enemies:

"If we are together, the Islamic countries, the Muslim nations -Sunni and Shia and the different sects of Sunni and Shia- being kind with each other, have no suspicion towards each other, do not insult each other, see at happens in the world. What an honour it will be for Islam! Unity, unity." (Statements. Meeting of the officials of the system. 1393/10/19)

Conclusion
The present study aimed to analyse the proximity institutional network in the Islamic world, policies and legal institutions based in the Islamic Republic regarding their functions and duties. As a broad cultural current, Islamic religions are present and active in all Islamic countries today. Within each of these Islamic religions, different currents are formed and operate. These various religions have been involved and present in the Islamic Republic of Iran. Our country has been based on value and belief approaches (revolutionary-Islamic) trying to create Islamic unity and bring religions closer between Islamic religions and consequently Islamic currents and various movements. In the meantime, is emphasised Islamic unity as cooperation and collaboration of followers of Islamic religions based on certain principles and Islamic commonalities.

Adopting a single procedure to achieve the highest goals and interests of the Islamic Ummah and taking a common position about the enemies of Islam and respect and heartfelt commitment of each Muslim was the fundamental indicator of the ruling system. This pattern is known as the proximity of schools. Religion approximation means the closeness of Islamic religions to know each other to achieve religious brotherhood based on certain principles and Islamic commonalities. The regime of the Islamic Republic of Iran has put the tradition of institutionalisation in the process of approximation on its agenda by establishing national and transnational centres to turn institutionalism into a public discourse between Islamic religions. The victory of the Islamic Revolution of Iran, as a democratic and all-inclusive revolution, is a turning point for the world Muslims. One of the critical plans of the leaders of the Islamic system from the very beginning of the process was to unite the Muslim nations and the Islamic world against tyranny. Accordingly, prominent movements took place after the victory of the Islamic Revolution in the approximation, including the holding of four annual conferences of Islamic unity by the Deputy Minister of International Affairs of the Islamic Propaganda Organization aimed at attracting Islamic scholars and accompanying them with Revolution. As the second phase statement explicitly and implicitly emphasises trans-ethnic, trans-religious and transnational themes and concepts, the comprehensive invitation to participation and demand, repeated emphasis on Islamic civilisation, socialisation and unity play an essential role in creating a common way to strengthen cultural and religious links of the Muslims of the world

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